



P E N G U I N



C L A S S I C S

Oliver Bender

Capitalism & Anarchism

By Oliver Bender

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Email: Ollyffer@googlemail.com

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Twitter: @OliverBOfficial

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CAPITALISM & ANARCHISM

An Enquiry into the most optimal Order of Society, and why the Doctrinaires of existing Ideologies were wrong to assume that in order to achieve the Utopia of their Agendas, they had to suppress any Promotion of Alternatives as well as opportunistic Intellectuals

By Oliver Bender

Thank God, it's one volume only

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Preamble

“Governments never learn. Only People learn.”

Milton Friedman¹

From the emergence of the first primitive hominy to the days of today, humankind has aspired for greatness. Since our earliest days in cold and dark caves, until the construction of high-rising skyscrapers in desert metropolises, we have aspired for ultimate achievements and the solution of the impossible. Whether we have thereby required the support of our fellow human beings or obtained victory all by ourselves, it was because of the *Homo sapiens*' superiority over inferior beings, may they be bipedal with wings or quadrupedal capable of chasing prey at the velocity of sports cars. There are at least two things that will keep humankind ahead of all of them: Thumbs—and our brain. Some may argue, but it should be clear that it is the latter that had us stick out of the crowd of cohabitants on this marvellous blue marble. As a European, I am of course inclined to preferably speak of our European civilisations to which I have a closer bond and consequently acquiesced more knowledge I could argue to decently understand, not only narrowed to my German heritage, but also ranging beyond. It is well known that our own ancestors hailed originally from as far as the Altai Mountains East of Japan, in today's Northern mainland China or the Mongolian steppe². No need for pedantry here, as one other point is of especial interest: That they went, as nomads, from the Far East across the whole tundra of Central Asia, across the Near East of what is today, *inter alia*, Iran, laying ground for what we know today is the Persian language. Certainly, our nomad ancestors brought us one thing that for sure prevailed until today and could be counted as one transcultural connexion not only in Continental Europe, the British Isles, Ireland, and the Near East: Language. The Proto-Indo-European Language is our all common predecessor, as distinguished as well may sound when we speak: The Slavic languages, the Celtic languages, the Germanic and the Romanic languages, even the Hellenic languages of Greek and Albanian. There is no need to batter about it, it's a matter-of-fact. What else is a matter-of-fact is that it was languages, more technically the capability of such elaborate communications that paved the way for future civilisations and their infinite advancement, across medieval periods of the analogous coexistence of scientific vigour and religious appraisalment of supernatural deities; from the era of Enlightenment and the exposure of said deities as a mere façade of blinding to subordinate the people, to have them subordinate themselves voluntarily to make them more susceptible to manipulation. There are some disputes over the role of religion in society, but we could quote Habermas over their role, to even extract some agreement for the general role of societies as we find them in our society today, without any cynicism or sideswipes against the Christian church or other monotheist religions. He wrote that

„Entsprechend verschiebt sich der Begriff des Kollektivbewußtseins. Während Durkheim unter Kollektivbewußtsein zunächst die Gesamtheit der gesellschaftlich imponierten Vorstellungen verstanden hatte, die von allen Mitgliedern der Gesellschaft geteilt werden, bezieht sich dieser Terminus im Zusammenhang der Analyse des Ritus weniger auf die Inhalte als vielmehr auf die Struktur einer über die gemeinsame Identifikation mit dem Heiligen hergestellte und erneuerte Identität der Gruppe. Die kollektive Identität bildet sich in Gestalt eines normativen Konsenses; dabei kann es sich freilich nicht um einen erzielten Konsens handeln, denn die Identität der Gruppenangehörigen stellt sich gleichursprünglich mit der Identität der Gruppe her.“³

The important terminology Habermas himself has emphasised in his original text is the “Collective Identity”, a common denominator amongst all people, a figurative umbrella under which the whole of a community assembles. The first one we find across the globe, with occasional exclusions, are nationalities: German, French, Chinese, Japanese, etc. All of them function as a point of reference for a certain person, as no-one of us can escape being born in a nation unless our biological mother found a point on any continent internationally declared a “No Man’s Land”, therefore affiliated to no nation, so that we were born as a stateless subject. Later in this text, we will mention at least one. But the point is: Unless we were born in such unclaimed specks of land or proactively rejected any nationality as ours, despite of what our ID said, we could identify with it, and therefore meet thousands, if not millions of our *kin*. Such denominators are important in the creation of a society as it supersedes the mere use of a society, namely to benefit the production of vital means like food and tools as well as luxury goods, commodities of convenience, like beds or garments, to only name the most basic ones imaginable. It can also bring distraction and a higher meaning in life—just think of all the old-school Nationalists who not only said that they were ready to die for their country but even did, on the battlefield, fighting back evil foes endangering one’s people’s well-being and safety.

Speaking of well-being and safety, particularly the former, to eventually come up with the politics of resource management as well as societal administration it only takes a stone’s throw. With the establishment of civilisations also came the emergence of a new profession, namely that of the thinkers, described alternately as scholars, philosophers (preceded by the pre-Socratic sophists), intellectuals... There are many names to describe the caste of people whose main exercise was to think about metaphysical, philosophical, or political concepts, theses, and arguments. Many famous names come to mind: Spinoza, Aristotle, Hegel, etc. In the realms of this text, the political ones are of greatest import to the progress of the objective that bestowed it: To figure out why Capitalism is not as bad as it might seem to so many in these days. If one spent only a couple of hours on the internet, one could easily come across some especially fierce critique or downright vitriol against the concept that was pioneered by the likes of Adam Smith in terms of economics and, barely, by John Locke in terms of government and its necessary restrictions. They decry it as the root of all

maladies that haunt our society in these days, at least in the Western World, which refers to (Western) Europe as well as the United States: Poverty in the lower classes, the spread of SARS-CoV-2 across the planet (due to globalism, one of the alleged core consequences of Neoliberal politics, about which we will speak later too), climate change (due to the incremental industrialisation, peaking in the heavy industry and coal plants, *inter alia*), the Holocaust [...], etc. The list could likely go on forever if one didn't show any scruple as to how to argue a certain addition to the list. Likewise, there are proportionately as many apologetics of the Capitalist theory and practice, even that of today, although it is far from perfect, or bearable without any critique whatsoever. And as the internet wills it, there is barely any sober, level-headed and respectful debate going on. Instead, the question of how far one should lean towards the left or the right side of the aisle, and whether one should embrace or demonise Capitalism or Socialism (without mentioning the subordinate remnants of either wing)... Political affiliations have become to many something like a clan affiliation, a school yard topic comparable to the music one liked, the series one currently watched (before the times of streaming services and the assembly-line production of series, many of which are pure rubbish intended to be watched completely in one sitting), etc. One could suspect that to some, it is not about the politics included in the question, but like a code expected to be hollered unto the guardsman on the *Quivive* in order to be granted access to the inner circle of a clique⁴. Therefrom, we could conclude the "We vs. Them"-thinking that has been existing since forever, since humans started to posse up against one another, reaching a meantime milestone during the Richard Nixon era, including Watergate and his coined terminology of the *Silent Majority*⁵. Without diving any further into it, one thing about this text should be made clear after having already stated that such a controversial and hotly debated topic—on the two topmost ideologies, heirs to a deep trove of ideals and reason to many divisions within our Western societies—: It is not going to be a page-turner rant about Socialism in our days, infiltrating governments pretending to be Social Democratic or Conservative—this is just not the case, despite so many condemnations from self-proclaimed Democrats or Republicans, depending on who is being addressed—or how Socialism, in accompaniment of Communism and its subdivisions, like Marxism-Leninism, Maoism, whatever Pol Pot stood for, Titoism, etc., had caused millions upon millions of deaths. If I were intended in ticking off some boxes on the very online debate about these two pillars of modern-day ideologies, I also had to include the claim that the death toll for Capitalism were still pending. But had I intended to write about this, I could have also spent my time with a more productive activity, like continuing to read. Yet this was not my intention, and so, I considered to return to a more sober, neutral and informed debate, with all the tranquillity that embodies a written text. As the saying goes: Paper doesn't blush. (And although it is rather prone to yellow, the German idiom comes closer to what I mean: *Papier ist geduldig* – paper is patient) And so, these features should be equipped in drafting a sketched case for one of the likely most unjustifiably disgruntled and probably most misunderstood ideologies in the Western world, at least of today: Capitalism.

But before we move on, we should ask ourselves one question, with reference to the latter statement: Is it true? Is Capitalism truly misunderstood, or is this a false projection derived from the especially younger *Tweetniks* who place hammer and sickle in their names, probably next to the Cuban flag while also justifying the annexation of Crimea or the Uygur deferment camps in the North-Western mainland Chinese of Xinjiang? This is hard to say as online debates are dominantly driven by aforementioned younger people, amongst them many USSR memorabilia-sporting wanna-be Socialists who would unscrupulously run over everybody pointing them out as uneducated in general as well as ideological history. Still, it would be a most stately tomfoolery to wait for the ship to capsize before measurements to prevent accidents at sea were considered and enacted. As independent, autonomous beings, it should not be only a duty but also common-sense to take preventative steps in assuring that any accidents were not going to happen in the first place. Society is worth it, no matter how obviously low chances are that one's personal attempts to contribute to society's well-being in general were perceptibly effective. As John F. Kennedy, to include yet another former President of the United States in this preamble, is excessively quote, sometimes in jest, but more often in all seriousness:

"And so, my fellow Americans: ask not what your country can do for you--ask what you can do for your country.

*"My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man."*⁶

The last few words, which I have underscored, are especially important as there can be no just society without the principle of protecting every individual's freedom, even from its cohabitants, its fellow denizens, village dwellers and the likes. I have pointed out in one of my shorter writings⁷ that the Utopian society in my opinion consists of a manifold autonomous villages, towns and other dwellings, shaped in size and design just as its inhabitants desire it to be. Their very affiliation is independently chosen and so, they should all be free to leave them behind without any bureaucratic paperwork hindering them from seeking a new place of residence for themselves. Of course how this would be organised were up to the dwellers to decide, but in the end, the status quo cannot be in everybody's, or anybody's, liking. No-one should be kept hostage by his or her fellow people, nor should aspiring wanderers be held back from their destination, even if they may not yet know where it were going to lead them—even their own demise they have to choose for themselves, without anyone stopping them unless they could not be presumed capable of felling conscious, rational decisions. (Which would discriminate mentally disabled people as well as children and some elders, but finally for their own good) People leaving a community is by far no sign of a soon collapse of the whole, but only natural and showing that everything is working well and people are free to make their own decisions, even if it turns them away from their hometown. Likewise, a healthy, prosperous society makes it possible for its denizens to stand in crass contrast to one another without wishing for each other's death. Our current society is such a schematic example: Many of the self-pro-

claimed Communists hail from the US and do not grow tired of condemning their country as governed by war criminals, one of them being the 44th POTUS Barack Obama. Still, they do not intend to move southwards to Cuba, which many of them seemingly praise for its Communist leadership instated by Fidel Castro. We could easily mention that Cuba were not ought to be idolised by Communists unless they wanted to pour water upon their critics' mills, but be it as it should, they are free to hold those opinions in the Capitalist society, whereas the inverted model would not work as fine⁸. Again, I didn't intend to spit upon Socialists and who they consider their darlings as well as their enemies, so we will cut it off abruptly at this point before I shall break with my aforementioned promises. Everything has been mentioned, so that I would like to close with yet another quote by Habermas:

„Aus der globalen Vorstellung, daß kontingente Entscheidungen durch Präferenzen geregelt sind, ergeben sich keine Gesichtspunkte für eine Differenzierung zwischen motivationalen Antrieb zum Handeln, normativer Bindung des Handelns und Orientierung des Handelns an kulturellen Werten. Wiederum macht sich bemerkbar, daß ein Pendant zum Verständigungsmechanismus fehlt.“⁹

Obviously, one cannot only act in accordance to one's personal preferences, or at least not exclusively as long as one lives in a society. This will also become one of our recurring red threads within text, not only due to but also because of the pandemic. Egoism, as Ms. Rand, who we will speak about in greater detail later in this text, may be a virtue to some, but it cannot be the guardian in the dark while we traverse through life with blinkers on like carrion horses. To live in a society is a treat, indisputably, but this treat comes with duties ahead, although no burdensome ones, if I may say so. The benefits outweigh the disadvantages by and large, and so, while we have to give it in from time to time, one major prerequisite needs to not be lost from one's eyesight: That we usually have to communicate with one another in order to construct a functioning, prosperous society. It has already become a common litany to blame the internet and the advancing cutting-edge technology as the perpetrator that has corrupted our inter-human communication. An easy scapegoat to point out, no doubt, but it is also an easy way out to not turn to oneself and how one may have fallen comfortably for the benefits they—the internet and technology—bring. Communication can of course function across those two innovations, but they couldn't replace the physical communication *tête-à-tête*. It also carried fewer risks of miscommunication, of equivocations and the likes. As a last reason for its superiority, it functions way faster and guarantees a certain dispatch at the receiving end. Communication is key in the foundation, establishment and maintenance of a civilised society, a principle beyond any ideological borderline. Hence the calmness and detailedness of a properly composed text as the medium of preference at least on my behalf. It should teach those a lesson who may choose the medium of the video-recorded soliloquy, which can only be applied with caution—the only individuals I have met so far having applied it to their (message's) advantage were professors and other lecturers, but only because they had been trained in transmitting their message concisely, unequi-

vocally and soberly. I for myself am a self-proclaimed scribe and therefore choose this medium, although I suspect many to already benefit from the time it takes to write down all their arguments they wish to make. Even a video would require the prior draft of what is going to be said unless one planned to step into the probable trap of creating a spontaneous rant. It is therefore also advised to read the complete text at least once, perhaps twice to not miss out any point due to the denseness and bare length. I admit that it may be occasionally hard to read, so I would like to ask you to bear with me—this topic is far from easy despite its appearance on the internet, where every Jack and Jill dedicates endless hours to its exercise. Just because laities are free to hold masses doesn't mean that they could generally replace reverends or priests. This is not how it works, and this should be understood. I do not claim the title of a professional author—in the end, I have never been published, not even independently—, but I would claim for myself to write somewhat better than those who already despise the writing of a job application, let alone a term paper for their studies because of the mere exercise of text composition. Nevertheless, I am aware of my writing's mediocrity, hence the previous apology for any hardship in the reading of this text.

Still I hope that you will be able to enjoy at least some of the parts of this text, even the arduously long footnotes that seldom reach the length of separate chapters. Those are still necessary for the forthcoming progress of chapters to come and will occasionally be referenced so that it is suggested to read them too. It is recommended to finish not only a sentence but also a paragraph before starting to read the footnote. It is moreover recommended to take notes—not only for the footnotes, but also for the text. This may help to scrutinise information provided in both the main text and the footnotes, as well as keeping track of what is being stated respectively. Otherwise one may get lost within the thick web of the meandering scribble. Some might irk at the sheer mass of referential works cited in the footnotes, as if every single statement required justification for its existence, as if it didn't speak for itself automatically; it could lead as far as to quote Diogenes Laërtius, who said that “One original thought is worth a thousand mindless quotations”, but as we live in postmodern times—and hereby, the only useful thought from this otherwise hideous school of thought has been mentioned, so that we can tick it off once and for all—, there can be no longer any original thoughts that haven't already been introduced by someone else. It is on us to scrutinise the available material and see what can be won therefrom. This is what my work is about: To present one way to interpret the given material, with as much publicly accessible sources as possible. Just check out the footnotes, there are plenty of them for everyone.

Without any further ado and any more warnings that may frighten you, dear reader, away from my recorded gobbledygook, I wish you all the best in your life and during the reading of this text. In case you wish you share either your opinion, your

constructive feedback, death wishes or any other vitriol, feel free to contact me via the following means of communication:

- **Email:** Ollyffer@googlemail.com
- **Telegram:** @Ollyfer
- **Twitter:** @OliverBOfficial

You can contact me in English, German, French, Spanish, Polish, Czech.

Thanks a lot!

Footnotes

1. Milton Friedman (1980). A statement recorded in no text. In: Green, Jonathan (1986). *The Cynic's Lexicon*. New York: St Martin's Press. Page 77.

2. Robbeets, M., Bouckaert, R., Conte, M. et al. Triangulation supports agricultural spread of the Transeurasian languages. *Nature* 599, 616–621 (2021). <https://doi.org/10.1038/s41586-021-04108-8>

3. Habermas, Jürgen (2016). *Theorie des kommunikativen Handelns*. Band 2: Zur Kritik der funktionalistischen Vernunft. Frankfurt am Main: Suhrkamp Verlag. Seite 85. Emphases mine, plain print indicates his emphases. *Sic era scriptum*.

4. « *Qui vive?* » — « *C'est facile – le roi !* » — « *Ça c'est faux ! Il s'appelle Charles Marx. Et maintenant, disparaïs avant que je te tuerai!* »

5. A moniker for Richard Nixon's 1969 Vietnam War Speech, which can be read here:

https://www.nixonlibrary.gov/sites/default/files/2018-08/silentmajority_transcript.pdf (PDF, 47 KB)

6. Quote derived from Kennedy's inaugural address, emphasis mine. The transcript can be opened from a drop-down menu, it is furthermore available in 14 different translations: <https://www.jfklibrary.org/learn/about-jfk/historic-speeches/inaugural-address>

7. I was speaking of my text “De Mundo pro Omniem”, which you can find under the following link:

<https://politique-rationale.blogspot.com/2019/12/free-world-for-everyone.html#more> | This text will be mentioned again on page 08 and 248, in case you should forget to note it down and don't want to return to the preamble at a later point in the text.

8. Lanza, Edison (31 de diciembre de 2018). Informe Especial sobre la Situación de la Libertad de Expresión en Cuba. Relatoría Especial para la libertad de Expresión de la Comisión Interamericana de Derechos Humanos. Organization of American States:

<http://www.oas.org/es/cidh/expresion/docs/informes/Cuba-es.pdf> (OAS) (PDF, 2,55 MB)

9. Jürgen Habermas (2016), page 337. Emphasis his. *Sic era scriptum*.

Chapter I

Could we consider Capitalism to even be a philosophy of state, under which a parliament or a dictator could rule his or her country? Certainly not, it was never even expected to be a form of governance. From its very beginning, it was thought as a shape of governance explaining and shaping human action and interactions with other human beings. Moreover was it supposed to solidify the virtue of egoism (to speak controversially; what I mean thereby, nevertheless, is the virtue of pursuing one's own objectives to achieve the utmost goal: The good life) and the pursuit of happiness as maxims. Nothing bad is to say about this, why should we all be barred from enjoying the one life we are free to live on earthly soil before our souls will be enraptured up to Heaven (or whatever one believes in when it comes to the immortal soul and where she will go after our physical body deceases)? In totalitarian regimes, we would not enjoy this freedom, since we all were oppressed, surveyed and monitored by the police-state government telling us what to do and what not to do. Freedom would be a thing of the past, and whether we would enjoy our lives depended on one's dreams and convictions in how a perfect world was governed. It is well-known that there are people who do think that a strong, iron-fisted government was necessary to again bring order to what has become, according to them, a "decadent laissez-faire social order without any ideals, and morality, any dignity".

Of course it would be ridiculous to consider the only choice to be made when it comes to social order to be a totalitarian regime or the Capitalist system. Two things are corrupted in this world view at least, excluding my own persuasion that there still was the Anarchist society¹. This text is concerned about other points of view. Furthermore, we are not the Catholic Church, we do know that there are more options to the question just proposed. The second misconception in this view is that one could easily argue that we currently lived in a Capitalist society hidden behind a Potemkin village of Democracy, leading towards the scheme that, since this society is broken beyond repair, we need a radical change towards a (e.g.) Socialist government extending the welfare state and bringing justice to the people, thus breaking up with the companies and the concerns around the "Big Four" (Wall Street, Big Pharma, Big Calculator and Big Wrapping Paper). It's the same way as when, according to F. A. Hayek, people gave up on their liberal society as they became impatient and exaggerated the aching annoying them—they turned towards totalitarian governments releasing them from the liberal society, to bring them something more functioning². What they ended up in, as we all know, they didn't like very much either, so that they wished their old life to return. It makes one wonder whether humans in a peer society are capable of making such large decisions with long-term consequences, perhaps reshaping the given society fundamentally and to their next

¹ I was speaking of my text "De Mundo pro Omniem", which you can find under the following link: <https://politique-rationale.blogspot.com/2019/12/free-world-for-everyone.html#more>

² Hayek, F. A. (2007). *The Road To Serfdom*. Chicago: Chicago University Press. Page 72-73

ones' aftermath. One might reply with a blunt "Who else, if not us?", but the problem is that most people simply don't have the time to contemplate on the status quo, what goes wrong at the moment and what a better world might look like. It took a lot of literature to devour and to frequently study the news thoroughly, things that not everyone would enjoy excitingly after having toiled for eight to ten hours. Cable news are an attractive alternative to reading articles after articles and supplementary analyses for a reason: They don't require steady concentration, not even one's own efforts to excavate information from them. One can instead just sit down, turn on the TV and listen. Talking heads plainly run down the news cycle in a compromised fashion, a method that only works for breaking news, but hardly for news that have been running for a far longer time, thus having more content than can be presented in a fifteen-minute news show already including sports and the weather. The advantages of reading the news as written by professional journalists are obvious: One is informed far better than when watching them. The only problem is that it takes a lot of time and energy, both of which not everyone has got; if one is not fully dedicated to politics and daily politics in general, one is simply going to shrug it off and turn on the TV, or not catching up on them altogether.

What has this got to do with the above-lying topic? It is concerned about civic participation, and acquiring, creating an own persuasion one is ready to put in efforts to achieve it; requirements that are also assumed in a Capitalist society once fulfilled completely. Without the energy and the brazen heart of an egoist, one might soon resign in a purely Capitalist society. Those same people who are not ready to prefer Google News³ over CNN or Fox News (as two examples of cable news) were also those who would not pursue anything beyond a nine-to-five job and an affordable flat to live in. Capitalism, more or less, tends to humans working ever harder to achieve more than just a comparably low living standard. Indubitably, Capitalism doesn't inherently force people to never settle down but to continue working harder and harder to gather more wealth, but this only accords to the status quo, which is neither fully "Democratic" (i.e. Democracy in its purest form, such as during the Hellenic era; this statement stands despite some voices claiming that Capitalism was a necessity to a functioning Democracy, since both ideas presume liberties such as the freedom of speech and the freedom of choice), nor fully Capitalist.

This bears a certain question seldom asked: What is Capitalism as such? We mentioned that under Capitalism, people were free to pursue their own happiness, happiness by their own understanding. Altogether, this system would make the common good possible for everyone. No-one was coerced into tolerating one's own understanding of happiness as for his own, in spite of his opposing point of view. To some, this might sound unsurprising, even like saying that green was green. Those same people should imagine how living under a Socialist government might look like: Every kind of industry was nationalised, there

³ I chose Google News since I rely heavily on it as well; Apple News might be an alternative format of the same kind. If one those two sources of a news overview, one could also subscribe to a free newsletter as provided by NPR, POLITICO or National Review Online, to name three examples out of my head.

were no real opportunities to be promoted. Competition was disabled, the industry the government orders people to become what they have to become. Why? Because the government entirely operates what is left of the economy. Therefore, officials have to “know” what the economy needs. Versatilities don’t necessarily matter any more, since planned economies hardly function in the long run. The reason to it is simple: Human actions and needs are unpredictable, so that analyses of it will fall short of the consumers. Planning towards it only works out in short terms, something a central government controlling everything could hardly adapt to. Specialised companies will not have one single problem with it since they only have their own field at which they concentrate all their resources as well as all of their abilities. A central government doesn’t enjoy any of these opportunities: Rather, it is forced to collapse eventually, since it hoards all resources available and has to plan for every single sector. No matter how many professionals they were able to employ without going bankrupt, they would fail. It’s not even an equivocation of how the free market works, but merely the false belief that they could do the work of the entire free market by themselves. If this was possible, single entrepreneurs could have erected monopolies in various sectors under one roof. Still, they didn’t. Why? Firstly, because they knew where their abilities lied, and where they would fail within less than a year; secondly, they knew that to extend into other sectors estranged from their original product, would curb the quality of their first product, since they then had to specialise their capacities onto multiple sectors. Assuming that they still were successful with their undertaking, their financial resources of course grew, so that they could diversify—broaden and deepen—their company, the respective departments in particular, but still, their size might one day overtake them, so that they slowly lost control. Of course they could prevent an inevitable collapse by outsourcing the work of *métier* different from their actual/original into a subsidiary company. Yet, such companies rarely to ever emerge since the entrepreneurs themselves share no interest in venturing into a wholly new field (whoever believed that a lasagne produced by toothpaste company Colgate would become a bestseller? Or ever sell at all?), nor would it even make sense to venture into a field yet untouched by one, as the example I mentioned inside the brackets show. Once one has established one’s company in the public mind, one will usually be associated with the original product. To then come up with something completely different would not only raise some eyebrows, but also inevitably become a flop.

We now manifested that a central government might not turn out to be such a dexterous entrepreneur, as many right-winged philosophers in the past have emphasised already. Yet, still, many Socialists still believe in the success of a central government, as if there was even a chance of a succeeding one. They don’t even contemplate the hardship of a Socialist government in these days, on all the challenges it was confronted with throughout its existence. In order to function properly, we had to assume a docile surrounding eager to cooperate with it. Do those states exist? Barely. Except for a few willing states currently existing—Venezuela, (probably) Cuba, North Korea, the state of California—, everyone

else would abolish the state, not accept it as a real state *de jure*, and eventually declare war on the country to release the people from their state-empowered poverty, which arose subsequent to the prior measurements taken against the government⁴.

I previously claimed that the Capitalist society mostly consisted of broad liberties to the people so that they could interact freely and pursue their own objectives towards happiness, thus maintaining the opportunities required to achieve the common good. Besides this, do we have anything else that can be manifested for Capitalism, something that would usually be given in such a society? As I mentioned vaguely in before, Democracy was something that was not only considered to be accompanied by Capitalism (or *vice versa*), something that Hayek stated once in his “Road To Serfdom”. As for the government, he didn’t take this into consideration. Merely he found it to be the freedoms that were given to people via both systems, as I mentioned before. Yet, what other reasons would exist to justify the combination of these two? It depends on what kind of extreme one would apply for oneself. Capitalism, in fact, could exist in various levels, depending on what kind of degree of regulation of the market suits one. This doesn’t mean that there were innumerable variants of Capitalism—in fact, there is only the “Manchester” variant of Capitalism, Libertarianism (meaning a stateless free market system, but we’ll come back to that later), and Corporatism (or Neocorporatism, *vide* the previous bracket)—, but that we don’t have a method of calculating the percent of regulation burdened upon the market. One could only speak of “low” regulation, “moderate” regulation, and “rampant/Socialist” regulation of the market. The first variant would immediately lead towards a path of “predatory Capitalism”, meaning that the state stood helplessly by (if he still existed) while the market took over society by any means possible; the second would create perfect equilibrium of a free market and regulation; the latter variant would lead towards a fate comparable to the one I outlined beforehand. I only added Socialism to mention the word that is mostly used to describe overregulation, disregarding the fact that during a Socialist leadership, there was no market as we would call it. It’s more comparable to a supersize factory in which everything is being produced. Sewers sat next to robots “manufacturing” vehicles, smiths of any kind sat next to clockmakers, coal plants stood next to farms. A market would mean that there were several companies competing against one another, while in Socialism, there are only state-owned companies seized by the people (allegedly), producing in jolly unity. Capitalists never cease to claim that under such conditions, innovations would stagnate, the same old products would continue to be produced monotonously, at fixed prices, while the products could only be sold inside the country. On the free, global market, the Socialist nation was incapable of competing since the lien products produced

4 Whether any foreign government ever sent spies into a Socialist country or infiltrated a broadcaster, newspaper or whatsoever to run campaigns to ignite the public against the Socialist leadership is unknown at least to me. As it seems, it has never been proven but only used as a fiendish government to keep the people on its side, to distract from its failure. Therefore, it can be assumed that so far, no such actions have been undertaken by Western government (except for those, interventions of this kind, against Social governments, have never been committed by any other foreign government, either of the Eastern hemisphere, or of Middle- or Latin American governments).

abroad were more innovative, and also cheaper, qualitatively better. Or so they would say. Little light is to be shed against those assumptions, since due to hostility against the Socialist nation and the few trading partners they had, innovation would immediately be depressed by the few possibilities one had to produce. As long as Socialist nations existed, they hardly managed to distribute the goods they had properly among the people without maintaining a gloomy scene, of poor people living off of their few colourless possessions; a stark comparison to the Western world with all of its wealth.

Some people might call this comparison and the almost intentionally demeaning language unjust, but reality showed us that so far, Socialist countries confirmed what right-winged politicians and philosophers presaged. Ayn Rand, one of the most famous libertarian writers and philosophers, fled the Soviet regime under Stalin and was repelled by how many intellectuals in New York City embraced the Stalinist doctrine, lifted it as progressive. It seemed as if the only ones who approve of totalitarian regimes are mostly those who never lived inside one, thus may easily be attracted to lies distorting the actual picture. The same might apply to the Juche regime: Those who position themselves the most favourable towards North Korea might be those who deny the starvation crisis and the lack of freedom as Western propaganda while never having visited the country and forced into a labour camp for having torn down a propaganda placate. It would be futile to make the same argument against defenders of predatory capitalism, though, one doesn't need to stop down to such standards. If an idea sounds appealing to someone, and if this someone is fervent enough to defend the die at all costs, he or she could move to a respective country, live there for a year, and return—one would hardly ever hear something bad about the country, despite what this someone had gone through. In these times, we have experienced a few shifts in society, turning people evermore hard-headed in their convictions, incapable of confessing a failure or misconception, but stepping deeper and deeper into a belief one actually contradicted but is unable to appear weak in public. And yes, this is a development we observe on all sides equally, since this is a phenomenon concerning the entire society, not a specific wing. People not only turn more egocentric and conceited, but also more fearful of appearing or being recognised as weak, inferior or assailable. Evildoers to the Capitalist idea might immediately claim that this was a development enforced by the competitive society: Those who appear weak will be trampled especially by the masses who show no weaknesses; and, of course, the stronger ones, the determined wreckers, as one could say. But is it true? At first glance, it sounds logical: When people compete against one another, weaknesses can determine the winner and the loser of a battle vis-à-vis, at worst the murderer and the murdered in a duel. The same scheme applies to the market: People need to compete against one another to come up with not the best résumé, but with the better one. The best might still be rejected for whatever reason (maybe, it's just personal preferences⁵), but the better one will never be rejected.

⁵ Actually, I was referring to the saying that people didn't want to live a best life, but a better life; they didn't want to be best, but better.

Competitive behaviour is not naturally given in human beings, or at least no longer. It was a vital attitude to usually be up for competition, so that one was ready to usually exceed. Exceeding in order to excel, one could say. However, once humans reached their zenith, in shape of reaching the top of the food chain, they no longer needed to necessarily compete with their environment, because they no longer had to fear any natural enemies, beside the moody mother nature, occasionally ravaging them with natural hazards such as floods, tornados or droughts, so somehow, a replacement had to be created. Otherwise, people might become lazy, and no longer try to exceed one another in order to make the best out of their abilities. If they weren't under the constant pressure of competition, they say, they might turn lazy because no honour or prize (in shape of advantages or indeed a reward to obtain) awaited at the end⁶. Disregarded the few children (as I said, the adaption of this method is already enforced in school) that break down under this doctrine, it does indeed help to bring up prosperous little workforces.

Shouldn't curiosity take competition's place? Normally, yes. Competition, as I said before, is supposed to sway people into innovating and surpassing themselves. Curiosity, on the other hand, could lead towards new discoveries or mental improvement as one will not be demotivated but feel challenged when reaching obstacles in one's way towards exploring an "uncharted" field. Such methods of making progress sounds familiar in each discipline of the sciences: When something appears interesting but unbeknownst nonetheless, curiosity will take over and indirectly force one into proceeding, challenging the obstacles and removing them through new discoveries. Nowadays, unlike in earlier days, there is no competition behind the work of scientists. Rather than "challenging" one another on who will first solve a currently given puzzle, they cooperate, share findings and mutually propose questions. There is no use of leaving other institutions behind just to be in a more advantageous situation, since all of them share a common goal: Enlightening the world by uncovering the obscure places yet unknown for human beings. Why shouldn't this work out for the market as well? More or less, he works out the same: There are problems that need to be solved, or sectors inside the market that bear opportunities for aspiring entrepreneurs to join in and offer their own products for sale. In both situations, the procedure would work as follows: The entrepreneur, together with his colleagues, drafts the groundwork of the product they intend to sell, calculate the costs, produce a first version of the product, refine details, produce an object of the second version to see how it works out now, and repeat the refinery until the final product

⁶ Yet since there are hardly any studies on the relation of work and reward, we have to approach the issue subtler: On the Harvard Business Review, research suggested that in order to keep innovations incoming, one should not reward the innovators too tremendous, or otherwise, complacency would replace the spirit of curiosity and improvement. (Baumann, Oliver; Stieglitz, Nils (June 2014). "Don't Offer Employees Big Rewards For Innovations". Harvard Business Review: <https://hbr.org/2014/06/dont-offer-employees-big-rewards-for-innovation>)

A similar result was extracted from studies undertaken with children as participants of studies targeting the same question. When children were given rewards they knew they would receive for their drawings, they were less motivated to exceed themselves, or continue drawing for rewards at all. (Dean, Jeremy (October 2009). How Rewards Can Backfire and Reduce Motivation. PsyBlog: <https://www.spring.org.uk/2009/10/how-rewards-can-backfire-and-reduce-motivation.php>)

is done and ready for the market. Trial and error, a usual procedure in the sciences. Trial and error is also common on the market, where most of the companies founded are likely to crash, leaving the founder behind. Those who succeed in the end, the very same never cease to repeat, are those who weren't depressed by their failure but realised that they were taught lectures on what they did wrong, to try it afresh and either succeed or again learnt something new.

Chapter II

It's one of the arguments Capitalists use to justify the mechanisms Capitalism has adapted to remain in an almost perfect state of the art: Throw away those who could not prevail on the market against its contestants. What survives must automatically be the best that customers could get. Never did anybody wonder whether this mechanism still functions as they expect and describe it to do. Altogether, their examples appear a little bit obsolete: Capitalism, in their understanding, is still described as I did it before, as a condition of human actions and interactions, in which their egoist behaviour will inevitably lead them to cooperation with other human beings to assemble their abilities and resources to get the most out of their work for everybody, automatically, without curbing one's own share of the result. Nowadays, though, we have developed much further, we have gone far beyond such simple reflections. Instead of just selling goods for money, demanding credits at banks to be paid back at a fixed interest rate and venturing at the market with a new company, we have gone as far as there are shares that can be bought by shareholders and investors (the latter buy them galore to earn riches from the dividend distribution); goods that may be harvested in a country would be imported from elsewhere instead of being bought by the farmers who grow it in this very country, because this way, it's cheaper (the same applies to products such as steel, which would be imported as well, thus endangering jobs in the importing nation); prices for drugs (medicaments) don't follow the binary model of demand and offers, but are merely set by the producing companies that despite the unequivocal competition between gigantic pharmaceutical companies, the prices are nearly unaffordable for patients advised to inject/insert those medicaments. What is supposed to be an open competition to decrease the prices, rather appears like a cartelised industry agreeing to keep the prices up to increase revenue. The problem thereby is that there hardly were any alternatives to medicaments—homeopathic products are nothing but faux drugs sold by modern-day quacks, and herbs cannot cure what drugs were supposed to heal; finally, tax evasion has become a modern crime unknown to the likes of Adam Smith or John Stuart Mill, two philosophers oftentimes quoted by Classical Conservatives. To them, taxes are a necessary evil, one could argue, but hardly do they ever address the issue of rich folks evading the payment of their fair share to society; for Smith and Mill, this cannot be used as an argument since to their times, taxes either didn't exist, or only existed for the working-class people, yet not for the aristocracy that hoarded wealth while they saw the poorest of their nations starving to death because they no longer could afford basic nutrition. In the 21st century, things have shifted: More or less, people are given the opportunity to afford their basic needs as long as they worked in an averagely paid job. If they didn't, they could demand welfare support, so that they didn't have to die in poverty. The welfare state is financed via taxpayers' money, to which the money of companies, concerns and, last but not least, the rich people's taxes.

Unfortunately, there are worthwhile ways to exempt oneself from paying that fair share: Opening a bank account abroad, in a country with a low tax rate, such as Switzerland, the Cayman Islands, Panama, etc., and depositing all of one's money in this account. The nations subject to this tax fraud know well about their unlawful advantages, therefore won't at any costs release the names of the bank accounts' owners to remain attractive to those who have got enough money to protect it from the welfare states. And if you're from the US, you might wonder whether something like this could happen in your country as well. The answer to this question is: Yes! The moderate approach would be to be a corporate-friendly state relieving people in unity with companies from pressing tax rates—this would be Republican-led Florida, a ruby red state in the panhandle of the Gulf of Mexico, which doesn't expect its residents and residing companies to pay income taxes; it also comes along with loose bankruptcy regulations, which might be one reason why Donald Trump decided to move from his original home New York City to Florida⁷, where his Mar-a-Lago residence is located (it's further away from his Virginia golf course, though). The more rogue example would be the state of South Dakota, where even Chinese companies move their headquarters to save on tax payments⁸: That is to say, even the US could become a tax paradise, for the moderates as well as the rogue ones.

Yet, do we actually need taxes? Most of the people, whether they view themselves as Capitalists or not, might joyfully (and merely tongue-in-cheek) exclaim: "No!" while the question remains controversial when approached more seriously. There are people who mean it when they say that we didn't need them, and there are people who say that we do need them, but they should be lowered to not appear like legal robbery. One could contradict about the appeal to lower taxes by stating that we needed to invest more into our respective countries, to fight against the growing gap between the richest and the poorest people of our community, and to prepare for the future in terms of renewable energy and the decrease in carbon dioxide emissions. For both of these reasons, taxes perhaps had to be increased temporarily, to cope with the additional burdens. Capitalist would strenuously disagree: They would possibly argue that firstly, the struggle against inequality could only be fought in less bureaucracy—those

⁷ Colvin, Jill; Freking, Kevin (2019). Trump Defends Against Impeachment at 'Homecoming Rally'. NBC 6 Southern Florida: <https://www.nbcmiami.com/news/politics/president-trumps-sunrise-rally-first-of-several-south-florida-visits-in-coming-weeks/2128875/>

While this article barely features President Trump's decision to move to Florida, to his frequently directed residence Mar-a-Lago, the article still fits the intent to inform about his move Southwards. It was also hardly explained why he indeed decided to move from New York City, where his father Fred Trump made a fortune in real estate, which he finally gave to his sons, including Donald John, but it is being speculated that it was because of his (allegedly) most favourite residence and the strong Republican constituency, beside the market-friendly regulations.

On his father's tax evasion methods: Barstow, David; Craig, Susanne; Buettner, Russ. (October 02, 2019): Trump Engaged In Suspect Tax Schemes As He Reaped Riches From His Father. New York Times: <https://www.nytimes.com/interactive/2018/10/02/us/politics/donald-trump-tax-schemes-fred-trump.html>

⁸ Bullough, Oliver (November 14, 2019). The great American tax haven: why the super-rich love South Dakota. The Guardian: <https://www.theguardian.com/world/2019/nov/14/the-great-american-tax-haven-why-the-super-rich-love-south-dakota-trust-laws>

who live in poverty need to be given easier entrances into the market, so that they could offer their workforce with fewer efforts. Furthermore did we need to pay out less on the state's behalf so that unemployed people felt encouraged to look for a job, even one that might lie below their references.

On climate change, their beliefs were similar: In order to combat climate change effectively, bureaucratic obstacles and stately pressure needed to be removed to create space for energy companies to place windmills for example; subsidises needed to be removed from technologies that were to be abolished, such as coal plants. What must not happen, at all costs and to repeat it again, is that the state coerced companies into abolishing existing energy sources abruptly—there always had to be some time for planning beforehand. Otherwise, the entire energy sector could collapse, blackouts might follow at worst. Any reasonable worries aside, to act overzealously now could worsen the situation by, comparable to how it might look if we hadn't acted when everybody knew that it henceforth was about time. The only question that remains is: How? How are we to react to the climate crisis shattering our world? According to the Capitalist, our states needed to let loose so that the market could take over the steering wheel. To some people, though, those same people actually set a trap to take over control to broaden the exploitation and the scorching of the earth they unwrap like a gift. While the market usually repeats his demands to be more mobile in his actions, his supporters are either plainly dumb or salaried lobbyists promoting inhumane policies.

Why is that so? The latter claim appeared more often in the last few months when the climate crisis loomed over the public discourse and more and more right-winged populist governments took over the government. Especially Brazil's Jair Bolsonaro is known for his conveniently market-friendly course, having removed protection policies for the Amazon rain forest in favour of the farmers who demanded a loosening for years to extend their arable land. So far, they might not have used these fateful decisions on their own advantage⁹; yet it clearly shows that not every right-winged liberal policy must work to everyone's liking, that the market not always works to everyone's liking, despite the oft-repeated claim that it did so, and that we all mutually contributed not only to ourselves but also to our fellow people by involving in the market's encounters. If one wanted to contradict it, then one could accuse the president—Bolsonaro—

⁹ Or so some might claim despite better knowledge available, allegedly. There is one commentary piece published during the time when it first emerged into the public limelight of the international media coverage, when people went furious about the Amazon rain forest's state of development under President Jair Bolsonaro of Brazil.

The article: Bailey, Ronald (2019). Don't Panic: Amazon Burning Is Mostly Farms, Not Forests. Reason: <https://reason.com/2019/08/23/dont-panic-amazon-burning-is-mostly-farms-not-forests/>

The article mostly states that what is actually burning in the Amazon rain forest consisted of farms that already were there, so that no further parts of the rain forest were set aflame to turn the land arable. This would immediately contradict the latest news coverage from the rain forest in Brazil, which indeed decreased due to proactive deforestation on farmers' behalf. Bolsonaro already lowered protection regulations so that deforestation was no longer illegalised.

On the news coverage from November: Various authors. (10th December). What's the deforestation rate in the Amazon. Mongabay: <https://rainforests.mongabay.com/amazon/deforestation-rate.html>

of having opened this particularly vulnerable field to the market, so that it was a wound into which salt was inserted (the same applies for the Indonesian rain forests that are being deforested to produce more palm oil to produce products such as butter). The same way, they could also argue that it was not Nestlé's fault (if there was any) that they could privatise the wells villages used to get fresh water for free hitherto; why should mining companies be claimed for hiring children to work in the tunnels, when it was up for the parents to take care of their child? The same logic would also fit in cases of sewages which employed children beside adult women in South East Asia or China. Why should the companies be blamed when it's the families that behave irresponsibly?

For those who didn't notice: Yes, I didn't mean that seriously. But there is a more profound problem to this: Many Western companies are eager to promise to mind human rights and sanction their violations when one of their suppliers came under fire for any such violations. But when it comes to holding their promises actually, they are less eager to draw conclusions from what they have said. Technically speaking, they don't live up to their promises, thus pave the way to those same violations. Instead of cancelling contracts with the suppliers that hired children or undermined life-saving safety precautions. Either the state in which they produce doesn't order them to raise their security standards and their recognition of human rights, or their supplier's methods were out of their purview (the latter is more likely, as most of those who were alleged of irresponsible behaviour don't produce on their own but are being supplied by suppliers producing directly in countries like China, Bangladesh or India), or they claim to never have heard of those violations and were assured by them that they upheld above-average standards (compared to the country's average). When asked whether they ever inspected the factories themselves, they might confirm it, but then had lied outrageously. Independent inspections are either prohibited at the front door or never took place at all, that is without ever having been considered. Even besides this, once reports of disgraceful conditions emerged, the companies shouldn't just cut ties with their previous supplier but also contemplate the movement from the country in which it took place, thus considering to move productions back to Europe or the US. This applies to any industry, not just the clothing sector or the automobile sector (companies like VW still hold ventures in China, despite the internment camps in the Northern part of the country, bordering Kazakhstan, its social credit system coordinating its own people, and the monitored police riots in Hong Kong to crack down on human rights activists and protesters. Of course a large market resides in the Far East, so that departing from there meant tremendous losses for the companies' revenues, but in the end, those revenues can only function as a secondary priority (I know, this expression looks astonishing) if they frankly wanted to act morally and without any fear of ever being prosecuted for having supported human rights violations indirectly. Capitalists usually say that the customer decided which practices he could support and which he couldn't. This system doesn't work when the amount of (probable) customers becomes so large a single customer only makes up less than one percent. To stick with the example of cloth-

ing companies, the greater mass will still weigh the question of the price tag higher than the conditions under which the clothes were produced. What sounds (and indeed is) amoral consequentially, has to be redirected on the other end of the line—Clothing companies can extend incentives towards their customers to behave more morally without paying much more than now (although a little increase will possibly be necessary in order to improve their sewers' lives without cutting off a part of their sold products' shares): They could abstain from their sweatshop production and produce in the Western world to pressure Far Eastern countries to finally accept the international human rights as summed up in the General Declaration of Human Rights¹⁰. Some might see a reflection of Donald Trump's trade policy of fighting a trade war against China to blackmail the politburo of Xi Jinping into granting the US more beneficiary trade conditions. Meanwhile, he kept one of his promises to bring back manufacturing and factory jobs back into the US, jobs that once were outsourced for financial reasons. It would be the exact same way: Over the respective countries, an embargo would be placed, so that producing or trading in these countries were prohibited from this point on. The nation's industry would be weakened, hitting especially the poor people of it, now living without any wage whatsoever. To force the nations into creating Western standard conditions in their industry so that their people were able to create wealth would be comparable to a siege: He who gives up first, loses. If the besieged mayor (or whichever rank the besieged ruler bore) didn't want to give up first, he had to play with the lives of his people. A death toll would drearily mark even the most glorious victory against the besieger, and so it would during a trade war with the Western nations as the "besiegers"; to add probable complications up on such a "Trumpist" trade war, the death toll subliminally piling up on the loss of industry in these countries—protests, epidemics, rise in criminality, lethal rationalisations, etc.—would also be referred to the Western nations who commenced this international disaster. Journalists and public critics would question the method and ask whether there wasn't any more humane way to enforce a change in treatment in these exploitative countries. Thirdly into this pile of crucial encounters would be the stubbornness of monarchs and presidents in the besieged countries: Most of them are proud of their wealth and power and wouldn't let loose too easily; little do they care about their people's grief, at least this is how they amassed their fleshpots. Why would they now feel a sudden empathy for their people, which they previously left for the brutes to milk? They are merely going to try to save what is left of their wealth and look for a bilateral solution that will end the discontinuation of money flows into their country before everything is finally lost. The worst case scenario would be a gridlock, leaving both sides at loggerheads with one an-

¹⁰ Various authors (1948). The Universal Declaration of Human Rights. United Nations: <https://www.un.org/en/universal-declaration-human-rights/> (You can either read the text-only version directly provided by clicking on the link, or you can download the PDF in the English language. Further languages available on the page)

The Human Rights Convention of the United Nations (UN) also guarantees every human being the right to a job, the free choice of the job and a decent payment to feed one's family and altogether make a humane life possible. The rights to found unions to have one's say and the equal payment of men and women are founded in it as well. *Vide* Human Rights Convention, Article 23.

other. Unfortunately, such a deadly stalemate is not unlikely especially because two worldviews would immediately collide with one another if at least the Western nations were true to form.

How would the market solve such an issue if it wasn't for the states to eventually intervene? Imagine there was a conflict between the industry in the Western nations and their rather ill-minded suppliers, unveiling that the entire Industry in the Far East behaved inwardly evil. Therefore, something had to be done to end these inhumane practices. If they really felt as if they could no longer stand these violations, which options would they have without injuring themselves too much? First of all, their retaliation could not take place immediately, spontaneously; rather, it might take a few months or even years, depending on how quickly they could find alternate suppliers in a country with higher and truer human rights standards. The market itself, as long as states displayed the highest entities in the world, doesn't have a sole power to commit a more amazing sanction than that of abolition and boycott. Interventions in shape of facility raids not only are unusual but also could likely violate international law. So far, private enterprises going to war, as with the private soldier company Blackwater supporting the US Army in Afghanistan, international law didn't seem to have added any paragraphs yet¹¹. Normally; private companies could use this as their unhinged advantage—when there is no law forbidding you to

11 Since this question was not debated during the negotiations of the first treaties that later shaped international law as we understand it nowadays, we can have a few points of view—some of them agreeing on one another, some disagreeing—in order to shape our own opinion. Presumably, one might say that there is no good argument to justify private enterprises declaring war on foreign nations while the nation the warmongering decided to struggle with intended to reconcile. Still, we shall not remain uninformed on this staggering issue, especially in regards to the existence and supporting position on Blackwater's behalf.

The first source would be a Q&A by the Global Policy Forum, a non-profit watchdog organisation answering basic questions on the role of private organisations accused of having committed war crimes. In their first question, they relate such organisations to civilians, which to me wouldn't go far enough; in my opinion, they deserve an own consideration with a respective set of rules after which they could be held accountable for in front of court. In 1949, private military organisations such as Blackwater could not be imagined, so that they found no place in the Geneva Convention. The gap that remained in the end has to be closed now.

(Link: N/A (2004). Q&A: Private Military Contractors and the Law. States Have an Obligation to Prosecute Perpetrators of War Crimes in their Courts. Global Policy.org (Data by Human Rights Watch): <https://www.globalpolicy.org/component/content/article/167-attack/35796.html>)

The second text tries to observe the role of private mercenary organisations from a more “scientific” point of view while too adapting the Geneva Convention; the two Additional Protocols, I and II. (*vide* Kinsey, Christopher (2008). International Law and the Control of Mercenaries and Private Military Companies. Open Edition Journals: <https://journals.openedition.org/conflicts/11502>). The text itself firstly recounts the history of mercenaries beginning from their role as soldiers of their own cause, fighting against superordinate governments—in their case, the colonial powers suppressing their own national identity and right to autonomy; thus leading forward to the mercenary as a soldier for hire to the highest bidder, regardless of the job to do once hired by the highest bidder. The legal framework for such entities in wars in the 21st century is comparably thin, beside those two Additional Protocols, almost nothing has been legislated to organise their role in battles. As written before, they are treated as civilians involved in military action, thus accountable as such in case they should commit war crimes or contribute to such. The text further highlights the dangers of leaving such a spacious chasm easily exploited by terrorist organisations looking for experienced soldiers beside their idealist but untrained followers (e.g. Islamist ideologues travelling from Europe to Syria to fight for ISIL).

act in any way except for the Human Rights Charta, and The Hague's law for solving international conflicts peacefully, all means to accomplish your intentions lie openly before you. All it needs is the will to reach something like this, an all-moral goal such as the removal of an amorally behaving company that exploits desperate human beings for financial purposes. Why didn't it happen then, yet? Because the greatest companies that arose in the Western world are of no higher moral fibre. When we think of great concerns, we immediately think of the likes of Jeff Bezos' Amazon, Bill Gates' Microsoft, Sundar Pichai's Google/Alphabet (formerly Larry Page's and Sergei Brin's), or Rupert Murdoch, who founded Fox News in the US, and will soon be succeeded by his son Lachlan Murdoch. Those companies are all known for their size and popularity, but few of them actually kept a white vest throughout the time they were in business. Honestly, none of the ones mentioned remained a *carte blanche* in public. Jeff Bezos is the idol of relentless business ethnics and the reason for many leftists why they are tired of Capitalism. But we will come back to him later on. As for Bill Gates, he actually could be the white-vested man who became (one of) the richest man (men) in the world, besides Jeff Bezos and Warren Buffett. Unfortunately, even despite of his annual donations in the millions to charitable organisations, he still hoards a wealth that keeps him at least in the top three of Forbes' estimation of the richest men in the world. On the Daily Show, he also once said that he was ready to pay more on taxes if a wealth tax should be installed¹² (so far, critics of such a tax state that it could be ruled as unconstitutional before the Supreme Court). To many, he sounded complacent and too as many successful CEOs in today's economy. Sundar Pichai, Larry Page and Sergei Brin have become comparable to the triumvirate of Google, or Alphabet, the parent company founded last year to cover all the different companies that have been founded throughout the past few years, each of them dedicated to a different project. Yet the legacy of the two founders will rather be the data kraken they have created, collecting data galore from all over the world, thus having become a vicious foundation having established the sale on and with data which Facebook subsequently hooked up on as well in a more vicious way: The Cambridge Analytica scandal of the 2016 election when it was revealed that Facebook consciously and proactively sold data to analysing companies¹³ without their customers' knowledge, nor with their customers' consent, many

The third text was published via the Brookings Institution (Singer, Peter W. (2005). Outsourcing the War. Brookings: <https://www.brookings.edu/articles/outsourcing-war/>) again raises the danger of not knowing how to react to such issues as is the private military sector. It's a sector that could only grow in a de- or non-regulated market which had something to offer certain entities demanded. Right-winged liberals such as Friedman know that a state is necessary to maintain the rightfulness of the market, the state has to provide a framework under which the market can function. Without him, a probably corrupt *laissez-faire* state of production and services would be the aftermath. The probability of further private military enterprises would only be one issue to imagine expanding.

¹² Beside his appearance on the Daily Show, he also joined in an interview on the English Daily Mail, stating the same claim again, on how he should have paid more on taxes than he already did. *Vide*: Sunderland, Ruth; Oliver, Matt (2019). 'I've paid \$10bn in tax but it should have been more!': Microsoft founder Bill Gates, 63, says he and the rest of the world's richest 'don't deserve' their fortunes. Mail Online: <https://www.dailymail.co.uk/news/article-6697351/Microsoft-founder-Bill-Gates-says-rest-worlds-richest-dont-deserve-fortunes.html>

people decided that Facebook was a no-good company doing too many shenanigans with their data, so that they logged out. Still, they weren't too many, so that the scandal didn't sit badly with the company, even the following scandals—data breaches, embarrassing conferences that were leaked via a whistle-blower, Congressional hearings of Mark Zuckerberg, the CEO and founder of Facebook—couldn't shake the company's well-being severely. The reputation remained, but still, the data sales continue, or so one could believe.

Of course these companies are only the peak of the iceberg, and it would be wrong to judge the market solely by its colossal black sheep. What we do have to realise from such black sheep nevertheless, is that those companies were able to rise in such a manner and behave this way because for neither their actions, nor for their infinite development, limits were ever set. When one reads Adam Smith's "The Wealth of Nations", it doesn't sound as if such giant companies existed during his time (beside the East India Company). Even the shipping companies that imaginarily transport their goods inside England or Europe (or across the sea), they don't sound as if they employed more than a dozen scribes and accountants in their branch, and one full crew per ship respectively (the branch might have hold more than one ship, although I am not aware of contemporary sizes of branches, maybe you know better than me). Whatever the case may be, nevertheless, is that they didn't have to deal with a world globalised as is the world these days, where shipping and flight transports not only have become such quicker ways to move goods from the Eastern to the Western hemisphere, but also have they become so affordable that it sometimes might be more expensive to buy goods produced in the country one lives in (from time to time, this even applies to goods that were produced by the farmer next door!) than from a country that might be located a thousand kilometres away from one's own place. As paradoxical as it might sound, these are conditions that have to be minded in a criticism of Capitalism of the 21st century.

No-one would read economists such as Smith without lenses of comparison between Smith's times and our times. Of course conditions have changed, and so, his arguments have to be altered. We no longer live in monarchies in which the kings (and queens) and their consultants govern the entire administrative body. Nowadays, an entire cabinet of ministers is being nominated by the president-/chancellor-elect, elected in Democratic votes. Tariffs and tolls are widely dismissed by trade deals negotiated for years (the latest ones dismissed are those between the European Union and the Latin American countries, by the Mercosur trade deal. The negotiations lasted more than 20 years and now are oftentimes criticised for lowering European standards, furthermore were endangering farmers in the EU, which already highly rely on subsidises to make ends meet¹⁴). While such trade deals oftentimes create new problems for companies and concerns large and small, many of them open gates to new marketplaces inaccess-

13 Zialcita, Paolo (2019). Facebook Pays \$643,000 Fine For Role In Cambridge Analytica Scandal. NPR: <https://www.npr.org/2019/10/30/774749376/facebook-pays-643-000-fine-for-role-in-cambridge-analytica-scandal>

14 Dorofte, Ana Maria (2019). EU-Mercosur Deal: A Comprehensive Analysis. The New Federalist: <https://www.thenewfederalist.eu/eu-mercotur-deal-a-comprehensive-analysis>

ible to them until then. Inaccessibility is thereby interpreted through costs too high to submit economic advantages (i.e. profits), or too low an expected demand, which might shift upwards in case of successful negotiations. The idea that successful deals with proper regulations is that before the deal was sealed, the country (or the continent's marketplace; as with Mercosur, each country of Latin America functions as the single entity interested in dealing with the EU's companies) barely had any economic intercourse, so that the GDP could hardly grow. Mismanagement on the government's behalf might have even worsened the tiresome state of the economy, as is the case with Argentina, which has been coping with high unemployment and a nearly worthless currency for decades. The new government is not likely to turn the steering wheel into a better direction¹⁵, which might possibly be a more Neoliberal course to attract investors to lift the market. Welfare policies only work as long as the economy won't be depressed into an abyss of inability to work profitably and economically beneficial. In such cases, the market might be able to perform mutually propitious; if not for everyone, then at least for the greater mass, which is the best a country might come up with in a statist system in which the course might change within one election, for example from a more Social Democratic course into a nationalist one. This is not to say that a Socialist system—or whatever one might call Socialist, since definitions vary from the respective ideology one bears, and the culture the so-called “Socialist” system is implied; one only needs to compare the definition of Socialism in the US, compared to a definition generally applied in Europe (respectively Eastern and Western Europe, since at least in the East, Socialism has been experienced throughout the Soviet era)—could not work in a merely Capitalist society. Bolivia, until its former president Evo Morales has been ousted forcefully (he subsequently fled to Mexico to then find his new sanctuary in Argentina, to run campaigns against his successor (...)¹⁶), ran a well-performing economy that even gained appraisal on the economic magazine Bloomberg¹⁷. It again shows that it doesn't necessarily depend on the system itself that is being run in a country but the person in charge pulling the strings.

The reliance on the person in charge also comes along with his or her propensity to accept bribery. What I mean is a withdrawal towards the actual topic of this chapter, which is the greater companies and how they corrupt Capitalism in such a way that people feel distracted and abandoned by it, so that they feel more attracted to ideologies that merely focus on the people rather than the market: Socialism is such an ideology. An ideology that, in its most extreme

15 Brindicci, Marco (2019). El Gobierno publicó la Emergencia Económica en el Boletín Oficial y ya entró en vigencia el dólar “solidario” a 82 pesos. Infobae (via Reuters): <https://www.infobae.com/economia/2019/12/23/el-gobierno-publico-la-emergencia-economica-en-el-boletin-oficial-y-ya-entro-en-vigencia-el-solidario-a-82-pesos/>

16 Bronstein, Hugh (2019). ‘I’ll be back’ within a year, ousted Bolivian leader Morales vows. Reuters: <https://www.reuters.com/article/us-bolivia-morales-argentina/ill-be-back-within-a-year-ousted-bolivian-leader-morales-vows-idUSKBN1YS1BM>

17 Smith, Noah (2019). Bolivia's Problem Is Macroeconomics, Not Socialism. Bloomberg: <https://www.bloomberg.com/amp/opinion/articles/2019-02-22/bolivia-s-problem-is-macroeconomics-not-socialism>

form, speaks of a “dictatorship of the proletariat” (although philosophers begged to differ and said that we might have misunderstood this description, which suffers from its poor diction¹⁸). Companies like Google or Facebook, which offer free services easing everyday life in tremendous ways but also can’t resist to gather data to sell it to other companies while influencing us in several ways on a side note, make it hard to trust them. Companies like Amazon, meanwhile, exploit their own employees, hurting our empathetic nature; WeWork’s Ben Neumann rampantly increased his company’s IPO until it all crashed, so that he finally had to leave the company, which later on laid off thousands of employees. He, on the other hand, saved himself approximately US\$ 600 million dollars. In Germany (while I am not aware whether the same conditions apply to their counterparts in the US), couriers as well as simple postmen and other workers of the delivery service companies Deutsche Post and DHL are hired by subsidiary companies in a subordinating network that could only be describes as crooked: Because the postmen are hired by subsidiary companies cooperating with the two aforementioned companies, neither Deutsche Post, nor DHL are responsible for their payment. Thus, their minimum wage can easily be dumped. Most of the time, they earn as little as 05,— EUR (US\$ 5.56) averagely, sometimes, it’s even less¹⁹. Many of those people work illegally, could not apply for social security and hardly speak German. They were looking for a well-paid job to send money home to their families, but finally ended up in a legal exploitative system which so far could not be stopped via legal regulations prohibiting subordinating jobs to other companies. The problem is that the system itself is not inherently corrupted since it makes sense to subordinating specific sectors, it makes administering a manifold company easier by redistributing work. It’s Smith’s theory of proliferating outcomes via redistributing workloads in the 21st century’s shape. The problem is that a parent (or the ordering) company cannot tell a subsidiary (or the offering) company what to do (or at least, for the latter it applies; as for the daughter company, this should be subject to the two heads of the respective entities), or otherwise, the ordered company will interrupt the cooperation. It of course depends on the individual situation, whether the ordering company’s heads behaves like a spoiled brat stomping with its feet and yelling at its mother to get it what it wants, without any compromise; or if the ordering company’s head behaves like a cool-headed guy ready to negotiate vis-à-vis with the interested or subsidiary company’s head to find a common ground to work upon. Only the latter will find attention, while the other will speak against a wall of understandable ignorance.

Many examples of corporate irresponsibility have now been named, or at least a few could be found, to be fair. Almost every single example also shows us one red line: These are no conditions that are existent because there was no alternative to them. All those companies freely chose to exploit their employees

18 Draper, Hal (1987). The ‘Dictatorship of the Proletariat’ in Marx and Engels. Marxists.org (via the Monthly Review Press): <https://www.marxists.org/subject/marxmyths/hal-draper/article2.htm>

19 Ludwig, Kristiana (2017). Fahrer klagt gegen die Niedriglöhne der Post. Süddeutsche Zeitung: <https://www.sueddeutsche.de/wirtschaft/deutsche-post-fahrer-klagt-gegen-die-niedrigloehne-der-deutschen-post-1.3743689>

to cut down costs. Every company hereby mentioned could alternately reshape their structure in such a way that exploitation became a thing of the past. Yet they don't want to, they wilfully created the system that is now caught in a gauntlet of public debate. Conservatives in both, the Classical as well as the "modern" sense, appreciate their practices in such a way as that they always created jobs for the people, thereby curbing unemployment, which is one of the pillars of their parties' usual programmes: Cutting down on (youth) unemployment and creating jobs that one can feed a family from. Those jobs certainly don't pay enough to finance a single man's life, it barely pays the rent. Employment statistics (from the US²⁰, and from Germany?) show the discrepancy: In the US, such practices have become the norm for many companies, while in Germany, the conditions are not as dire as they are in the US, which may mainly be derived from regulations that some could call "full-bore Socialism". It could be called an advantage that only occurs in bureaucratic countries, in *Beamtenstaaten*. In the US, the market enjoys far more freedoms, which also led towards the opioid crisis, causing more than thousands of deaths through overdoses in the Midwest, and no end in sight²¹. How does the market relate to this issue? It was him and his limitless opportunities that allowed concerns such as Purdue Pharma to flood the consumers with cheap drugs (opioids, which could be translated as painkillers) despite the short-sightedly visible effects of such an organised deluge. Medicaments, like all drugs, synthetic as well as naturally grown, are addictive, so that those who try to get rid of them after having done them for a long time, experience tremendous difficulties. Many of those who have done them for a long time won't consider getting rid of them anyway, not until either they have gone through an almost lethal breakdown, or their family intervened in their deadly drug addiction and send them into a rehabilitation centre to cure them. Unfortunately, in the US, operations as well as any medical service, whether one is employed or not (employment would include having an employer-funded insurance to cover at least a part of the costs of medical services), are staggeringly high, not seldom summing up into five-digit bills under the line. Compared to German conditions, in which one can be insured and finally have to pay bills in the three-digit area, this is an obscene state of the services in a first-world country. Still, this is the reality of a private insurance option only, with or without an employer-funded insurance²².

To remain fairly, we have to ask one question in regards to the high costs: Does "Big Pharma", as the great pharmaceutical companies and medical ser-

20 "Employment Situation Summary." U.S. Bureau of Labor Statistics: <https://www.bls.gov/news.release/empsit.nr0.htm> (Depending on when one reads this press release, it might differ from what was written in here. As of the status quo in November 2019, the full employment statistics showed a rate of 3.5 percent of unemployment, a record-low unemployment rate)

21 Florida, Richard (2019). The Changing Geography of the Opioid Crisis. CityLab: <https://www.citylab.com/life/2019/12/opioid-crisis-us-map-urban-rural-heroin-fentanyl-overdose/603100/>

22 Khazan, Olga (2014). What American Healthcare Can Learn From Germany. The Atlantic: <https://www.theatlantic.com/health/archive/2014/04/what-american-healthcare-can-learn-from-germany/360133/>

vices are colloquially called, have a choice when it comes to the prices? At least they are not cartelized, which excludes the opinion that they might have mutually agreed on the exorbitant prices. Rather, it seems as if the pharmaceutical sector has cartelized itself so that prices don't develop throughout the competitive process but are being negotiated behind closed doors. More or less, this is how the "American Medical Association", a non-profit organisation of physicians, doctors and medical students, illustrates²³. In an analysis for the TIME Magazine, it could also be read why exactly the three mentioned entities of the AMA report they declared to have a closer look at played roles in the rush for higher prices: The back-door negotiations are in fact cartelized supply chains which are already increased in their prices so that the list prices will end up as high as possible²⁴. That is to say that the prices for purchases inside the chain—from manufactures to wholesalers and from their position to doctors creating formularies for their patients—, fixed prices were installed that will finally outline the price for the customer, exclusive of rebates and discounts. Introductory prices, on the other hand, are different as they are more likely to have a unique position on the market as the only one of their kind, so that they function by the rules of a monopoly: High prices set the beginning which others have to lower through their introduction of alternatives which may be hard to get as the possessors of the product normally bear a patent only they can release to the market at their own delight. This means that if they prefer to keep their monopoly, they can do so as it is their property, and no-one is allowed to violate someone else's property rights, even if it means that thereby, a monopoly has arisen on the market.

While the logic seems questionable, there is no law prohibiting these measurements, especially not for the monopoly, which, nevertheless still depicts the least of all problems. The greater problem lies inside the supply chains in which the prices will finally be set:

There are essentially no regulations governing how drugs are priced. Instead, pharmaceutical companies select a price based on a drug's estimated value, which typically translates into what they "believe the market will bear," said Dr. Aaron Kesselheim, an associate professor of medicine at Harvard Medical School. (From the TIME article)

This rule of course mainly applies to the introduction of a new drug onto which there lies no price but the power of a monopoly for the inventing manufacturing company that is allowed to independently estimate a drug's value on the market, and all the companies after the manufacturer have to orient on the set price, undermining it to remain competitive and maybe beat the original manufacturer. Of course there'll also be lobbying efforts with the doctors and hospitals in general that create the formularies for their patients, but also with

23 Staff News Writer (2019). How are prescription drug prices determined? American Medical Association: <https://www.ama-assn.org/delivering-care/public-health/how-are-prescription-drug-prices-determined>

24 Entis, Laura (2019). Why Does Medicine Cost So Much? Here's How Drug Prices Are Set. TIME: <https://time.com/5564547/drug-prices-medicine/>

the two parties that still bore the power to intervene in the creation of drug prices, not to attempt anything that could finally lower the prices and prevent inaccessible drugs from ever entering the market again. Such attempts, for example, were undertaken by both the Obama and the Trump administration: While President Obama introduced to the US the Affordable Care Act (ACA), commonly known as “Obamacare”, President Trump attempted to lower drug prices²⁵. As we can see, neither project managed to work out entirely, so that the people are still worse off than having a European mode (allegedly).

A last question on the issue before we will outline what would be a companies’ responsibility on the issue of reliable and affordable healthcare should be: What do the people think about their healthcare system? Are they content with it, or would they prefer to see it repealed and renewed in a different way? To be honest, as of the first quarter in 2020, the information are olden, yet not necessarily obsolete. Two polls I could find—one from Gallup and one from the Commonwealth Fund²⁶—should comparably similar outcomes in general: Via the Gallup poll, it could be reported that many people with private insurers were favourable of their own coverage in terms of quality and coverage in general, between 69 and 80 percent. National healthcare, on the other hand, didn’t receive as much appraisal, which was also one of the probable reason why so few people in the polls insisted on seeing it removed. At the Commonwealth Fund’s poll, on the other hand, 40 percent also admitted to not knowing enough to fell an informed decision on whether it would be more favourable for oneself as well as one’s people to eliminate private healthcare coverage or not. Thus, assuming those 40 percent to be more informed, consequentially able to make an informed decision, it stood to question whether we would see a change in the complete outcome, although we also don’t know how informed those who gave a safe answer were in the first place. Knowledge, as an immaterial means, cannot be measured by numbers but only by miscellaneous questions ranging across vari-

25 On how the Affordable Care Act works, *vide*: RAND Corporation (Last time checked: 23rd January 2020). The Affordable Care Act in Depth. Link: <https://www.rand.org/health-care/key-topics/health-policy/aca/in-depth.html>

On President Trump’s (and the House Democrats’) efforts to manifest the lowering of drug prices, *vide*: Karlin-Smith, Sarah (December 12, 2019). How Trump and the Democrats parted ways on lowering drug prices. POLITICO: <https://www.politico.com/news/2019/12/11/donald-trump-democrats-drug-pricing-082545>

26 For those who want to read them on their own, the following links are hereby provided:

1. McCarthy, Justin (December 07, 2018). Most Americans Still Rate Their Health Care Quite Positively. Gallup. <https://news.gallup.com/poll/245195/americans-rate-healthcare-quite-positively.aspx>
2. Collins, Sara R.; Gunja, Munira Z. (September 26, 2019). What Do Americans Think About Their Health Coverage Ahead of the 2020 Election? Commonwealth Fund: <https://www.commonwealthfund.org/publications/issue-briefs/2019/sep/what-do-americans-think-health-coverage-2020-election>

As I said, no more current information were available, but on the other hand ,there was not many shifts to be expected from the voters ahead of the upcoming elections that might perhaps bring a general change in the healthcare system through a new president such as Bernie Sanders (I—VT) or Elizabeth Warren (D—MA). Especially the first one would possibly overthrow the entire healthcare system to introduce government-funded healthcare as the sole option.

ous fields of aforementioned knowledge. Therefore, even a broader campaign on informing people about the basic facts of healthcare could lead towards an entire alternation on the polls. Yet, at this point, we only have those numbers and have to rely completely on them. So, what else can we read from the numbers? Medicaid—the state-funded healthcare alternative for people with a low income on which approximately 20 percent of all US-Americans rely in terms of healthcare²⁷—is highly approved especially among those who still live with the moderate degree of Medicaid. Moderate in such a way as that under the Affordable Care Act, an expansion of it was supposed to be undertaken in order to have more people covered in general, since the rates among those who are not insured are still comparable high, with 15 to 20 percent averagely. Wouldn't this contradict the aforementioned numbers about the general discontent with national healthcare? There are a couple of arguments surrounding this question without fully affirming any side's correctness on this problem. First of all, these two numbers derive from respectively Gallup and the Commonwealth Fund. It's most likely that those numbers therefore derive from different people polled, perhaps even from people living in different states, different voting records, different social environments. Secondly, we only spoke about a national healthcare for the lowly paid people who would otherwise live off without any healthcare insurance at all, thus would be bankrupt after their first operation in their whole life. Hence, we only speak of a minimum insurance to have those covered no insurance company would ever cover as there would be no money to reap from. Medicaid, one could say, is the healthcare insurance presidential hopefuls (by now) like Bernie Sanders would prefer to see increased across the entire society, so that private insurance companies would inevitably run out of business. A public healthcare insurance, we could say, receives popular support, while a generally public healthcare system would not do so.

Finally, what is the responsibility of healthcare companies in this society? Obviously, it's to insure people at an affordable degree that is to not burden them with horrendous costs up in the four- or five-digit levels for single operations. Instead of wilfully being influenced by salesmen of the largest pharmaceutical companies to prescribe more expensive medicines rather than the affordable, yet equally helpful drugs, they should celebrate their independence as trustees to the people and their physical needs in times of injuries and illnesses, they should express confidence rather than suspicion; they should not fall prey to accusations of being bought off by pharmaceutical companies to garner profits for those who sell medicines to them. Instead of primarily viewing themselves as chemists, they should see them as what I declared them, or simply as doctors. They are in no obligation to increase profits for companies but only to cure those who place themselves under their responsibility and knowledge. Pharmaceutical companies, on the other hand, should refrain from treating medical care products as tradable goods that would sow profits to harvest but as

27 Rudowitz, Robin; Garfield, Rachel; Hinton, Elizabeth (March 06, 2019). 10 Things to Know about Medicaid: Setting the Facts Straight. Kaiser Family Foundation: <https://www.kff.org/medicaid/issue-brief/10-things-to-know-about-medicaid-setting-the-facts-straight/>

goods functioning “people’s resources” to do what they are supposed to without an automatic refinancing. Of course this stood heinously beside the market and its maxims that all the goods produced in society would immediately pay themselves out with a surplus. One might ask how the pharmaceutical sector could keep on functioning when all the cash flew out but nothing re-entered in response. The companies would be bankrupt in no time. Public subsidises had to be injected immediately so that there were no shortages. At worst, the companies would just be centralised and subsequently bankrupt because the need of medication could not be predicted. Consequentially, there would be no good response to abolishing the Capitalist production of medication as long as there was money and the system that was created around it. Assuming this and no other possibility to likely catch up with the Capitalist capability to at least produce as much as was needed, whilst being unable to overcome its own greed and thereon-linked tendency to expect ridiculous prices to be paid for single medications, how could the threat of unaffordable healthcare be surmounted? As we know, the capping of prices not only behaves uneconomical but also threatening to the economic well-being. In conclusion to this measurement, the overall production of medications could cease altogether and to no-one’s liking. On the other hand, no-one but the company is likely able to properly estimate the expected costs and margin of a good in relation to its expected sales (which are understandably intertwined to the margin). Could we consider negotiations between the ministry of health and pharmaceutical companies? Only under one presumption: That lobbying in shape of donations on these companies’ behalves would be ceased immediately, so that any hidden interests were extinct, thus assuring independence on behalf of the Representatives, the politicians. Regarding all the options given to us, this would still be the only foreseeably realistic option we currently bore in our hands. We should enforce it.

More points on responsibility in Capitalism

Before we came to talk about the market’s chances to intervene in inhumane behaviour practiced by other companies or even states, we talked about the propagators of a neoliberal or simply Capitalist policy overall. Politicians and lobbyists are said to be financed by those who would benefit the most from such deregulated policies, namely the market itself, while only the latter would seriously fit. Whether politicians only promote and practice market-friendly policies is the matter of a twofold question: (1) Was or were the politician/s all financed by greater companies that might pay enough to be played like a puppet, and (2) couldn’t we rather derive the policies from an ideological background that naturally forces them to coquette with the market, despite the odds? In previous paragraphs, we vaguely referred to the issue, but never fully elaborated on it yet. Fortunately, both countries offer us independent research tools to track down corporate donations to politicians, especially in the US, individual politicians can be highlighted to see who received money by whom²⁸. In certain categories

²⁸ For Germany: Lobbycontrol: <https://www.lobbycontrol.de/>

of legislature, such information might come in handy because there had to be donations that changed a politician's mind. Donations, then, could morph into what is no infamously known as a "quid pro quo": The companies paid a small loan of a million dollars (quid), and in return, they received a bill to pass the Senate that would make it easier for them to surmount regulations (quo). Such donations are not illegal in common Democracies, since their true intentions are never openly mentioned (no CFO would write "Those regulations are strangling me, they are nothing but childish tomfoolery. Thus, they have to be changed, do it!" on the check as a purpose), they can only evidently be observed as a liking with a party's policies or demands from the opposition, so that they deserved more liquidity in order to advertise themselves during the election campaigns. To opine that they actually pay them so much so that they will do them a favour might sound logical but can hardly be established through physical facts. Market-friendly policies are an attitude that stuck to Conservative and right-winged liberal parties since the day they were founded, partisan donations only entered the game later. Consequentially, from a historical point of view, there were no relation; there also weren't any individual(ist) intentions in serving the market rather than the people, since lining the money into one's own pockets instead of the parties' cashes could lead towards an exclusion from the party due to campaign money fraud. Moreover, it is unbeknownst to me whether at any time, a delegate was fired for not having accumulated enough campaign money donations during his or her tenure. It would also be a strange reason to throw someone out of a party, since his or her popularity among the people. The people vote for the parties, therefore have their say on who is to rule them; the companies bribe parties to have their say throughout the coalition's (or ruling party's) incumbency, to see who will be responsible for what is to happen throughout the next four to five years (or even longer), or who will have to be paid to do it *right*. A dystopian point of view, I know, but how else is it to be described when it seems that those who can pay more are also more likely to be served? Donations to be paid throughout the entire years devastatingly corrupt Democracies since they undermine the ruling parties' integrity. They don't reject them, while rejecting them could be their last resort of maintaining their integrity, so that they are the second to blame in this disaster. The first are those who also bear the responsibility of adapting conditions that won't earn them any critique: The companies. A few pages ago, I said that while there might be gaps in the legislature or options unconsidered in the legislature altogether which companies might use if they wanted, such as employing workers in a subsidiary company to avoid paying the minimum wage. They are not told to make use of those gaps, it is up to them if they know how to use them. Whether they do is their choice, but they will have to bear the consequences if they will certainly do so. In the end, they chose to adapt them, thus disrepute Capitalism, which doesn't stand for such corrupt means of exploitation. It's a disaster of many entities that cause a

For the US: **OpenSecrets:** <https://www.opensecrets.org/>

On the German site, no specific politicians can be chosen in any of these fields as specific donations are not allowed under German law. Only party-affiliated donations.

chain reaction, it's a chain of failures on Democratic parties' and corrupt companies' behalves.

If the market was in fact able to replace our governments, to serve the libertarian dream of a stateless world in which only the companies and the individual humans remained, they had to behave more responsible, yet as of now, they can't. Worse to be said, if there weren't any regulations or prohibitions, it might even look worse. To specify my critique, we merely speak of the larger companies with international facilities and business affiliations all over the world. Smaller companies might too commit certain misdemeanours in terms of corruption and violation of environmental protection regulations and the likes, yet their size is by far exceeded by the larger concerns spanning all over the globe. Furthermore are the smaller companies, if they commit crimes that ebulliently injure the community, they still might not reach beyond the nation's borders when it comes to awareness of the respective injuries. Of course this does not diminish the effects on the environment, but still, it can be told from the media echo that the consequences might be comparably smaller than if an internationally operating company burnt down square metres of rain forest in order to use the scorched land for agricultural purposes. For example, to visualise what I mean: If a mining company in Arizona infested the local rivers with chemical wastes from its mining operations²⁹, the media coverage might be less thorough in European newspapers such as "El País" or the "Frankfurter Allgemeine Zeitung" than in local outlets such as "AZ Central" or the "Arizona Daily Star". Likewise, when German "Technical Supervisory Association" (TÜV SÜD) is reported to have confirmed the safety of a company that eventually causes a mudslide burying an entire village in Northern Brazil³⁰, the international media response is large.

It might be obvious by now that my depiction in accordance to my examples showed that the aftermath of the encounter alone doesn't matter as much as the company involved when it comes to the scapegoats (although the terminology is deliberately negatively connoted, it matches in this case, since we specifically speak of "crimes" and avoidable accidents causing civil casualties as well as employees who became involuntary subjects to their CEO's or boss's irresponsibility. The term offender, on the other hand, would be imprecise in this context,

²⁹ Main, Douglas (April 25, 2019). In a land of wild cats and scarce water, a battle over mining heats up. National Geographic:

<https://www.nationalgeographic.com/environment/2019/04/rosemont-copper-mine-arizona-environmental-impact/>

As one can obviously read, the article is concerned about a planned mining operation which is caught under rigid critique because of the feared environmental damages it would cause once mining operations took place. Yet of course we also have articles on how mining operations in Arizona have already caused the damages I refer to with this footnote.

Barchfield, Vanessa (January 07, 2017). EPA: Toxic Chemicals Released in Arizona Rose in 2015. Arizona Public Media: <https://www.azpm.org/s/45054-more-toxic-chemicals-released-into-air-in-arizona-epa-report-shows/>

³⁰ Ngangura, Tarisai; Monteiro, Patrícia (October 04, 2019). "The Whole Town Is Finished". The New Republic: <https://newrepublic.com/article/154870/brazil-mudslide-photos-the-whole-town-finished>

since this would mean that the head of company deliberately damaged or destroyed something in his company or his company's operations in order to cause the encounter to happen. Reasons for such behaviour, if this should happen someday, would be the betrayal of the insurance company thus paying relief to recover the damages which were insured with this specific company. As little we could speak of an offence if taxes had been evaded or speculations at the stock market had been undertaken with the company's revenue. In this case, we had to speak of a fraudster, since the crime as by the rule of law would be different from a rape case or a deliberate murder, which of course could take place in a context that would include the business, such as the rape of a female employee (male employees are a rarity in rape cases) at work or the murder of a rival company's head for *bellicose* reasons (pretty).

Beside this nit-picking, we were up to something different: The irresponsibility of companies and how they are being covered in the press. Some would say that they were unfairly treated by the press, which speaks of a lot of bias but beside this is baselessly grounded, like a house built on sand. What it speaks of nevertheless is the recklessness which has made the rounds not only among the common people of the working and the middle class but also among those who decided to bear full responsibility for companies they apparently run. Instead of standing up and confessing their wrongdoings, they employ armadas of paralegals and advocates to look for legal gaps to defend them against what they have evidently done. Instead of cleaning their stained vests, they try to put it on to someone else, pretending that it wasn't theirs while they have been seen wearing it only recently. Some might call such coward behaviour unmanly, while it could be put more broadly: Such behaviour is not only irresponsible, but also a betrayal of the public which laid all their confidence into them, thought of them to lead their company towards the mutual good, the common good. That those heads didn't only work for the profits they would earn soon (although this has always been the paramount achievement to accomplish, since mercantile production entered the stage in history), but also indirectly served the public which partially worked for them; the imagination outlined in Smith's "Wealth of Nations", in which the invisible hand pulled the strings on the market. In the end, what had to prevail throughout the entire reign of a boss or CEO was the acknowledgement of a balance between the increase of profits and an unwritten limit how far this first entity might go: How far should one go to increase the revenue of the company? Normally, such phrases didn't have to be written since it was clear that there are limits to profitmaking. It's the same equilibrium which is to be minded in the limits of freedom: As long as I won't hurt someone else, it is fine to practice. *My liberties end where someone else's would be hurt*. Morally consenting people wouldn't have but one problem with this maxim, since they wouldn't like to see their dignity or freedoms to be touched either. If one didn't want to see one's nose broken, they wouldn't break someone else's either. Yet, companies hardly interact in these ways—they don't hit each other's noses if someone hit off his rocker or called his mother a prostitute. They would rather call their lawyers to file a lawsuit or spread false rumours about extramarital af-

fairs with adult film stars. Something more subtle and far more damaging to their overall reputation. Still, there should be a way in which we could transfer such maxims into a business-like manner. Technically expressing it, it should be: If you don't want to fall into disrepute and see your company driven into choppy waters, lose all trust among your business partners; risk your company's future beyond your own tenure, then you should not get into shady business negotiations or seal projects that are likely to cause environmental or health damages leaving behind a state of disrepair or incurability for residing villagers or citizens. Sooner or later, truth will always come out, and perhaps, one will still be alive to be held responsible before an orderly court. Besides this worst-case scenario, it shouldn't come as far as that—such cases are evitable through common sense and proper risk management. If one finds such suspicious deals that lead towards outright disasters, economically as well as environmentally, than one should avoid making such larger business deals in the first place. There's always a middle way between acting too cautiously, thus going bankrupt eventually, and acting like an utter crook who was looking for millions in riches but ended up with millions of bills to pay back and serving years behind prison bars. The middle way is behaving like an earnest businessman who was out for some decent business to bring jobs back to the nation, contributing to the GDP and making profits to retire someday in a quaint little house he will have built with his wife, somewhere in the heartland.

The environment in Capitalism

Apologetic capitalists might have turned in and say that the criminals couldn't help it since it lies in human nature that one pursued the zenith behind the clouds, that what one had owned could never be enough, that it always had to be more; and sometimes, to earn this mere addition to one's possessions, laws had to be broken since they stood in their way. Why should someone's pursuit of happiness be obstructed by laws that were set by those who might have stymied their own pursuit for reasons invisible to the conversant? This would be a hindrance of one's liberties for unreasonable arguments. So they might say, although I might be wrong about this. An argument it would be nevertheless. Additionally, it would be relatively flawed. First of all, it can only be admitted that the market cannot function without a set of rules to decelerate corruption and intentional wrongdoing. That's why libertarians might never see their utopian world ever accomplished, or at least not in the colourful world they painted in front of their eyes: So far, in our world, we could oftentimes see that companies of certain size bring us tremendous conveniences especially on the internet, for which we can only be grateful; yet, on the other hand, many companies, especially in the fossil fuels sector, brought us equally tremendous issues we now have to cope with if we want our planet to be inhabitable in the next few decades; and so far, they didn't appear too cooperative in order to find mutually bearable solutions. Rather, they tried to obstruct progress through humiliating lobbying absent of any consciousness of their involvement in increasing the

global average temperature. Responsible businessmen would have sought the debate in order to find a common ground with environmentalists, even in spite of the already-heated conversation that indeed looks impossible of rationally discussing the fatal issue. Still, it is usually the smarter entity that will abstain from pouring oil into the fire (no pun intended) and heating up the state of debate further.

Some might question the very existence of a common ground between the protection of the environment and permanently providing economic growth. Mostly, this might be true, since there is no indicator that economic growth has to be politics' paramount objective in order to also maintain economic well-being³¹. Of course there will always be people who contradict this lately emerged maxim, that we had to abolish a constantly growing revenue of the national economy, that production and the delivery of further services had to proliferate to compete on the international market (which only grew worse after digitalisation and more affordable shipment and carriage by air have widened the field of participants, beside many other factors such as cheaper *human resources* abroad versus costlier *resources* available in one's Western nation, in which employing companies have to follow rules such as minimum wages). Thus, to abandon the commonly adapted means of measurement to compare how a nation fared on the international stage (or simply to examine how the economy developed throughout the last months or years) could lead towards a decrease, or at worst to a decaying economy.

Of course this is highly unlikely either way—economists beyond partisan lines (by this, I mean economic scholars as well as CEOs who affiliate them-

31 In fact, it is said that a constantly growing economy was the only prosperously one was nothing but a myth made up by the likes of English economist John Maynard Keynes. Read more about this:

Kapoor, Amit; Debroy, Bibek (October 04, 2019). GDP Is Not a Measure of Human Well-Being. Harvard Business Review: <https://hbr.org/2019/10/gdp-is-not-a-measure-of-human-well-being>

Of course a growing GDP tells us that the economy must prosper ostensibly, but everyone nowadays knows that a country's wealth cannot be determined from a single indicator's state; it also depends on the country's infrastructure and its people's wealth, numbers that are not included in the Gross Domestic Product. This means in return: A country's GDP can be the highest in its entire trading zone, but on the inside, everything might be close to collapsing.

One example could be Germany (*vide*: Koley, Galina (November 25, 2019). Die Infrastruktur braucht mehr Investitionen. Institut der deutschen Wirtschaft: <https://www.iwd.de/artikel/klare-vorteile-450417/>)

or the US:

(Yarmuth, John (October 22, 2019). Strong Infrastructure and a Healthy Economy Require Federal Investment. House Committee on the Budget: <https://budget.house.gov/publications/report/strong-infrastructure-and-healthy-economy-require-federal-investment>

(*Nota bene*: Yarmuth is a (currently) seven-term Representative of Kentucky's 3rd District (last update: December 26, 2019) so that it comes as no surprise that someone like him would promote a higher spending, since he also did so during negotiations in 2013, when he praised then-House Speaker John Boehner (R—OH) for standing up in favour of a spending bill that would pass beyond the “fiscal cliff”. (*vide*: Cervantes, Bobby (January 01, 2013). Dem pol: Boehner ‘courageous’. POLITICO: <https://www.politico.com/story/2013/01/fiscal-cliff-john-yarmuth-credits-courageous-john-boehner-085645>)

selves towards a more left- or right-winged approach on economic thinking or monitoring; for example, while John M. Keynes is oft called to be a more left-winged economist (mostly for his recommendation to increase spending on the government's behalf), Milton Friedman, who stated that the government's sole task was to provide a legal framework under which the market's participants could properly cooperate and reap profits from their products or services while adjacently serving the public, is oft considered to be a right-winged economist. It shows that even economics function like politics (although mostly working on parallel lines) are likely to unanimously outline the importance of the GDP at least as an index of the economy's well-being—, but at least we have to wonder how to continue when there seems to be a crass discrepancy between the two entities' well-being. Superficially, there seem to exist two options: We either prefer an ever-growing economy which eventually led towards expired resources, scorched earth, natural catastrophes devouring the coastlines while the sea rises as high as to drown everything beyond the coastlines, reaching continents' centres someday; or we abandon our former global market system, therefore ruin ourselves financially (assuming that only a few nations participate while the rest—one might call them the rogue ones—continued to harvest resources as if there was no morrow dawn, thus morphing into the top brass of the stock markets. (We are also not going to discuss the verification of the climate change³²). Hence, there are two steps that have to be undertaken in order to fight

32 There are no good reasons to deny its reality and its effects on our world. We could of course recite all the natural catastrophes that took place only between 2018 and 2019, on the Australian wildfires, the fires in Siberia and its melting perm frost, the California wildfires, or the disclosure that Antarctica was melting faster than previously expected. On the other hand, more general information are more helpful than initial cases of natural catastrophes whose frequency or oomph Graphs are a handy tool to visualise the development towards a rising mid-temperature in global climate, although some graphs were already exploited to argue what was falsely assumed to be proven in favour of delegitimising allegedly common knowledge on climate change

Mooney, Chris (May 10, 2013). The Hockey Stick: The Most Controversial Chart Explained. The Atlantic: <https://www.theatlantic.com/technology/archive/2013/05/the-hockey-stick-the-most-controversial-chart-in-science-explained/275753/>

So that one can only do good to public (especially online) debates in times of quickly available free information to enlighten oneself and others.

The first place to go to inform oneself safely would be the “National Aeronautics and Space Administration” (NASA), which by profession dedicates to climate science, beside many other topics. Thus, they compiled a “spreadsheet” to quickly gather information evidently highlighting facts that prove climate change's continuation. (*vide*: NASA (lastly checked: December 26, 2019). Climate Change: How Do We Know?. Link: <https://climate.nasa.gov/evidence/>) And for those who prefer a more elaborate summary on the facts that prove climate change instead of short bullet points, they can visit the Royal Society's spreadsheet in which they lengthily prepared their information for interested hobby researchers.

The Royal Society (lastly checked: 26th December 2019). The Basics of Climate Change. Link: <https://royalsociety.org/topics-policy/projects/climate-change-evidence-causes/basics-of-climate-change/>

For the records (and those who might read this close to this text's publishing, which shouldn't be too far to these events' encounter), we should also leave behind some quick information on what I wrote before in this footnote:

- On the bushfires in Australia, *vide*: Morton, Adam (December 24, 2019). Yes, Australia has always had bushfires: but 2019 is like nothing we've seen before. The Guardian:

climate change and simultaneously: First of all, we need unanimity among the people of this world that certain measurements have to be undertaken in order to combat climate change to the fullest. There are no ranges at which compromises or even alternatives could be negotiated, only ways to accomplish the objective that is the *defeat* of climate change. Secondly, and that is the only negotiation to be dealt with, we need a common plan, at least respectively nationally. What I mean by this is the way in which climate change would be confronted on a national base, which is not necessarily intertwined with other nations, although such a way was not out of sight of possible actions to be undertaken—it simply depended on a nation's favoured option, or rather a leader's preferred option. In the end, depending on the elected leader's preference, plans might be overthrown within a new elected party's change in leadership. While president A might prefer to solve the issue nationally through the rapid erection of wind parks across the country, president B, who dethrones his predecessor, meanwhile prefers to produce power through national means of energy plants from hydro-energy to wind power and anything in between and share the power with neighbouring nations depending on how produces more than one needs and vice versa. Some might suggest that president B, once he or she took over power, would do it the right way, since there are nations enjoying more advantageous conditions while there are nations dependent on their neighbours due to more disadvantageous conditions. This was usually the case in history, when fossil fuels were the solely profitable means of energy production: Germany enjoyed its coal availability *en masse*, excavating it from East to West, from the Upper Lusatia to the Ruhr area, to have a surplus in opposite to its Western neighbour France, while watching her constructing nuclear power plants just as Poland, to keep up in the national power production on their owns. If an international trade on energy effectively existed, superfluous power—power that was (currently) not needed by inhabitants of the distributing nation—could be distributed into countries that otherwise made use of power produced by plants that were likely to attract dangers such as nuclear fissions³³, leading towards a sudden emission of radioactive fallout. So far, there are a couple of alternatives to nuclear power

<https://www.theguardian.com/australia-news/2019/dec/25/factcheck-why-australias-monster-2019-bushfires-are-unprecedented>

- On the forest fires in Siberia and the melting perm frost, *vide*: Panina, Maria (July 30, 2019). Siberia forest fires spark potential 'disaster' for Arctic. Phys.org: <https://phys.org/news/2019-07-siberia-forest-potential-disaster-arctic.html>
- On Antarctica's melting, *vide*: Stone, Madeleine (October 09 2019). How Antarctica is melting from above and below. National Geographic: <https://www.nationalgeographic.com/science/2019/10/how-antarctic-melting-above-below-ice-sheet/>

³³ *Vide* Three Mile Island (PA, USA), Chernobyl (HU), Fukushima (JP). Meanwhile, Fessenheim in France was determined to be shut down in 2020 after severe conditions likely to eventually become reasons to cause fatal danger were detected. Besides this, I also wrote an own post on why nuclear power is not the future of energy production, despite arguments such as clean energy (nuclear power emits no carbon dioxide), since this kind of energy production leaves behind nuclear wastes which can only be deposited in space beneath, for hundreds of thousands of generations to come. This text is in German. For those who want to read it, follow this link:

<https://politique-rationale.blogspot.com/2019/05/strahlen-vor-freude.html#more>

production, which could be adapted by almost every nation, although they cannot all be universally installed in every country equally. Obviously, there are restrictions to be minded, which will finally equate which nations could eventually become mere distributors and which nations would finally become more dependent on their neighbouring countries³⁴. Such dependence could of course attract unethical exploitation by those who maintain the neighbouring country's dependence, yet there are few options to loosen this dependence, for example the offer of supplying power instead of the other country, so that the "vassal state" could unchain itself. This way, diplomatic crises could proliferate, I am fully aware of this, yet we should see the issue from a different point of view: That nations, regardless of the generally accepted system, appear rather sturdy in their movement. Few options seem available in case of maintaining a balance of power when it comes to energy production. We thereby assume that there are nations who cannot produce enough power to maintain high living standards in relation to electricity availability, as electricity is abundantly related to convenience products as well as those required to maintain an essential living standard in the first place. That means: No matter if we talk about essential needs or luxury goods, electricity is bound to it, or vice versa. Thus, the production of energy is something every country needs to have in common. In the future, additionally, we have to mind how we produce power, since coal of any kinds have to be abandoned due to their hideous environmental footprint. Renewable energy resources are key to avoiding coal, yet not every country in this world has got what it takes to produce power in these alternative ways: Some countries can't produce enough power through wind because the wind is not strong

³⁴ I usually speak of neighbouring countries, which bears the assumption that I speak of countries that meet "next door", lying border-on-border. Those who assumed this were not wrong, because this is what I mean. In a world of nations barely interconnected with one another (beside Unions or alliances they assemble in together). In case of wars between nations that might be crossed through power supply, such as Ukraine when it comes to the supply of light natural gas (LNG) from Russia to Germany. LNG is transported through pipelines from Russia through Ukraine (and Czechoslovakia) to Germany. The Ukraine crisis in Eastern Ukraine (namely the Donbas and Luhansk) (a conflict which is also fuelled by the Kremlin) again lifted the idea of building a pipeline through the Eastern Sea (north of the Baltic states, namely Estonia, Lithuania and Latvia) to Eastern Germany. The US sanctioned this undertaking, which didn't injure the progress nevertheless.

What I finally mean is that short supply ways are more secure in case of unexpected encounters or any other encounters that finally led towards difficulties in the supply chain, the maxim in this logic being "the shorter the way, the better it is". Of course this stands no chance in cases of troubles between the own nation and the supplying nation. In such cases, to look for a new supplier is the only option left.

To read on the US-American sanctions, which are argued by Germany's dependence on Russian LNG, while the US too were interested in selling their LNG to Germany: US Senate approves Nord Stream 2 Russia-Germany pipeline sanctions: "US Senate approves Nord Stream 2 Russia-Germany pipeline sanctions". Deutsche Welle (via Deutsche Presse-Agentur (dpa) and Agence France-Presse (AFP)): <https://www.dw.com/en/us-senate-approves-nord-stream-2-russia-germany-pipeline-sanctions/a-51711980>

To read on the history of the crisis in Eastern Ukraine: Walker, N. (2022). Ukraine crisis: A timeline (2014-present). Commons Library Research. Link: <https://commonslibrary.parliament.uk/research-briefings/cbp-9476/>. As for the war in Ukraine, at which this paper came to a break, this will have to wait as the war is still going on, so that no definitive paper can be written thereupon.

enough in their areas; some countries don't have running rivers through their country, or their rivers ceased to run, or only seasonally run; some third countries don't enjoy many hours of sunshine, so that sun power was not an option for them (especially in Scandinavian countries, seasons of sunshine share their year with seasons of utter darkness, to exaggerate this phenomenon a little bit). Of course not every nation in this world faces a tripartite exclusion in which neither fully running rivers, nor plenty of hours of sunshine, nor strongly blowing winds are available, but many nations cannot compile enough safe space in power production to be prepared for unexpected "blackouts". Such safe spaces had to be prepared, though, or otherwise, people will turn their backs on alternative energy resources and begin to favour either coal or nuclear power plants because they will ascertain supplies of power despite the arguments speaking against them remain. When it comes to conveniences and essential needs, mortal people won't "take one for the people of this world" because the planet's perseverance was at stakes. Hereby, rationality and the shortness of one's life crash with one another: While it might be rational to care about the earth's survival beyond one's own lifetime, one would like to enjoy one's life nevertheless, since one might not be sure what will come once the physical shell we call our body will be deceased, so that our soul will enter the æther, or whatever one believed in. Some might be ready to live ecologically friendly in spite of the hardship that might accompany such a life, while others will live infuriatingly wasteful, and let the devil care for the rest. Both ways of life are reasonable in their own kind, such as are the ways of the moral hero versus the amoral egoist. No-one is allowed to dictate the other how to live, but can only attempt to convince the other of the right way to live, hoping that the opponent will accept the correctness of one's arguments, thus commence to live the way one shows it. Otherwise, means of sanctioning might have to be prepared to prepare a vulnerable entity injured by the unconvinced subject's way of life in case one was entitled to protect the vulnerable entity.

Depending on who's in charge of our world (i.e. the nation and everything that was part of the public in this nation, in our example), he or she was also in charge of sanctioning wrongdoing. At no point didn't we say that we still spoke of nations and their hierarchical structure within; Capitalism cannot work without liberal Democracies providing us the legal framework to exercise Capitalism the right way, although we will come back to alternate options to exercise Capitalism without liberal Democracies bringing us the easiness of the hitherto tolerated scheme. As from here, we will prefer the combination of liberal Democracy and Capitalism to maintain common sense. The Democracy as a bare idea only suffices as such, since it does not inherently provide us with an instruction on how to exercise it properly. Hellenic poles (from the singular "polis", which could hardly translate as a town or city, mostly inhabited by the proletariat) exercised Democracy in shape of plebiscites, in which the people assembled at the marketplace and voted directly on certain issues. In such a small range, plebiscites are functional because the range of voters doesn't span across millions of eligible voters living in a nation as large as Germany, India, Russia or the US.

Plebiscites across millions of kilometres were impossible to manage, it took several days of gathering the votes, so that only few votes could actually be held in order to maintain a smooth procedure of the government. Furthermore, many people are hardly capable of grasping wider issues such as have to be decided by governmental officials; it can hardly be justified that people could vote on even half as many issues of political interest as they believe they could. Beyond their personal living space, they only consume information of such disciplines only piecemeal, which sometimes infuriates them *because* they may not be presented all the pros, cons and other background information that were essential in order to comprehend the utter width of the issue they were just presented in a counterproductively comprised manner. When it came to deciding on matters such as the construction of a pipeline with a country such as the Russian Federation, it could not be relied on the people that would perhaps receive the LNG (to return to a previously mentioned topic and a riskily shortened display of how the people will be affected by Nord Stream 2), because they neither may have followed the entire news cycle between the announcement that negotiations between the Russian and the German ministers of foreign affairs, the beginning of the construction and the declaration of sanctions against entities affiliated the entire yearlong issue (there is more to the eye than what it is being wilfully presented), nor may they ever have dedicated even an hour to the studies of diplomacy to gather the basics of foreign relations³⁵. Would anyone entrust such a crucial decision bearing consequences on plenty of issues to come on the masses of people? Certainly not. Such an issue is preferably referred to career politicians and professional bureaucrats rather than to people whose political consumption consists of the news broadcast in the evening, besides paying their taxes. As cruel as this might sound, serious issues have to be treated likewise, unideologically and in balance between treatment and the aftermath of it. In the end, to leave it to politicians and bureaucrats rather than the moody townsfolk is the better of two evils.

Such arguments appear almost immediately invalid, as one instantaneously resigned in grief and said that one had to follow the less evil path even though it meant to be nevertheless disappointing and full of privation, comparable to the fully evil path. In Capitalism, such measurements are said to be avoided through the competition of innovations from which the most valuable shall arise. It is said almost like a sermon, that when a problem dwelled amongst us, it would be extended to the market which immediately began to take care of it, and within due time, it brought afore a solution to it. As one famous German politician from the right-winged liberal party FDP pronounced it in his youth: There are no problems, just thorny chances. This way, it had to be viewed in prospective to the entire market: There are no problems in or for the market, but only chances that are hidden behind a temporary period of hopeful waiting for the solution to soon be presented.

³⁵ To not fall aback of my reputation as an honest man, I shall tell to those who read this footnote that I too did not spend too much time on the studies of diplomacy and foreign relations. My entire knowledge concerning this crucial issue of daily politics and policies is based on but one book, namely: Kissinger, Henry (1994). *Diplomacy*. New York: Simon & Schuster.

How might the market's solution to the "energy crisis" look like? Most closely, "fracking" would sound legitimate. It meant an easy access to cheap energy excavated from the earth, so that there was little change to the current means of energy production, yet many people have got their prejudices against fracking: Frequent quakes are related to fracking, furthermore, table water is suddenly injected with combustible material that is left behind from the fracking operations. Thus, no good would be gained for the people instead of using coal or nuclear power. Furthermore, just as with fossil fuels, fracking would only provide finite amounts of energy, so that fracking could only be equipped temporarily, eventually leading towards the same fate as coal. Humans have to overcome this cycle of reaping resources as long as they will appear, we are able to look further in the future, beyond the finiteness of scarce resources, and how they could be replaced by something *infinitely available*. Therefore, instead of relying on unreliable sources, we should instead settle with something comparably more reliable. Not reliable in terms of doubtlessly functioning despite unpredictable encounters such as months of darkness or a continental drought, but in terms of the probable eternity of availability in case everything works out as planned. And in the end, the only thing we can certainly presage are the things we can plan. Eventualities can only be considered vaguely, but not be sternly planned. To do this in spite of common knowledge led towards counterproductive paranoia. This way, mismanagement was accompanied by angst of anything that could probably happen.

Environmental Responsibility

Yet, would any serious Capitalist invest time and money into a renewable energy? As usual, it depends on the facets that accompany the decision beforehand: How are the conditions for renewable energy resources? Is there any likely outcome of revenue in the near future? How tough are regulations on producing renewable energy? Especially the latter becomes a battlefield between energy concerns and regulating states in respective regions, not only countries. In the US, renewable energy already gained a large share of the energy market³⁶, it's a different tale in Germany. Out here, eager constructors turn away because of crippling regulations that make it impossible for them to erect new wind parks or even single windmills³⁷. It's further water on the mills of deregulating Conservatives evermore repeating that the key to innovations and improving conditions were the loosening of regulations on the market, thus accelerating forthcoming. Level-headed approaches on the issue would contradict such statements, arguing that no dogmatically explaining phrase could grasp the whole issue we are confronted with currently. And again, the level-headed approach is

³⁶ Short term energy outlook (2019). Energy Information Administration (EIA).
<https://www.eia.gov/outlooks/steo/report/electricity.php>

³⁷ Dpa-Meldung (2019). Wer ist schuld an der Windkraft-Krise?. Frankfurter Allgemeine Zeitung (FAZ): <https://www.faz.net/aktuell/wirtschaft/klima-energie-und-umwelt/altmaier-gegen-schulze-wer-ist-schuld-an-der-windkraftkrise-16481163.html>

the most rational, since it is true that only few cases per explanation can be generalised in their background. On the one hand, in this case, it is in fact the overload of regulations that lead to the impossibility of erecting new windmills in Germany, while on the other hand, it is the limitation of options where it would make sense to erect windmills. Some people dislike the vista of windmills on the landscape, some even claim that the tourism revenue decreased when windmills were erected in front of landmarks or tourist sights. Others might just recount false information such as the death toll of windmills slaying birds³⁸ or the existence of “windmill cancer”³⁹. Could people be told that they had to withstand the despicable view for the greater good, namely energy provision? A difficult topic, since windmills neighbouring one’s private property could lower the value, so that real estate could become less attractive as a means of saving for retirement. Of course no-one would abstain from electricity accession, but so far, the question was not *en vogue* in such a way since still, energy provision is not at stakes thanks to the existence of coal plants continuing to produce. Once the game is on, to put it more colloquially, minds might change.

Extending the issue a bit ahead, nevertheless, we should ask ourselves the question, since there are plenty of protests on the placement of windmills in one’s closer neighbourhood. Firstly, the state, in a Capitalist society, should not enforce either option, so that it would be up to the people—especially inhabitants who were proximate to planned windmills—and the companies dedicated to either constructing windmills or producing energy, thus relying on the erection of new energy farms. Furthermore, land would possibly be property in a world with or without states, as is already the case. Neither is there any place on earth that does not belong to anyone, nor is there any place in a nation that does not belong to either the state or a private owner. This picture would only change in a stateless society in such a way as that there henceforth were only private owners of land, no longer were there any stately proprietors. Thus, it was up to the proprietor to hire space out to contractors or whoever else. Such proprietors could either be larger landlords who buy land galore to hire it to whoever carried interest in it, regardless of what it was, even in cases at which people might have rented living space on this land. The space could end up as an utter hodgepodge of living space, farms and wind farms, it was entirely up to the owner of the land. This is also my main critique on such an open system, regardless of where it was installed: The lack of a legal framework outlining the permitted and non-permitted actions, thus allowing to do whatever one wanted. As stated above, of course we could partially rely on the rationality of human beings, on the sense of responsibility for one’s given land to preserve it for the longest time possible,

38 Which isn’t too wrong, although the numbers vary highly between the traceable sources. Nevertheless, it stands to no contradiction that poorly positioned windmills as windmills in general cause dangers to birds, thus have to be prepared for a more frequent appearance in our future world. Read on: Metcalfe, Tom (April 17, 2018). Wind energy takes a toll on birds, but now there’s help. NBC News: <https://www.nbcnews.com/mach/science/wind-energy-takes-toll-birds-now-there-s-help-ncna866336>

39 Worland, Justin (August 12, 2019). President Trump Says Wind Turbines Cause Cancer. 99 % of Iowans Disagree. TIME: <https://time.com/5649313/trump-wind-cancer-iowa/>

thereby barring out projects that could cause widespread fatalities beyond one's own land, for example the intoxication of groundwater resources, or radioactive fallout spreading all across the continent. Yet, we did recognise the intoxication of lakes and creeks, as shown in footnote number 25; we also do have some more examples we could list in the wrongful commitments of globally interacting companies and concerns, plus footnotes of articles proving that it did happen this way:

(1) The oft-mentioned (mentioned here, in this text, as well) **devastation of the rain forest** to use the space for plantations (*vide* footnote number 10)

(2) **Overfishing**, which decreases the biota diversity beside the shrinking amount of fishes in the seas, so that in a superior level of the food chain, sharks of any kind lack the amount of nourishment they can chase, so that their population likewise begins to low down⁴⁰

(3) Although it is a bilateral interest that caused it, the **emission of particulate matter** into the environment not only caused massive smog in cities like New Delhi or Shanghai⁴¹. As said, there's not one but are both sides to blame for, since both entities contribute to the disaster: On the one hand, there are permitted coal plants emitting particulate matter into the air to produce cheap power, while on the other hand, people travel in polluting vehicles, some of them being obsolete technically, thus not catching up with the latest state of engine technology which manages to cut down on emissions. Notably, smog threatens health in such a way as that it can damage the lungs, lead towards "natal disabilities" of physical shape and higher likelihood of early decease⁴².

Some might be eager to mainly accuse the industry of producing the relatively most greenhouse gas emissions (i.e. the emissions that are said to injure the planet's well-being the most, consisting of "bad ozone" as the Environmental Protection Agency (EPA) coined it), thus rapidly draw the conclusion that Capitalism was inherently in discord with the environment's health—'how can a system that lives off polluting its surroundings in order to prosper be eternally functional? It already destroys its own future now'. So, the logic goes. Yet,

⁴⁰ On the consequences of overfishing, an elaborate history in the Western world from Europe to the Eastern coast of Northern America has been published on "Environmental Science": Hill, Jacob. Environmental Consequences of Fishing Practices. Environmental Science: <https://www.environmentalscience.org/environmental-consequences-fishing-practices>

An article on the same topic has also been published in the English "Guardian": O'Gorman, Dermot (February 15, 2016). Overfishing is as big a threat to humanity as it is to our oceans. The Guardian: <https://www.theguardian.com/sustainable-business/2016/feb/16/overfishing-is-as-big-a-threat-to-humanity-as-it-is-to-our-oceans>

⁴¹ Greenpeace reported about the ranking surveyed by IQAir, mentioning also that 18 out of 20 of the world's dirtiest cities were located in India. *Vide* Latest air pollution data ranks world's cities worst to best. Greenpeace: <https://www.greenpeace.org/international/press-release/21193/latest-air-pollution-data-ranks-worlds-cities-worst-to-best/>

⁴² You can read more about the effects of such carbon dioxide-related pollutants in this booklet (PDF): Environmental Protection Agency (Last time updated: November 19, 2022). Smog—Who Does It Hurt? What You Need To Know About Ozone and Your Health. EPA: <https://www.epa.gov/sites/default/files/2015-06/documents/smog.pdf> (PDF, 818 KB)

when publicly debated, few hard information are available or at least reciprocating the debating entities. Frankly, how many people could tell how many greenhouse gas emissions relatively derive from the industry, and not from natural entities such as us fellow beings living our private lives? Exactly. Such information are hardly learnt by heart to eventually mention them in an online debate. No-one would put in that many efforts into oblivious conversations, it would be a futile undertaking; such is the work of politicians and lobbyists. Thus, we should now manifest a couple of general guidelines on how to view the respective shares of respectively industrial as well as private entities.

Firstly, we look at the industrial sector. Fortunately, the US-American EPA—the department normally dedicated to protecting the environment nationally via legislature, yet went forward towards the very opposite direction during the Trump administration⁴³—gathered information to therefore visualise the respective origins of emission in a pie chart beside additional information in writing⁴⁴. Observing the pie chart, the first trick question to catch personal ideological bias could be whether heat and energy production had to be shifted towards either the people or the industry. Leftists would prefer to burden guilt upon the industry for having produced so much energy in the first place while Capitalists might burden the people for spending so much heat, thus heating up the planet. They might say that if we all lowered the volume of our heaters, the overall waste could sink a bit. Professionally, one might simply say that it again was a twofold issue: We all had to heat our accommodations less in order to lower the prospected demand on the industry's behalf. For a first time in a long time, the consumer's power might in fact be a power that can be used to monitor the market. And as we can see, heat production makes up a quarter of the overall greenhouse gas emissions.

Another 24 percent are related to agriculture, forestry use and the likes. This should be unanimously accepted as the industry, although again, it's the consumer who more or less voluntarily has got his hands in this game, signalling preferences to farmers and foresters, the latter of who might burn down forests in case parts of it were infested by bugs devastating square kilometres of forest, thus turning the logs into useless firewood. Farmers are well-known, and even despised, for the ecological footprint: Especially cattle breeders are known for proactively increasing the emission of methane through their cattle, while any other farmer might contribute to intoxicating the top soil as well as the ground water through chemicals injected to prevent their crops from being victimised by maleficent pest. The reasonability of equipping chemicals is not covered by the contradiction in shape of the consequences dwelling from the aftermath of chemicals infesting the very soil the farmers use to grow their daily bread (no pun intended). Sooner or later, the soil will be fruitless and toxic to their crops, and they will have no-one to blame but their own. Maybe, the market could be

43 Popovich, Nadja; Albeck-Ripka, Pierre-Louis, Kendra (Jan 20, 2021). 95 Environmental Rules Being Rolled Back Under Trump. New York Times:

<https://www.nytimes.com/interactive/2020/climate/trump-environment-rollbacks-list.html>

44 Global Greenhouse Gas Emissions Sector. Global Emissions by Economic Sector. EPA:

<https://www.epa.gov/ghgemissions/global-greenhouse-gas-emissions-data#Sector>

alleged of not having introduced any innovations to replace poisonous chemicals in spite of the urgent demand from anyone—anyone but the farmers who use those despised murderers binding through their productiveness. Many people insist that such demands of innovation therefore have to arise first and foremost from the farmers who use them, but they fear the pressure wrongly put upon them since they had to wait for “assembly-line alternatives” (alternatives that can be produced so cheap that they become affordable for the farmers who have to cope with shrinking revenue due to the trade war, speaking especially from a US perspective; as for European conditions, problems merely arise from *manufactured* shares distributors set to keep the lions’ share for them while farmers are being paid a pittance, without any alternatives to avoid this force-fed bankruptcy on their main buyers’ behest⁴⁵).

Responsibility, Democracy & Persuasion

To shorten it a little bit and to move on in the list of encounters in which the most tremendous beneficiaries of Capitalism, we should ask ourselves curtly before the end of this subchapter how this relates to responsibility in the larger view. The answer to it is merely simple: Responsibility especially in relation to perhaps making fewer profits is an occurrence at which true and frank responsibility is demanded by those who are not directly related to what has to be decided. When we speak of farmers who have to take responsibility for their work ethics, we demand them to abstain from fatal chemicals and look for alternatives

⁴⁵ To narrow down the focus in Europe especially on the European Union as the world’s largest international trading union, we can rely on numbers from the year 2015, where a study showed that farmers of the EU-27 annually earned an average 78,000 EUR (US\$ 87,763.07) or so (the statistics showed in the study I will link in the bottom of this footnote is not being further elaborated in such a way as that the numbers were mentioned, so that we can only estimate how many euros these had to be), of which 86 percent are said to derive from the market. To be more specific in the more superficial numbers (which were also more current in their closeness to 2020—the latest report I could find deals with numbers from 2017), we shall overlook how much money farmers in the EU-28 earn, or, to speak in the language of the document: How much GVA did the farmers earn per AWU (abbreviations will be explained in the document). It shows us that averagely, farmers gained an earnestly colossal 155 billion EUR (US\$ 172,413,793,103.45). As I said, the number is remarkable, but still, a greater share falls towards countries like Germany (which contributed more than half of it), France, Polska, and Romania. Thus, farming functions like a display of overall society: Few entities earn what leaves the greater mass behind. Furthermore, the number, when reminded that this does not include the amount of costs that had to be paid to earn this GVA, was not cut off from it.

The input value, i.e. the money farmers had to insert to generate their output value, is about a hundred billion EUR (US\$ 111,234,705,228.03) higher, so that the overall earned money under the line will be little, even though we all know that the input value was perpetually spent over the year, more technically speaking the time the graph spans.

The first study: Comparison of Farmers’ Incomes in the EU Member States. Policy Department B: Structural And Cohesion Policies:

[https://www.europarl.europa.eu/RegData/etudes/STUD/2015/540374/IPOL_STU\(2015\)540374_EN.pdf](https://www.europarl.europa.eu/RegData/etudes/STUD/2015/540374/IPOL_STU(2015)540374_EN.pdf) (PDF, 3.40 MB)

The second press report: Agricultural and farm income. DG Agricultural and Rural Development, Unit Farm Economics:

<https://web.archive.org/web/20181220045641/https://ec.europa.eu/agriculture/sites/agriculture/files/statistics/facts-figures/agricultural-farm-income.pdf> (PDF, 2.64 MB)

that are environmentally friendlier and also more humane in terms of maintaining a healthy soil to grow our crops upon. The issue of this question is that those who are rather indirectly concerned about it are those who usually accuse farmers of wrongdoing without supporting them. They rather demand more prohibitions in their working field while alternatives are hardly affordable. Regarding the numbers of how little farmers are able to earn through their work shows us that this most essential gear wheel in every functioning society becomes victim to more and more scrutiny on the receivers' behalf. What used to be a steady relationship turns out to become a mutually toxic hostility. It also obstructs progress in the question of responsibility, to which only one answer can be given: What it requires is mutual support: Farmers need support from society to make this change so that at the end of it, they won't become bankrupt, thus can only cease to deliver food. Once regional deliveries of food cease, more imports will be the aftermath, leading towards more carbon dioxide emissions⁴⁶. It's a matter-of-fact and oft-repeated advantage that buying regional means that food purchased had a shorter voyage, thus fewer emissions were congested throughout the process. This would be one way to support farmers nationally. The other way is obvious: Fewer prohibitions, at least as long as there are no visible options that won't ruin the farmers who we all urgently need to combat climate change.

(4) Another popular way of overtly emitting carbon dioxide colossally is **flying**, especially across short distances that could otherwise be surpassed via train or bus. Of course some people might complain about the unreliability or inconvenience of their trains or buses supposed to travel across hundreds of thousands of miles, or at least be interconnected in order to make it easy to travel across such distances on railway or on motorways. Such complaints are not rare, nor are they to be sideswiped as first-world problems. Before scrutinising the idea of "properly" accusing flight passengers of destroying the planet, one has to regard the many possible reasons why people did not choose a different means of travelling, such as trains or buses (cars should be left out since they too rank in certain ways with planes): The price (which in Germany would be far higher than a plane ticket, so that it's cheaper to fly than to ride by train⁴⁷), the time it takes

⁴⁶ While it's clear that to buy next door is more sustainable than to import from overseas, it can also be equally sustainable to simply buy less, regardless of what was not bought. Not only could such a common acknowledgement decrease overall production of whatever was less demanded from that point on, but also could it free people from the heavy burden of materialism. Many people already acknowledge that they feel (or felt) depressed from their possessions, which led towards the improbable success of Japanese organising consultant and book author (according to Wikipedia): She promoted that very philosophy, stating that tidying up was supposed to make space for "meaningful objects". Before her, Stoic philosophers like Seneca or Marcus Aurelius from ancient Greece promoted a similar idea, telling people to free themselves from objects they didn't need, easing their lives through "poverty" rather than "suffocating" themselves in property (words with quotation marks were not originally used but are paraphrased by me). From the advent of human existence and the rise of the first civilisations, it was the life of saints (e.g. Francis of Assisi) and philosophers (e.g. Diogenes of Sinope) who were also known to have lived in poverty rather than hoarding wealth. They made poverty an important part of their life, freeing their minds for more important things to care about.

⁴⁷ It's true, and there are almost comprehensible reasons for this status quo. *Vide* Günther, Ralph (13. September 2018). Warum Zugfahrkarten oft teurer sind als Flugtickets. Deutschlandfunk Nova:

(and with it, the urgency to be there earl), the accessibility (although all airports were also linked to train stations, while train stations are more frequent than airports, although the latter are also located more to the centre. One could also argue that there were more train stations in a country, covering more of the entire nation's infrastructure, than there were airports throughout the country, focusing merely on the larger cities), whether the destination lies overseas, thus was not entirely reachable via train. This applies to destinations in Europe when one lived in America (North or South) or vice versa (e.g. from Frankfurt/Main to New York City). All of those reasons were debatable, especially the latter could justify flying, but still, the maxim remains: Ride as much of the track via train as possible. And if the entire journey could be ridden via train, then this should be done so. Only a few people have got good reasons at hand to avoid train rides.

Unfortunately, it's much more common for Americans to take the plane rather than the Amtrak⁴⁸. This might also be related to the rather miserable state of the Amtrak—it has been downgraded systematically, as it was analysed in earlier days⁴⁹. Of course “miserable” is a judgemental word that might not entirely fit the travelogue linked in footnote number 45, but still, horrendous prices for journeys across a wider distance, which might be the most preferable for riding a train rather than going by car, will turn down plenty of probable passengers. To put it most directly, to expect passengers to pay significant prices for their rides will most obviously scare them away, thus spend hours in traffic jams to finally arrive late at their destinations, but with a few more bucks in their pockets. Train rides must not be a means of becoming bankrupt. That's why many people prefer train companies to be nationalised rather than privatised, although of course, the ownership question can be debated, since even privatised train companies can offer affordable high-class services. Unfortunately, to my knowledge, there are not many better-known examples. Furthermore could I rather mentioned one more public transport company close to the German bor-

<https://www.deutschlandfunknova.de/beitrag/reisen-warum-zugfahrkarten-oft-teurer-sind-als-flugtickets> –

Of course this is no reason to justify this failed regulation making no sense whatsoever, but it explains why there is such a tremendous discrepancy between two different means of travelling, the one being environmentally friendlier also being far more expensive. In the end, it comes down to taxation—to achieve a more beneficial VAT for train rides and the higher VAT for flights.

48 In spite of all the train tracks that were paid tribute to by popular culture: The ‘A Train’, ‘Atchison Topeka and Santa Fe’, the ‘Chattanooga Choo Choo’, ‘3:10 to Yuma’, the Oregon Trail (Ok, ok, the latter was not a train ride but a trail of bandwagons, calm down). More or less, the US enjoyed an entire culture of trains crossing the country, yet they now prefer to skip flyover country besides all the rest of the country via plane.

49 As it turned out, those earlier days in fact didn't exist; while I assumed to once have read an analysis about why Amtrak rides were so ridiculously expensive, this article didn't exist. Yet, an NY Times writer took a ride from the East coast to the West coast only riding with Amtrak, thereby documenting her experiences. As it turned out, Amtrak trains are not as painstakingly terrible as one might assume, especially those who might prefer flights to cross the country rather than trains, despite their long culture and comparably high convenience standards. Only the ticket prices for longer journeys could remain a downside, at worst a good reason to get a plane ticket instead of a train ride. *Vide* Weaver, Caity; Andres, Holly (March 20, 2019). The Particular Sheen of America By Amtrak. New York Times Magazine: <https://www.nytimes.com/interactive/2019/03/20/magazine/train-across-america-amtrak.html>

der, also ranging towards cities like Cologne in Eastern North Rhine-Westphalia. As being far more often on time and also serving a subjectively recognised better service in many regards, it works as a crassly different operation service from Germany's Deutsche Bahn, while both of them are in fact publicly held. Or are they? In Germany, debates might be heard since the same structure applies for Abellio and Deutsche Bahn (DB): Both of them operate with an on-profit scheme, while Amtrak, as a third outlier, receives federal subsidies⁵⁰. In Germany, DB is quoted on the stock exchange but the federal government still holds more than half of all stocks. Thus, it cannot be said that either of the two options apply doubtlessly. It works with an on-profit scheme, but has to satisfy especially the state as the main holder of shares. Abellio, on the other hand, can be read as nationalised without any compromises. One thing, therefore, can be said for sure: It doesn't depend on whether a company is held by the public or private figures in shape of CEOs or bosses (depending on whether the company is owned or directed⁵¹). There are multinational concerns worth billions of dollars who operate perfectly within the legal ranges while serving their customers flawlessly, and there can be state-owned companies ruining not only themselves and the taxpayers, but also the confidence of the people into their state in choosing capable operators to conduct the work of the company, thus increasing attraction in privatising the company to save it from eventual bankruptcy, which again would cost the taxpayers dreadfully.

It's obvious we didn't want to completely focus on train companies just to show how devastating the price policies between flights and trains were in regards to the customers who have to choose between them. Of course the state partially shares the guilt for this failure that is located in both, Germany and the US (although I couldn't find serious articles on what justifies expensive costs for

50 For some time, I struggled to add this source to my text due to its bad reputation as a "click-bait" source infested with obnoxious ads while barely producing generous content of its own. Still, it at least boosted a text trying to explain the poor state of Amtrak outside of the North-Eastern area of the US, mainly consisting of states like Maine, Connecticut, and so on. Luckily, the text, which is in fact the transcript of an embedded video they produced, explains coherently what the issue of Amtrak is. *Vide*: Ferris, Robert (November 16, 2022). Why U.S. rail travel is so expensive. CNBC: <https://www.cnn.com/2022/11/16/why-us-rail-travel-is-so-expensive.html>

51 What I mean is only that a company can be manifold, while there are two ways of conducting business: The company is owned, thus might have only one stationary shop or a website at which customers can purchase goods or contact support, look up the imprint, or do whatever else is possible there. It doesn't matter. The amount of employees would be few, most of them might be befriended or at least knew one another by name. Altogether, the range of this company would be well-arranged, nothing is bloated about it.

On the other hand, there would be the multinational (or at least nationally scattered) concern with innumerable shops, a professional website usually adapted by employed "managers", several dis-franchised shops all over the world who are unaware of who the CEO at the peak of it all was, i.e. they never met him or her personally. All in all, the concern is bloated due to its own rampant success, the CEO him- or herself is unaware of the entire whereabouts of his or her company; all by oneself, this company has become uncontrollable, which is the reason why vast subordinations had to take place. And this is what differs the concern from a company: The first one is bloated, which inevitably leads towards occasional steps across the line of what can be justified. Once the head of an entire company can no longer pull the strings him- or herself but has to delegate this to merely unknown figureheads, a project is eventually condemned to fail. A national leader cannot succeed in a war when he or she is unaware of who are the generals leading the army into the battlefield.

long-distance journeys on Amtrak rails. Some might suggest that is because of its public holding, which increases the prices in order to pay for what paradoxically is supposed to not hamper the American taxpayers). But still, prices are not controlled or even monitored by a central government in a Socialist manner, telling companies how much they were allowed to tell tax upon their customers⁵².

(5) We have come far astray from the actual topic, although the only point I wanted to make in the first place is that flying has to be deceased, at best limited to flying long-distance flights that cannot be ably surpassed via train (cars are a different topic we shall exclude from this text since concerning them, they are a wholly different sector that also deals with the technical state of engine technology and how we could provide travelling in cars without lethal congestion), which had to be mutually emboldened to all three, the market, the people and governments. In case we had to imagine a Utopian future of no governments existing but still a functioning market—we'll come back to this in the final chapter/epilogue—, than the number of involved entities of course broke down to two, which also eased the construction of feasible solutions, as one could expect.

Yet, how would those feasible solutions look like? Since this is not the subject to this bullet point number five, we will keep it short to elaborate it further after having reached beyond those bullet points into another actual chapter. So, in case we had to deal with the current model of three entities involved, the government's responsibility was to maintain a legal framework in which the three main objectives of a company or a concern—to make profits (in case of stock

⁵² As we have seen in Turkey, when thanks to a failed economic policy on president Erdoğan's behalf, inflation surged in such a way that prices became almost unaffordable to the people of Turkey, so that police forces were told to watch over shops to note inflate their prices so far as that people could no longer afford them.

Pitel, Laura (October 09, 2018). Turkey asks shops to cut prices in radical approach to inflation. Financial Times: <https://www.ft.com/content/864c493e-cbbd-11e8-b276-b9069bde0956>

Without becoming too populist or too vulgar, we should nevertheless be distracted from where such measurements are already at play, although in mainland China, the country I wanted to refer to, price monitoring is none of the tools equipped by the politburo in Beijing. Nevertheless, the economy in this self-proclaimed Socialist country (which is wrong in regards to Socialist theory, in which only counter-revolutionaries are being targeted by the central government: The Chinese politburo, on the other hand, targets its entire people to also incarcerate ethnic minorities such as the Uygur people in Xinjiang) is entirely monitored by the central government, foreign companies can only set foot by creating joint ventures with Chinese companies. Independent entrepreneurship is forbidden. This way, the ups and downs of a freer market are heavily predictable, so that sudden changes can be excluded, total control maintains.

On the Chinese police state and how it develops: Dirks, Emile; Cook, Sarah (October 21, 2019). China's Surveillance State Has Tens of Millions of New Targets. Foreign Policy: <https://foreignpolicy.com/2019/10/21/china-xinjiang-surveillance-state-police-targets/>

On the unlawful, gruesome incarceration of Uyghurs in Xinjiang: Document: What Chinese Officials Told Children Whose Families Were Put in Camps. New York Times (November 16, 2019): <https://www.nytimes.com/interactive/2019/11/16/world/asia/china-detention-directive.html>

Another very important report was also shared in footnote no. 593, which should be found around page 670. One thing that is for sure is the number of the footnote.

exchange quotation, to also satisfy the shareholders), to decently serve the customers, and to offer the owner or CEO the possibility to reap good gains from the company's/concern's success—, while the companies and concerns had to serve the community of people as well as itself; those two achievements continuously standing ahead of them are by no means impossible to combine, nor is the achievement to gather wealth from the company's success immoral. It's a natural right by every entrepreneur, since he or she undertook the risk to put in own wealth previously possessed to start a company. Perhaps he or she indebted for a credit to start the company, thus put oneself at the brink of probable bankruptcy, just to start a company. Such is a risk of experiencing a social downfall, which is not unlikely regarding the estimated rule-of-thumb that nine out of ten entrepreneurs fail. Some people feel oppressed by the idea that it was an entrepreneur's natural right to withdraw money from his or her own company as a personal salary, but we have to consent to two facts concerning this right:

(1) We are not (always) talking about CEOs whose companies make millions per month, but about self-reliant bosses employing approximately a dozen workers and clerks in their house;

(2) Gaining a salary which is *slightly* above the highest salary of the best-earning clerk in one's business usually functions as an incentive to start an own business at the first place. It's one issue Socialists barely manage to replace in a society in which workers and clerks stood equal to the entrepreneurs, so that there was no immediate incentive replacing the possibility to become rich. There is no doubt about the amazement of some to serve their community by becoming leaders in an utterly unionised company in which workers and their boss worked vis-à-vis, but it simply would not make up for those who were not into the underlying ideology, just as not everyone in our current state of society are delighted about the Capitalist society in which there are strict hierarchies. While strict hierarchies are not a requirement to found a successful company, alternative models didn't work out to everybody's delight either⁵³. Still, no company is barred from organising itself this way, as long as they won't break with any of the rules outlined in the legal framework provided and enforced by the state. Due to this dependence on the state, some might suggest that it was urgently due for the state to cooperate closer with the market in order to create a mutually acceptable legal framework under which work can be done properly. Yet, wouldn't such a cooperation hand-in-hand inevitably lead towards corruption, betrayal of the people. The same applied to politicians retiring from politics while swiftly transferring into the market in shape of occupying places at boards of directors or as lobbyists (which would apply to half-heartedly leaving politics by switching roles). Sudden decisions like these are an eminent threat to Democracies in such a way as that they ease corruption of oneself by reaping further payrolls by allegedly benevolent "spirits" from the market: When one knows that he or she could be hired by company or industrial societies after not having been re-elected or decided that it was time to leave, they could at least ultimately

⁵³ Spicer, André (July 30, 2018). No bosses, no managers: the truth behind the 'flat hierarchy' façade. The Guardian: <https://www.theguardian.com/commentisfree/2018/jul/30/no-bosses-managers-flat-hierarchy-workplace-tech-hollywood>

try to push for bills advantageous to the future “employer”. Democracies have to avoid such risks in order to not only save their face but also their virtues, their *raison d’être*. Without it, they could as well just give it in to any alternative system with a stronger, more reasonable *raison d’être*. Anarchist societies could argue one in such a way as that it relied strongly on individualist incentives combined with a self-reliant society in which small groups of various sizes organised themselves, traded amongst themselves while abiding from cooperating with other small societies whose ideals they didn’t share. The market prevailed in such a society, although states no longer provided the legal framework to work asunder⁵⁴. This society, too, provided abundant opportunities to corrupt this world, even prepared enough space for climate change deniers jollily polluting the environment in spite of the immediate consequences of such fatal misbehaviour. I am aware of such risks, but as we all know, prohibitions and any other possible impediments into one’s life will cause prompt reactions into the opposite direction. For example, if we told someone to scrap his or her car because it emitted too much CO₂, but didn’t provide the person with a replacement car of comparable value, this person would of course defend its car at all costs. Why? Because this person could understand the reason behind this ordered scrapping, but would feel corrupted by the unrecompensed devaluation. No-one would abandon one’s wealth for a higher good nowadays, it’s naïve to believe so. Without incentives but just with iron-fisted approaches equipping austerity as a means of treating one’s people, protests would arise in due time. Democracies crumble when practising such hard-headed approaches that don’t function via conviction but via rushing through critique, swiping it away and defaming critiques generally. Once they no longer understand themselves as servants but as untouchable rulers, they also lose their *raison d’état*. This is an indisputable fact since they only have got one, and that is to either satisfy the desires of their people in order to receive approval through their re-election (which could also be limited to a certain amount of terms they could remain incumbent) or to persuade their people about intended actions to be taken prior to undertaking them in the first place. Anything different from this would mean falling from grace, displayed through declining approval ratings. In such situations, there is only one option left to not fall even further into disrepute: Resign, to at least be remembered as a failed leader who knew when his or her demise had come. Whenever a state can become the worst enemy not only to the market but also to the people in terms of freedom and liberty, stubborn heads of states make matters even worse than they have been before. We have seen this multiple times with authoritarian leaderships slowly decaying unto an outgrown crisis in many degrees. Firstly, they fail economically (although this of course happens parallel to interrupting relations with other nations the now authoritarian-led country used to trade with), then, subsequent to the economical downfall, protests erupt in society, which might be torn down violently by the police, or by pro-government protesters opposing the outcry for freedom (or so one might understand

⁵⁴ The Utopia for such a society I already elaborated in a different text which you can read by following this link: <https://politique-rationale.blogspot.com/2019/12/free-world-for-everyone.html#more>

public outrages against a/the government). Once the first breakdowns on the police's behalf begin, they know that their government has failed them terminally; the government knows that it has failed its people, presumably. What will be published by the government, on the other hand, usually sounds different from such an honest confession: Government officials, with the president at the forefront, will claim that those protesters were foreign agents inciting hatred against the representative government. Never at any time could it be true that those people were truly upset about their government⁵⁵. Stubbornness can of course be helpful in performance, especially when it comes to defending one's own ideals during electoral campaigns or negotiations with foreign powers; such a situation—and yes, this example was inspired by one of the sources I mentioned in footnote number 45—led towards president Woodrow Wilson's famous "14 Points" speech⁵⁶ in post-war Germany, when he outlined the 14 points under which Europe was supposed to be reshaped. Since this was World War I, it might sound familiar in terms of how it proceeded from Germany's defeat on: Reparations were due on behest of the victors, especially France pressed the loser on paying them. It had no ideals to pursue but only demands to enforce. Wilson, on the other hand, represented the US as an interventionist who pursued ideals which he wanted to implement into the struggling country, to bring it up as a morally more altruistic country instead of a stricken warmonger. Needless to say, every policy is better when it can be backed by ideals, may they be moral or ideological. Some might contradict me and say that policies have to be solely rational, therefore also consequential in their execution and continuity. I won't

55 The most recent example would be Venezuela, where Nicolas Maduro fell from his people's grace when the inflation rose into ridiculous heights, making even the most essential goods unaffordable for the masses. Some blamed the US and their vicious trade embargo responsible for Venezuela's economic demise. Others blamed Maduro's grifting. Many simply didn't question the cause any more but ran away, while the leader himself struggled to withstand the pressure put upon him. By now, Juan Guáido, a mere stranger to viewers of this crisis, declared himself the new official president, while another man—???—declared himself the president of the parliament. Finally, to wrap this footnote up, what we can tell is that Maduro's legacy is a textbook example of how stubborn leaders with egoist intentions can turn their once-prosperous country into a living hell. Only the most generous ones among them, whether they will have failed or succeeded, are those who realise when it's time to depart from office and leave the future to the young.

On Juan Guaidó and the new president of parliament: Venezuela opposition denounces 'parliamentary coup'. Deutsche Welle (via AP and Reuters) (January 05, 2020): <https://www.dw.com/en/venezuela-opposition-denounces-parliamentary-coup/a-51893877>

On Hugo Chávez and Nicolas Maduro: Vargas, José González (March 05, 2019). Chávez's revolutionaries caught between legacy and change in Venezuela. Public Radio International (PRI): <https://www.pri.org/stories/2019-03-05/ch-vez-s-revolutionaries-caught-between-legacy-and-change-venezuela>

On the refugees of Venezuela: Van Praag, Oriana (September 13, 2019). Understanding the Venezuelan Refugee Crisis. Wilson Center: <https://www.wilsoncenter.org/article/understanding-the-venezuelan-refugee-crisis> – the text also shows that the crisis was not wholly born from Maduro's tenure but from his predecessor, Hugo Chávez. Still, what remains is that he was incapable of solving the growing crisis. Instead, he worsened the status quo ante and then refused to confess his failure, leading towards his resignation. That's what differs him from a competent statesman.

56 The Editors of Encyclopaedia Britannica (last update: January 01, 2020). Fourteen Points. Encyclopaedia Britannica: <https://www.britannica.com/event/Fourteen-Points>

contradict this idea, but also, we should ask ourselves what can be deemed as a rational decision. The answer would be whatever was right to do in a certain situation. Rationality, therefore, assumes that there always were right and wrong decisions to execute. If this was true, we had to wonder why there could be several ideologies and schools of thought concerning politics, including foreign affairs. Almost all of them come to differing conclusions on the same question, leading towards debates on who's right and who's wrong. Finally, when the debates proceeded properly, the final conclusion had to be that there was not *one* right answer but just as many as there were *rational* threads towards a favourable end, whatever that may be (there still are true antagonists wishing for the utter destruction of their enemies, but we'll come back to that immediately). Rationality, therefore, can only be defined as the roadway towards the favoured destination in a certain situation. Rational is not a certain *destination* but the way it will be accomplished. The reason why that is so is also the answer to the question why I wrote "rational" in italics a couple of sentences ago: One might say that, in order to rob a bank, which can be a rational intention when one finds no legal way to pay one's debts because there were no jobs that paid enough money in due time to pay back one's debt, so that a quicker way to get money (except for loans, which eventually had to be paid back with interest), one should simply detonate the wall keeping away all the money, get as much money as possible, and flee as fast as one could before the police took hold of one. Some might say that it was true, this would be the most rational way to get the money. These people, though, would be wrong. Why? Because one had to face enormous consequences from this roughshod method to gain the money. There are better ways to earn the money, for example a cloak-and-dagger operation: One could wait until nightfall to climb the bank's rooftop with pitch black clothes and a strong rope, look for a hidden entry such as ventilation shaft (assuming that one was slim enough to crawl through the shaft) until one reached the area inside the vault; if the outright response to entering the room by falling down from the shaft were not a couple of broken bones disabling one from escaping the vault again, one could abseil oneself and grab all the money one could safely carry outside. After a successful robbery, one should get all the way back and at best flee the country before the sun dawned upon the horizon, launder the money and pay back the debt which by now might have risen due to interest rates again. No-one might ever bat an eye upon one, the money would have been lost to the people, but this didn't matter—the debts were paid back finally⁵⁷.

People's Responsibility in Capitalism

Some might claim that the idea of robbing a bank in order to pay back one's debt could never be rational because of all the people who thereby lost their money to someone who saw no legal way to pay back those debts. According to

⁵⁷ I know that such a robbery would be impossible to commit in these days, and it of course sounds idiotic. Guess what: It doesn't matter, the idea was what mattered: That it was the path towards a successful robbery mattered, not the goal in front of one.

them, the only rational way to pay back the debt would be to find a legal way, since illegal ways could never become rational due to the injuries to society, which again proved that either human beings could not live together peacefully in a society or that humans were inherently ill-minded, therefore were required to be governed by a state that prevented them from slaughtering one another at worst. And as the headline suggests, we finally come back to the text's actual topic, Capitalism. Yes, there can be a reasonable and rational Capitalism, although it of course also depended on the people living inside it, as well as the market and all its functionaries using it. To take it afore: Yes, we will come back to the market's responsibility, this still-open point has not been forgotten. We just needed to create a common ground beforehand, in order to not turn it into an episode of scapegoating the idea of Capitalism for what has been committed primarily by bloated concerns exploiting their liberties to enrich themselves on the back of those who should actually be persuaded by the virtues of Capitalism; in the end, it is merely the guilt of those who benefit from a nourishing hand that it ceases to nourish all of those it was consulted to feed but only the mouth that bit it, paradoxically. But we will come back to this later, and finally in the last chapter.

Where did we stop, now? The question of rationality, and of responsibility in society. In footnote number 53 and before the beginning of the imaginary robbery, I said that what had to be examined to detect (ir)rationality was not the objective one planned to achieve but the way it would be achieved. A robbery might not be the most preferable way to pay back debts—loans might have been since they caused no damage as long as one was able to finally earn money legally to also pay back the new debt caused by receiving loans to pay back the debt (I know that my example might be merely confusing, but it works if you follow me closely)—, but it would only continue the vicious cycle one was caught in: Accept further debt to pay back debt that won't solve the preceding issue of being indebted. Robbing a bank, on the other hand, will surely pay back the debt (assuming one would not make the mistake of immediately using the money to pay back the debt instead of laundering the money for a small loss, which will do nevertheless because at least, all traces back to one vanished) and might provide a small surplus to invest in one's own future under the line. Such profit margins wouldn't exist with a bank loan. The only downside of it all would be the damages done to society: Loss of confidence in society on behalf of those who lost their savings (partially or completely), loss of confidence in banks, loss of confidence in the state. To some, the world might henceforth appear to be the playground of immoral antagonists thinking only about themselves and their personal enrichment. One had to balance the two factors of personal instability in private life, and the social stability. Beneath these weights, there still lied influential factors such as personal experiences with society—maybe close friends and relatives refused to support one financially with small loans to stem the debt although they previously promised to always be there for one, 'come hell or high water'—, or the common phrase of the rich who become ever richer while the middle- and lower-class people flipped skint. As we can

see, therefore, responsibility and rationality are hard to measure if we didn't choose to rely solely on our moral points of view, therefore risking to become hard-headed, short-sighted moralists incapable of recognising the struggles of those we dared to judge. When it comes to judging someone, we have to include all influences and factors to create the necessarily multifaceted overview that leads towards the *right conclusion*. Hence, sometimes, what turns out to be rational could be the most immoral attempt, because it helped to achieve one's objective; to achieve the avoidance of one's personal "termination". In the end, we have to prioritise ourselves before society to save society.

'How does this match up?' some might ask, and they were not wrong to do so. The conclusion I now drew sounds vague and incomplete, yet it is indeed complete. Subliminally, I have to confess, I drew a stunted assumption: That humans in a society would not commit *crimes* for wholly egoist reasons. Even our immoral commitments were exercised responsibly because this way, the fundamental belief in the functioning of our society would not fade away from those who exercised them.

To those to whom this sounds like complete rubbish, I would like to apologise but also ask to hear me out. We have to assume that this entire explanation had to be implemented into our Capitalist society of competition and inescapable inequality. People have to go strong or go home (i.e. die in poverty because they not only were unlucky but also unable to find the path towards happiness). Some of those poor devils therefore decided to not commit suicide or live in poverty until death redeems them from their sorrow but to commit a crime. Most of you might assume that the person who committed a crime already lost faith in society, thus chose to reap from it what the soon-to-be criminal viewed as his or her fair share never given. And you would obviously be right—to again apply the same old metaphor, one would not bite the hand that fed one if one appreciated the nourishment given for free. Yet, could a criminal be considered aware of this society's virtues? Maybe. Imagine for a while a hostage situation in a hotel (no, this is not going to be a "Die Hard" replay). About five hijackers locked the front doors and the exit on the backside. They are all armed to teeth and cut all wires to the outside world. The police arrives with a mediator to intervene. Instead of running risks and gunning all the hijackers down, they decided to speak to the hijackers and maybe change their minds (or save some time to find a hidden entrance to murder the hijackers and release as many hostages as possible). Assuming that no blood would be shed throughout this entire encounter, what had to have happened? Obviously, the hostages did change their mind, leave all their guns behind and voluntarily give up. Would such a situation be possible in the real world? It depends on the individual hostage-takers (still don't like this terminology), and how "weak-minded" they were. If they were weak-minded enough to be persuaded, they might give it in and realise that they ended up in a dead end once they began to take hostages. We might know such hostage-takers only from the movies supposed to finish with happy ends, where at worst the antagonists will be murdered, which can be watched by good consciousness since the bad guys did society and especially their victims wrong, so

that a death penalty is a bearable consequence (while death penalties as sentenced through courts were still viewed negatively by the viewers, since in a dynamic hostage situation, no alternative path might have been possible, while in front of court, as much time as needed was available, so that all responsible judges could agree to a finite life sentence).

Coming back to the actual question: How did the criminals not lose confidence in the functioning of society when they decided to break the law that holds it all together? The question is tricky assuming that we don't want to contradict it. We have to imagine that those who gave up on society would prefer different steps to be taken: To commit suicide—because nothing can be achieved in a society consisting of intentional malfeasants and a predetermined future targeting one's luck and happiness—or becoming a criminal, as mentioned before. Criminals assail society by attempting to become metal bars obstructing the gear wheels of this societal clockwork. But still, they didn't aspire to deconstruct it in order to build something new from the rubble of the olden society (*the latter only allegedly, nevertheless!*). This would require optimism on the changeability of society through the power of the people, and a tendency to endorse radical ideas. Yet, it's more of a belief in society than it would be to commit a crime, thus showing utmost disrespect for the complex workings of one's environment. Therefore, still, my point would be invalid. Society as we know it can only exist through a legal framework and denizens occupying the society by obediently following it. What holds up to my point, though, is that to our society, which is a Capitalist/Corporatist one (we'll come back to that differentiation at a different point), two pillars belong, not just one: If our society only consisted of living our day-to-day lives without any interaction, we would wonder how we could justly share goods between conscious entities, as we do nowadays through trade, swaps and gifts. At least the first one includes a neutral means of swapping two goods at which only the first one is a rather material one, while the other is of less material means but of immaterial value: Money. Money mostly consists of golden (or bronze) coins and banknotes imprinted with motives and a cypher depicting its absolute value. Such banknotes (Americans might still know them under their name "greenback" as which they were first introduced after the gold standard's demise after the end of World War I) can determine one's happiness or dismal; in spite of the many advisers earning tremendous wealth by telling people that money was not everything in this world, thus not having to worry about a regular income securing moderate living standards⁵⁸. Altogether, money is able to not only determine people's lives, but also manipulate them, their de-

⁵⁸ I wrote this point out in such a sarcastic tone on purpose, to highlight the cynicism of the whole situation at all. The relationship between the author and the reader at life-advice books is comparable to the situation between the preacher and the slave, to equip a well-known song by Utah Philips, himself a unionist and singer: On the one hand, there is the preacher who does not have to worry about his living standard because he secured a safe employment with a renowned institution; on the other hand, we have got the slave who lives in poverty, restrained from life's joy due to a dominant patriarch who smothers the man to keep him down in servility. And when the preacher tells the slave that he only had to do was to pray to God to redeem him so that he would eventually enrapture unto Heaven, this cannot be exceeded in its cynicism: To tell a slave that he had to cope with his life as a serf to perhaps enjoy a life of joy beyond instead of at least confirming the slave of the unrighteousness of his inhumane conditions is a deception of God itself. At best the preacher himself would spend his afterlife in Hell.

cision-making, their interest in fellow human beings, including relations to them. Money has not only become a means of “business” interactions but the centrepiece of our very society.

What does this mean in conclusion? It simply means that intending to gain a greater amount of wealth by impromptu and “unorthodox” means, to put it audaciously apologetic, one still complied with the rules of the society one lived in, instead of desperately opposing it like a rebel who would not stick with the idea that the revolution was dead (speaking colloquially). One simply found a different way to play by the rules—instead of working oneself through on the career ladder until one reached the peak, one took a shortcut upwards via the elevator.

But didn’t this person still break the rules, thus opposed society? Certainly. The criminal chose to become a criminal⁵⁹ instead of becoming an Anarchist such as Gaetano Bresci⁶⁰ or Kurt Gustav Wilckens⁶¹. The criminal wanted to have money, but perhaps did not plan to henceforth live a life undercover. In these days, such measurements are even no longer necessary, for multiple reasons: On the one hand, crimes no longer include robbing banks or shops to get money—one could as well just try to hack computers to encrypt the data saved therein and only unlock it for ransom money only. Depending on how far one’s country’s law enforcement has developed until then, the ransom might thrive since the victim’s patience might not be as strong as its need to get back one’s data. In the end, a criminal is not even forced to comply with such deals, although to leave the data locked even after having received the ransom would only be exercised by truly vicious hackers. And which criminal would like to fall into disrepute with fellow criminals? The only friend left after such a display of contemptible character, the only person left to befriend with would be Stephen Miller⁶².

The same applied to the life adviser and the visibly desperate reader who bought the book: What the author might recommend was to get a different job that matched the reader’s preferences and persuasions—as if the reader hadn’t done so if he could have—, eat healthier, break up with dissatisfying relations (including friends and lovers, even marriage), maybe move to a different town. In the end, general advices unrelated to one’s individual situation can only help as far as one’s problems are of a more general nature. Beyond this, only personal, specified advice can help. One can only hope that the advisers penning books selling more than a million times are aware of this as well and don’t try to reap riches from people’s despair, as one might presume.

59 I know that by having said this, I stepped into a deep fallacy about the origins of criminality. Therefore, let me remind you that this too was a necessary curtness to keep the example comprehensible. There are, of course, multiple reasons why people become criminals, social as well as psychological. It’s a multifaceted issue for which we don’t have enough space in here. Thus, let me therefore forward you to an interesting article I once read about it: Canton R. (2016) Why Do People Commit Crimes?. In: McNeill F., Durnescu I., Butter R. (eds) Probation. Palgrave Macmillan, London

60 For further information on Bresci, *vide*: Steven (May 09, 2007). Bresci, Gaetano, 1869-1901. Libcom.org: <https://libcom.org/history/bresci-gaetano-1869-1901>

61 For further information on Wilckens, *vide*. Kurt Gustav Wilckens. Anarcopedia.org: https://www.anarcopedia.org/index.php/Kurt_Gustav_Wilckens

62 In case his name should have fallen into oblivion already, there are information left on who he is. *Vide*, therefore: Holpuch, Amanda (November 24, 2019): Stephen Miller: the white nationalist at the heart of Trump’s White House. The Guardian: <https://www.theguardian.com/us-news/2019/nov/24/stephen-miller-white-nationalist-trump-immigration-guru>

That is not to say that one could still commit crimes by robbing stationary treasures, including thereafter being allowed to continue living a normal life. It all came down on the planning and how well one succeeded in robbing a store, especially in broad daylight, when no greater security measurements are active, unlike after nightfall. In spite of the ridicule such an example of how this is possible is going to harvest, the video game “Grand Theft Auto V” provides us with an apt showcase of such successful robberies in broad daylight (and in the end, popular culture usually captions the real world at best. Books are no different from this, although I couldn’t spontaneously come up with a book on crime featuring a well-written roadmap of robbing a jeweller), although it might be hard to be lucky enough to have a ventiduct from which a narcotic could be ingested into the store right away, without any additional effort except for throwing in a can full of it so that all the customers as well as the employees will be knocked out long enough to rob all the jewels before they awake again; let alone finding an open entrance to the sewers to escape from the police safely. As I said, the example might not be perfect, but still, it’s not entirely pulled out of thin air. If one had a trustworthy team of volunteers to rob a jeweller, of which one took care of the cashier (Ordinary cash registers now feature a button to directly dial 911) and two to take care of all the customers without shooting any of them, it should be easy to do. Afterwards, the most difficult task remaining would be to surpass the chase and the following international investigation to be found. The rest is all about money laundry.

Wrapping it up, we can tell that it actually is not too complicated to be a criminal these days. The 21st century even provided us with a third option on being a criminal, and it’s almost in the best fashion of German author, playwright and poet Bertolt Brecht, who is oft quoted to have said that only a dilettante would rob a bank; the professionals, meanwhile, stuck to founding one. It still doesn’t catch up with the idea I intent to submit as a heinous third option: Involving banks into committing tax fraud through a legal loophole, one which caused the largest tax fraud ever committed throughout the entire century⁶³. The fraud itself included the continuous swapping of VAT money to proliferate its amount while leaving the profits for oneself while the banks don’t naturally be-

Yes, this was meant to be a joke, since Stephen Miller could hardly ever be considered to be one of Trump’s personal choices, since he usually tried to stylise himself as a non-racist, even an anti-racist, while of course no-one believed him this idea. Prior to having entered the White House, he already had a thick history of either racial slurs or promoting racism through his hotel and real estate business. *Vide* therefore: Graham, David A.; Green, Adrienne; et al. (June 2019). An Oral History of Trump’s Bigotry. The Atlantic: <https://www.theatlantic.com/magazine/archive/2019/06/trump-racism-comments/588067/>

63 And this is not even to tease the readers in order to bat an eye on the source and support the journalists who were able to excavate this story. Instead, to believe that this was smaller than I described it could be called blasphemous. It was not even the sum that astonished the people but the fact that this was all according to legal standards. Such are the reasons why people reasonably fall from believing that states these days were still able to function as impartial arbiters of our society, as suppliers of the framework after which we could cooperate.

As for the source, *vide*: Orosz, Marta; Koberstein, Hans; et al. (May 07, 2019). Grand Theft Europe. A Cross-Border Investigation. Correctiv.org: <https://correctiv.org/en/top-stories-en/2019/05/07/grand-theft-europe/>

come inadvertent henchmen of the fraudster, so that they can wash their hands in innocence. Of course I don't want to encourage people to give up on their jobs to become criminals. In the end, what I called the rational argument exceeding the injury fellow people will have to bear is still too great, and in the end, people need one another. That's where we have to take back the headline of this paragraph, the question of responsibility. Responsibility itself means to bear the consequences from one's actions, which applies to both sizes of entities, the companies and concerns as well as the normal people, the mortals. Normally, mortals don't bear responsibilities as heavy as companies, but still relatively tremendous in relation to their power. A carriage we all mutually carry in society: Society's preservation. Some people might insist that by maintaining such a society and telling everyone in it to pursue it to be a direct means of oppressing the persuasion of individualism, which should be key to anyone in this world. But can't individualism prosper in a society of people living in a community and preserving this community? This question we shall examine in the following subchapter. Before we do this, nevertheless, I shall mention a word or two on the question of responsibility in reference to companies and concerns, a question that was debated less than necessary, although nothing has been lost, though.

As I mentioned in my list beforehand, many environmental disasters could be linked to market activities having gone wrong terribly. Still I didn't mean to stomp upon them all the time because then, we could have ended up in a one-sided tirade nothing better than most of the articles published on the "World Socialist Website". This is a standard we have to overcome. On the other hand, we cannot deny that those activities were grown on a fruitful soil of laissez-faire in shape of legal enforcement. One question, thereon, has been asked either too few times or not at all: While rules and laws (and the rule of law) only tell us what we **have to** do, seldom do we ask ourselves (and others): What **should** we do? I know that this is either a splendid calendar motto or a question oftentimes proposed to beginners' classes in practical philosophy. Still, the idea of this question is not too far-fetched since we have to remind ourselves that companies are no mechanical robots dependent on commands proposed to them. In them, living beings, known as humans, are working every day of their working life, felling decisions of tremendous range; questions such as 'should we outsource all these jobs to India, where clerks might be paid below the minimum wage?' or 'would it make sense to excavate these mines in the Democratic Republic of Congo? The country's human rights record is suspicious, and child labour is no rarity, as well as bloody crackdowns on protests'. Those who make such decisions, among many others, are well aware of the consequences that follow straight afterwards. Legally, they might have been permitted in their countries of origin, but does this mean that they should also do so? Of course not! They could instead just say that they pass this cup from themselves, thereby acquit the people who would have otherwise become victims to their cruel priorities. I have been talking about the state and his primary role in our society as the supplier of the legal framework as the set of rules we all can not only agree upon but also follow by effortlessly, but this was never meant to say that beside

everything that is mentioned in it, we were free to do whatever we wanted. In a globalised world such as ours, this becomes even more complicated since internationally, national rules seldom apply in verbatim. That is to say: The rule of law of nation A, from which we sprang off, does not necessarily apply in nation B, where we intend to establish a facility of ours and employ people, preferably below our nation's minimum wage, since our nation's minimum wage was invalid in nation B. Just to name one example of international law: It does not tell us how a minimum wage would be calculated (although this would not be too difficult: We could say that, for example, a minimum wage consisted of the most essential needs of every human—nourishment, decent housing, medical care, clothing, and whatever it took to get to one's workplace (money to use public transport, money to maintain a vehicle such as a car to get to the workplace) (for adults); clothing, nourishment, money for books and writing material for school, otherwise money for the nursery school (for children)—, plus money to save for the future, whatever it may bring⁶⁴. Companies and concerns could of course pay above minimum wage in order to ascertain their employees would remain healthy and eustressed (Yes, this is a word: If you can say that you're distressed, meaning that stress is exhausting you, you can also say that you are eustressed, meaning that you experience positive stress motivating you to exceed yourself, therefore accumulate positive results), they are not legally told to: The law, at best, tells them to pay the minimum wage as a bottom line. Above this, it's up to them to distinguish themselves from others through attractive wages. The same way as this might mount into an employee-friendly competition of who will pay them more, cartelisation is equally possible: A downward race into who will pay them less, which will leave only the upmost payment for employees, which still might only scratch the lower surface of the minimum wage, so that the payment of this becomes tightrope walk legally permitted, but still a farce of behaviour.

In the end, the longer we think about, we should hold companies accountable not only to the legal duties they are supposed to fulfil, but also to the duties they **should** have fulfilled in order to become (or already function as) steady pillars of society. Again, this sounds more like a terminology we would come across in practical philosophy when talking about Hobbesian philosophy and the state as a behemoth maintaining law and order and enforcing it by being a hideous creature no-one wants to get into trouble with (of course this is an obsolete mechanism, since the state should not be in a position of expecting veneration from its people), but still, it's more realistic than one might imagine: In the end, it only came down to what was written in the legal code, besides a codex including rules such as

⁶⁴ *Nota bene*: These are just notes I mentioned while brainstorming ideas on how to calculate a minimum wage, since we deal with different currencies in this world, besides different living standards. Therefore, in order to create a general formula everyone around the globe (or alongside the disc world, for our flat-earthing folks), we have to set standards on what defines a decent living standard, respectively for working adults and children. These examples don't define an authoritative list.

(1) Paying people as much as they need to live a decent live, i.e. more than the minimum wage implies them to pay them; this point regardless of the profession an employee exercises in their company;

(2) Treating every employee equally (including one of the most obvious clauses: Don't abuse women sexually, and take them serious when they should report abuse from colleagues; maintain an environment in which women don't fear of reporting misdemeanours on their colleagues' behalf so that everyone is able to exercise one's profession effortlessly); while this might sound as if already given, the gender pay gap still strikes through this presumption. I know that there are multiple reasons why the relative gender pay gap is less wide open than the absolute—women are more likely to work in “less-well-paid” jobs (*vide* the first bullet point), take a time off from their job to bring up their child than men do, are pregnant more often than men (yes, I am serious, stop laughing), etc.—, these are all reasons that don't justify paying women less than men. To pay them less would mean that one told them to their face that they actually took a time off from work to pause working, which is not true: Most of those reasons either emerge from undervaluing jobs although the market did work out well in these professions (such as hairdressers, cashiers, caretakers, etc.), or blaming women for being women and contributing an additional share to society by bearing children and bringing them up, while those children are going to be future employees (or employers). Women, finally, are being punished for being women and contributing to society. Companies treating women this way not only etiquette themselves to be fiendish to female employees, but also do they cause cracks into themselves as unstable pillars of society. In order to integrate women into society properly, their “idiosyncrasies” have to be treated as what they are: Unique to them, but not a reason to cut off their payment. Instead, it would be better if the company's boss or concern's CEO (or whoever is responsible in the respective facility) had a conversation about the question of payment. This way, the internal environment would be lifted into a collegial sense in which no question was too crucial to be proposed.

In the end, the whole idea will come down to a simple rule-of-thumb: The more unattractive it will become to have a baby while also trying to make a career as a female employee, perhaps with intentions of becoming a high-ranking head of a department, the fewer women will consider bringing up an own child, which will lead towards further “professional scarcities”, meaning the lack of employees in specific sectors. An oft-seen scarcity is being experienced in the sector of craftsmen, but we could also think of the future, in which many tech-affiliated sectors might experience scarcities because on the one hand, the own nation, may it be Germany or the US, might not bring them all up on their own and nationalist leaders might like to keep out foreign professionals in these fields because they believe they would increase the nation's unemployment rate by laying the own people off: Those who migrated to the country “steal” the jobs of those who were born in this very nation while they might not even have thought about becoming IT specialists. To avoid such scarcities that lead to-

wards pointless measurements only interested in satisfying certain majorities' unhinged interests⁶⁵, liberties in the field of employment and employees' rights should be widened. In the end, it can also serve the market through a wider field of competing professionals trying to earn themselves attractive jobs through their advantageous abilities. Capitalism, as we can see clearly see, doesn't seem to have taken up on this issue itself, for a reason we will discuss later.

Not keeping money for oneself at society's expense—I know that this crassly formulated bullet point contradicts with one of the most basic foundations of Capitalism itself: The idea that earning profits will incense future entrepreneurs to establish companies on the market to serve their society while being rewarded for it automatically. To coerce companies, especially their heads, into donating parts of their revenue would already violate two points about donation: (1) They would not be handed over voluntarily, and (2) they would not be extended generously but more like a fee. Alternatively, therefore, one could simply propose a tax hike within a couple of years.

But this is not a worthwhile proposal to pursue, since coercion should be restrained at best, from any entity. Coercion is a means of authoritarian thinkers who believe in the tough-love idea of iron-fisted states that temporarily asphyxi-

65 I express this idea in such a harsh voice not to purposely offend anyone but to clarify one thesis: That most people who are eligible don't have an understanding of politics and policies broad enough to fell reasonable decisions in these respective fields when they were due to do so. Democracies live off from their merry proposal that everyone had their right to have their say in decision-making, but little did anyone ever think about the dangers of such permissions. Especially nowadays, in our thickly intertwined world, so many catches and side stages are to be watched in order to *fully* comprehend the ranges of certain decisions and problems, that many people simply exclaim with anger in their stomach: "Fuck this shit, I'm out!" and reasonable are they to do so—after a full day of work, few people feel the power to dedicate another couple of hours to catch up with what has happened on the political stage while they were busy doing thing other than following the news cycle. News cycles repetitively aired on TV or the radio hardly make up for everything that is necessary to know in order to understand what really happened. Instead, they provide a compromised overview that might help those who just want to know the more superficial ongoing; for those who want to know more, there are dedicated news outlets online creating daily newsletters that (I spoke about this topic already in footnote n° 4). However, there is no chance we could expect of everyone to catch up with the entirety of news that flow through the news cycle every day, especially after having worked for a full day. Likewise, assuming that this could be a thesis agreeable for everyone, we should also question the general ability to vote rationally, in spite of the absence of this full-grown knowledge. Even if we excluded the necessity of having followed the news every single day for full four years, we could hardly expect every eligible voter to make a rational decision (in this case, rationality meant a choice made under the consideration of every consequence the leadership under a coalition including the party one voted for had for one); only having recognised what aspiring leaders (presidents, chancellors...) promoted through televised debates or during party conferences without having read elaborate analyses that outlined the aftermath of such proposed legislations taken into effect and the struggles that might be experienced by the party to find willing partners to coalesce with could lead towards a counterproductive delusion that subsequently enforced half-baked election results that wouldn't satisfy the voters themselves.

What I would like to emphasise with this footnote is the fact that Democracies might have outlived themselves due to an environment in which people either could not dedicate enough time into their given rights to exercise them properly, according to their personal needs and (probable) endeavours, or simply didn't want to not because they were disinterested in them but because they didn't have time or energy to invest into it. Whether this system has been create in this direction on purpose or if it was just a ((dis)advantageous) side-effect is up to the artist. We cannot tell without becoming rather conspiratorial within our threads of thought. Therefore, I would like to leave this question open for the readers to contemplate on their own.

ate their people to prepare them for better times. Metaphorically speaking, they might chase them through a dark tunnel towards the bright light at the end, the Golden Age. Such ideas, though, don't work out in the long run, since people seldom feel convinced about such measurements they view as the cronyism of politicians who earn tens of thousands of [...] on a monthly base while telling their people to withstand the temporary austerity; at the end of their grief, they would enter a better age. It's obvious why people would raise their eyebrows in scepticism. Convincing doubters is one of the paramount objectives to be reached by politicians as well as for the CEOs and bosses who have to sell their employees injurious alternations in their company, even though they still had the slight ability of acting freely, assuming unions or workers' councils didn't veto on him or her. To not get further astray from the actual point I was trying to make, we have to consider the idea that the minimum wage might have to be raised, or how else companies could contribute to society. Many companies of remarkable size offer housing to their employees, close to their company so that on the one hand, they didn't have to pay rents and on the other hands enjoyed short ways to their workplace (whatever one might think about it, but at least, they could be earlier at home when done for the day). Again, this is just a voluntary expense companies might offer in order to attract workers, it could be understood as an alternate expense to their salary/wage. What I was talking about, on the other hand, was the idea to not only expand those voluntary services, but also create an environment in which coercion was practised without the coercion itself. Not only is the whole idea paradoxical due to its immediate contradiction, but also was it impossible. Whichever way was chosen to enforce these *voluntary services* would immediately lead towards coercion. Whether it may it be enforced (even the word *enforced* signifies coercion through one way or another) through taxes/fees, sanctioned in case of a law ordering companies and concerns to donate a certain sum or percentage of their revenue to charity organisations to *retrieve* the missing sum, or through outright nationalisation of all companies and concerns in a rampant urge of Socialist tendencies (which would finally lead towards an automatized payment towards a pot of money from which charity organisations could extract sums they currently needed to continue their work), although this still would be the most improbable move since such actions would scare away the people in awe, leading towards a damning loss in the next election (assuming elections still were held, although there is no need to descend into ridicule).

What we found out thereby: It's not easy to not coerce people into doing what they might only be coerced into doing. Therefore, a different tactic has to be applied, one that should always be applied in every situation that requires to attract people into doing something on their own: Convincing them into doing it voluntarily, perhaps even for a pittance in return⁶⁶, but never with a feeling of

66 Imagine, for example, Tom Sawyer convincing pedestrians into painting the fence for an apple and an egg. In case you don't remember the story any more, follow the link below. He makes a great example of how important it is to achieve common sense through convincing others. Some might intervene and say that he actually fooled his fellow people who happened to pass him by while he was busy whitewashing his aunt's fence, but still, he didn't hurt anyone. In the end, he didn't force them

anger or dismal. The art of persuading others is to do a weary job with the feeling of commitment and determination. This has to be our objective as well: We have to convince companies and concerns alike to donate a small percentage of their revenue to charity organisations or directly to the state in addition to the taxes they *of course* duly pay on a monthly base. Yet, how could we persuade them to do so without any fear of sanctions in case of violations? There hardly are any worthwhile reasons that might not be easily waived by the respective heads. We could tell them that due to their enormous wealth (which only applied to the CEOs of the largest concerns noted on the stock exchange), they bore a social responsibility (which I advocate as it might have been noticed in this text) that subliminally peered them into paying beyond their legal obligation (i.e. taxes). As my first bracket indicated, though, we have to limit this statement to those who exceeded a certain level. *Taxes on the rich* have become a buzzword concerning this debate: Create a tax that cut off about one or two percent of the wealth of those who exorbitantly horde money while there were families starving to death because they live off from food stamps (for those who do not know what food stamps or the STAMP programme is, remember the days in Germany (the Weimar Republic, to be precise), when inflation was so high that even bread became inaccessibly expensive, so that people could get free stamps with which they could hand in for cabbage in return. The same system is still present in the US, yet for those who cannot afford food from the supermarket). Expectedly, there were many critics of this extra tax since it, according to them, discriminated rich people for being rich, regardless of how they garnered their wealth. Rich people were told that they were bad people for simply being rich, for having accomplished a milestone in society. Partially, they also made a point: We have to avoid coercions in shape of taxes as best as we can, since they not only depress motivation to accomplish great things (and we have to admit that there are, and have always been, men and women who did enrich our lives and on their own made big money from their convenient inventions. Taxes could curb such inventions from being encountered on the market, and also would never effectively those who committed inhuman crimes through their companies, such as Jeff Bezos did)—we have to persuade them via common sense so that they would voluntarily share their revenue with those who made it possible. Most of those who earned their wealth did so through the offers of services or goods, so that they needed paying customers and consumers to collect all this money. Hence, let me shortly paraphrase what their hoarding leads to:

In order to gain great wealth in a Capitalist society, one needs a society of probable customers likely to be interested in paying for the goods or services the entrepreneur would provide. Those customers, obviously, need to have the money to pay for them, so that their employers have to pay them decent salaries or wages they can subsequently reinvest into the market. While most people might claim that the greatest loss of money happens through the

into doing his job, but only persuaded them into doing it. At best, we might agree that little Tom was a capable trickster, a boy who spoke with a silver tongue.

Twain, Mark (1876). The Adventures of Tom Sawyer. Chapter II. Carnegie Mellon University School of Computer Science: <https://www.cs.cmu.edu/~rgs/sawyr-II.html>

payment of taxes, we also have to keep the money on circulating in the market. Of course one could also tell the central banks to print more money to keep the liquidity inside; such an interventionist policy would eventually fire back on the people who demanded it, since the printing of further money, regardless of which currency, would proactively devalue the currency it was printed in. This way, inflation, which is a construct which dwelled at the same time as central banks were invented. Inflation measures the value of currencies in regards to the amount existing and the goods that can be bought with it: The more money of a certain currency is existent at a certain time, the less can be bought with it because prices have to rise. Now one might insist that the withdrawal of amounts of money decreased the amount, thus influenced the purchasing power. Whether it went into one way or another cannot be stated as easily as it might sound. Such predictions are a task to market analysts.

Coming back to the actual topic, we have to state one thing for doubtlessly sure: Once the probable customers could no longer afford buying the product one intent to sell to them, their whole concept fell apart. Maybe they could try to steer the fleet by lowering prices and promoting special offers such as quantitative discounts or discounts to regular customers, but beside this, this could not remain a long-term strategy. Instead, it has to be analysed how it came that out of a sudden, people seemed to be less satisfied (or simply dissatisfied) with their product; whether it grew out of a feeling of disinterest with the product, or resignation over the lack of financial means to continuously afford it. In case it was the latter reason, companies and concerns alike again, were upset about the government's incapability to act rationally. Yes, we do have to talk about irrationality even though the topic itself is merely partisan, and less mutually agreed upon. But once stifling measurements are being exercised upon the market, few to no-one at all are going to benefit from it, since those measurements have to be countered to decrease negative effects on those targeted. Higher salaries or wages are usually demanded, and for good reasons also—but those can only be granted in times of well-being; well-being, on the other hand, can be endangered once either the company struggles under the hardships of competition or governments that by attempting to support the workers injure both, the companies as well as their employees, heavily. Thus, a cool-headed balance between market regulation and deregulation (the first (allegedly; partially) being in favour of employees while the second being (vide superior) in favour of employers) in order to maintain the purchasing power in the hands of customers and consumers. The market can only do as much—but what we have to confess in all seriousness is that hoarding wealth, thus detracting purchasing power through reasons of mere egoism and/or irrationality (in shape of not understanding (or wanting to understand) that wealth can also shrink when the company ceases to run well and the flow only continues through one side, namely outwards).

It should be obviously clear what this means in conclusion: Hoarding wealth can (and will) have negative effects on the markets. Money has never been meant to be a means of increasing one's own purchasing power only. Rather it has to keep on circulating in order to maintain economic growth. Unfortunately, this maxim can no longer be upheld since people have to pay taxes on the one hand⁶⁷ and pay rents on the other. To save money for worse times is a necessity since society doesn't feel an urge to have each other's back: When somebody fell out of line, he or she might be caught by social security (into which one had to pay in beforehand, of course), but this would only help as far; while they helped surviving, they could not provide a worthwhile life according to one's expectations—that's where the necessity of creating one's own savings steps in. Such savings are garnered more easily the less one has to pay forcibly, a logic that again applies to both, the market as well as the private person trying to make it through the day. Still, there are alternatives one can at least think of: Collectivist ideas usually promoted the creation of a central pot (of gold, for example) from which everyone can take what one needed. In practice, such pots were depicted through the state that cared of its people by redistributing what it was able to seize onto itself. Of course everything that had been seized was only seized so in order to serve the whole of society, or so the theory goes. What will be done afterwards usually depends on the governmental officials, and again, we can only say that a government and the underlying theory which the (elected) officials follow by are only as good as the responsible figureheads that exercise their duty. Thus, a Socialist government can be as outstanding as a Capitalist government can be a horrific era that will eventually be overthrown (assuming that a happy end stood at the end of the line). But this is of no interest in this chapter. In order to move on and open up the next subchapter, we shall break down what has to be said: That we have to find a mutual persuasion that expects of the richer concerns—those whose bosses and CEOs privately possess tens (or hundreds, etc.) of millions of dollars and whose concerns annually balance equally much down the line. Of course we finally had to set a borderline for

67 And before people will jump up from their chairs, loudly exclaiming "... And because of this, we have to abolish states so that people will henceforth live freely, interacting with one another on the market!" we have to remind ourselves that on the market, property rights do exist. This also applies for land to be inhabited or be made arable. We might therefore end up in a world disturbingly reminding us of the middle ages, in which on the one hand, there were the royals and knights on the one hand, possessing land made arable by the lower classes, the farmers, who had to pay tenancy ruining their own livestock (and by livestock, I mean the means to live a decent life oneself instead of toiling for the landlord alone). It is not to be said that such a state of the hierarchy would return generally and for everyone, but again shows why a state is needed in such a world: To prevent the return of a gruesome, inhumane status quo ante. Without a state, we might certainly be able to live peacefully and in good camaraderie, but to assure that it is going to work out, we have to revolt the entire social construction. To only remove parts of it and replace them by something more fitting would compare to only remove the flat tire (i.e. the whole wheel suffering from its flat tire, of course) but not replace it with a new tire: Only one half of the whole work would have been done, soon being recognised as a half-baked attempt to solve a given problem. We did need four pumped-up tires in order to ride in our car, not just three. If we didn't plan to someday change a flat tire on our car, and that includes the full endorsement of ever passenger in our car!, we could as well abstain from buying a car in the first place. At least then, we would not risk experiencing a flat tire during a journey. There is no need in trying something people were not convinced of; this applies especially for changes.

such an amount, since it might differ between the years or decades, as the economy never follows a consequently gradual development—to pay a greater, additional share to society, may it be in shape of voluntary donations or surplus expenses in return to a benevolent reputation that attracts future employees to work for them because they knew that this company made it possible even for the poorest of the poor to enjoy decent lives. I for myself could not bring up an argument that might pursue the wealthiest of such a contribution, perhaps because there is no such argument: Such donations have to remain voluntary, they have to be heartfelt, out of a persuasion that such a duty existed. If the wealthy, instead, remained upon their high horse and said that it was up to the poor and society to help up themselves in order to excel, they might soon experience the consequence of their stubbornness: More and more people embrace Socialist ideas and single points bound to it, such as dispossessions of the richest who horde wealth⁶⁸. They do so because the wealth gap widens evermore, with no sight of alternation in a closer future. Without such a status quo, independent Senators such as Bernie Sanders from Vermont never stood a chance to become presidents, riding an outspoken Socialist agenda. Without such a status quo, Conservative writers would never express understanding for such movements if it hadn't been for rampant rises and falls as WeWork lived through⁶⁹. Irrespons-

⁶⁸ Kight, Stef W. (October 28, 2019). 70% of millennials say they'd vote for a Socialist. Axios: <https://www.axios.com/millennials-vote-socialism-capitalism-decline-60c8a6aa-5353-45c4-9191-2de1808dc661.html>

On the other hand, as time marched on, we have also received another poll that deserves to be mentioned in this poll, stating that Capitalism and Socialism at least rank even when it comes to popularity. While those two are too little in information to draw certain conclusions on which ideological foundation is able to take the lead, we at least should mind that Axios didn't open Pandora's Box, they only provided one glimpse on the journey the US currently take. Capitalism—the once-believed belief embracing freedom and the pursuit of happiness, is no longer the unbuttered American ideal. It's got a strong competitor: Socialism. The ideology the Founding Fathers didn't even mind and the grandfathers and great-grandfathers of the youngest generations once tried to defeat in Korea, Vietnam and Soviet Russia. Whether this should be viewed as a threat to public tranquillity or an aspiring hope for a crumbling nation, no-one can tell so far.

Source: Freeman, James (February 03, 2020). Sanders May Be Surging, But Is Socialism? Wall Street Journal: <https://www.wsj.com/articles/sanders-may-be-surging-but-is-socialism-11580752554>

⁶⁹ Nota bene: WeWork was the concern hiring out office space; the company was led by Adam Neumann and quickly made millions. Only a couple of years later, after its rapid rise, it fell apart, laying off thousands of employees. For those who would like to read why WeWork failed, *vide*:

Bogost, Ian (September 26, 2019). The Wildly Appealing, Totally Doomed Future of Work. The Atlantic: <https://www.theatlantic.com/technology/archive/2019/09/why-wework-was-destined-fail/598891/>

As I wrote in the text, even Conservatives could understand why people fell off from Capitalism's grace in times at which concerns like WeWork betray their own employees due to the greed and their own interests. Capitalism is supposed to give people security in lives to settle down and found a family. Yet when one could lose one's job because the company's head would start gambling with the company's future and lose it all, such security is a legend of the past. The same applies to the year of 2008, when Lehman Bros. crashed on Wall Street, thus began one of the most horrifying financial crises of the New Age (the second most horrifying might have been the Great Depression of the 1920's). It's a point to which most Capitalists might agree—that the emergence of such concerns crashed the simplicity of Capitalist philosophy of mere trade between consenting individuals and entrepreneurs; of people working on the market to pursue their own happiness. The whole system is

ibility could be described through companies like WeWork, which broadens the point of social responsibility. It's not only about paying back the money one earned but also about a wholly different point we shall only curtly paraphrase: In order to save Capitalism, we have to crack down the large concerns to save the middle-class companies that truly represent the Capitalist idea. But we'll come back to this in the epilogue. And just in case anyone thought that this was not going to become a defence of Capitalism, hear me out to the end, you shall not be disappointed if you truly love the idea of Capitalism. It's different from what we currently go through, which is a shame in regards to an actually functioning idea. As for now, we shall move on with a different thing, or more technically speaking, various different things we have to add.

Is it "Capitalism" vs. "Free Market"?

Many people might have already come across someone saying that we didn't live in a Capitalist society but in a Corporatist one. Others might be utter lunatics and claim that this whole society we currently live in was actually Socialist; we are not even trying to mention those who claim that above us all, there was a small group of Zionist Rothschild Freemasons usually busy trying to call Soros to finally pay the European governments their bribe money to continue obeying them while they were rubbing their hands and laughing maliciously. It's not conspiratorial to think that there was a shady group of puppeteers pulling the strings, but they are not hidden somewhere and only known to a small couple of privy people who would never express their exclusive knowledge publicly. It's as simple as saying that those who own the most money are also those who can have their voices heard clearly and their concerns minded. Thus, if one wanted to know who might be those who hold the most power in our world only has to look up who are estimated to be the richest one percent in this world, and Bob was his uncle. It's not a mystery, and as long as one could not deliver some hard evidence on the anti-Semitic dog whistle that Jews actually controlled this world, one will simply be called exactly this: An anti-Semite. This is not about protecting a malfeasant ethnicity but about discussing based on evidence rather than baseless hatred. Hence, we shall move forward.

As for what I mentioned firstly, that we might not live in a Capitalist society but a Corporatist one, or anything else, is something worth debating if one had the patience for it and someone willing to debate it⁷⁰. Our world is dynamic and bloated, bringing up daredevils looking for quick wealth, not taking responsibility for the people they might employ on their path to individual success.

Last, Jonathan V. (November 07, 2019). WeWork, SoftBank and the Road to Socialism in Four Slides. The Bulwark: <https://thebulwark.com/wework-softbank-and-the-road-to-socialism/>

⁷⁰ I added this reminder in more than just goodwill—throughout my active lifetime on Social Networks, I have come across many people who stated that they were sick and tired of those everlasting, never-changing debates on which world we were living in exactly and why Capitalism/Communism/etc. was better than the status quo. It's true to form that the topic might become boring since the arguments never changed and eventually, one might have heard all the arguments pro and contra, so that nothing new is to be expected. The only problem with something like this is that one cannot tell if

manifold in its status quo, so that people might have differing opinions worth hearing. States normally do follow certain lines that would normally infringe the options to which a state can be affiliated, but this doesn't mean that in common conversations, it could be discussed under which ideological ground a government currently follows. The debates in general, just wouldn't manage to go as far as fundamental ideas such as Socialism or nationalist authoritarianism. Whether such a detail might apply or not would be respectively crystal clear and not a matter of discussion. For example: Whether a broad welfare state and dispossessions of companies take place or the leadership promotes a blood-and-soil "patriotism" are two elementally different policies that would hardly go hand in hand⁷¹. But when it comes to details—and almost all of us might occasionally have met a person who says that he or she did not locate him or her on the left—someone who refused to debate seriously heard it all or was just fearful of "losing" the debate (or not interested in debating). I put "losing" in quotation marks because debates are not about winning and losing but about extending one's cognitive horizon, about being enlightened through differing opinions and arguments. Assuming a debate works out well, it can be a winning situation for both sides. The same way it can be an exhausting experience when hostilities surmount the common objective of a debate. If such issues should dwell during a debate, one was better off dropping out in order to save time for something more useful, productive.

⁷¹ This of course is just half of the actual truth: A radically extended welfare state and fiendish blood-and-soil foreign policies are able to go hand in hand, as we could see during the era of the Third Reich and all of its European companions. This is also the problem many ideologues as well as hobby-horse "political philosophers" (i.e. people who spend most of their free time reading into political philosophies to widen their understanding of this very discipline) have got when someone passes by and says that National Socialism (heretofore abbreviated to NatSoc) was effectively Socialism because the name says so.

While the first part of this thesis is true, the argument is asinine since names to philosophies are not copyrighted, so that everyone could call one's idea Socialism even though the basement of the idea could not differ more from the Socialist virtues. The only thing that could help combatting this misconception are people who know better to call out this misrepresentation. Contrarily, one is not wrong to say that NatSoc was Socialist. Just a few reasons on why this is true:

- **Both are collectivist:** Both shapes of a state promote the nationalisation of the industry to provide the least to every single citizen of the state. The only difference from NatSoc to Socialism is that NatSoc expects those who would like to receive this minimum to prove one's citizenship. Such requirements might certainly lead towards discrimination of ethnicities or other kinds of affiliations different from the national doctrine, as we have seen during the *Aryan* Third Reich.
- **Both detest Capitalism:** This is just a reference to the first bullet point, since Capitalism is the exact difference of Collectivism—the first one prefers to monitor production while the other idea promotes the freedom to produce whatever one wants as long as one will be able to withstand the competition. In order to achieve this, a demand has to exist. This way, only those things will be produced that are also demanded, so that no leftovers are going to exist.
- **Both promote a community identity:** As a tool to differ oneself from others (especially the enemy), a national or common identity is implemented to which one either belonged, which came along with all the advantages the group delivers, or one stood outside of this, which meant that one could soon experience the wrath of this community or nation. In shape of Socialism, we saw this during the reign of the National Bolsheviks who attempted to exterminate all "counter-revolutionaries", including the detested bourgeoisie. In the Third Reich, it simply was everyone who was not white-skinned, German, non-Jewish, non-Christian, not a Gypsy (to apply the language that was used back then), heterosexual, non-Communist/Socialist and able-bodied. This way, the community or nation takes a certain shape and singles out those that are not allowed to join in. We could compare this manner to today's identity politics although only fringe right activists might come close to the persecution of the opposition or minorities declared the enemy of the nation's or community's *purity* (as we remember, to Hitler, the racial purity was paramount to the race's superiority above others).

hand side or right-hand side in terms of politics, referring to the comprehension of politics as being either left or right (a relic from the declaration of the French nation when in the “Assemblée Nationale”, the *bourgeoisie*, meaning the rich tradesmen and aristocrats were located on the right-hand side while the farmers, craftsmen and other middle- or lower class people collectively sat on the left-hand side. The rest might be clear, in terms of which policies the two sides of them promoted. This separation prevailed until today, although due to the currently multifaceted politics (not only in terms of globalisation but also in terms of internal affairs), a clear distinction is no longer possible, generally. For example, one could promote a rather left-winged policy in terms of healthcare—universal single-payer healthcare would be a rather liberal position in the US, where there is no public healthcare system but only one in which everyone individually pays for oneself, leading towards staggering costs⁷²—but simultaneously a more right-winged approach on the housing issue which also haunts the larger cities such as Los Angeles or San Francisco—one could say that public housing had to be diminished and regulations on the construction of flats in the suburbs had to be lowered to incense the construction of affordable housing for everyone. Both of these policies could be equipped together by the same person without any contradictory paths. Politics, one could say, have become more

Those are just a few points that came up in my mind and that also outline the two ideas’ major ideas. As we can see, those two don’t differ too much when it comes to the most major background information, but still, they differ in other ways: NatSoc was highly imperialist, interested in expanding on the West across Belgium, the Netherlands and Northern France as well as on the East across Polska and Czechoslovakia (or Bohemia and Moravia, as the regions were prevalently called). The same behaviour we only recognised with the Stalinists who used to broaden their nation throughout the entire Eastern part of Europe. Except for them, Socialists see themselves to be merely anti-Imperialist, condemning every kind of war intended to extend one’s country’s influence or power. Instead, a permanent Communist (or Socialist) revolution should enchant the people in such a way as that they will autonomously overthrow their government to either become free people or replace the former government by a new one; a Socialist one. If today’s Socialists therefore remained in their anti-Imperialist form, we could say that henceforth, there is at least one more differing point. Generally, Socialists nevertheless viewed themselves as to be Internationalist: Cooperate with as many (like-minded) nations as possible, don’t overwhelm them militarily. Nationalists, on the other hand, would only cooperate with other nations if they too were primarily interested in their own national identity and were looking for an alliance to overthrow a different country they either viewed as an easy prey or an enemy to be destroyed in order to maintain safety. At least historically, this might too apply for the Stalinists and partially the Leninists. Hence, we have to decide whether we were talking about the historical evidence or the current one when we say that NatSoc and Socialism shared similar attitudes. I for myself prefer the current ones as we are still able to change (or alter) them, while history is written down, inalterable as well as unchangeable. We are no revisionists, we take history as it is, as a thread to learn from. Socialists, who oftentimes refer to [G. W. F.] Hegel as one of their spiritus rector, knew about the importance of history, so that it should be needless to say that in order to excel, one has to learn from past mistakes, and be honest to oneself. For example: It has to be understood that wars on different (neighbouring) nations under the intention of enlarging one’s nation will someday either fail or fire back. It’s better to install diplomatic relations to assemble the power of both nations in terms of trade and military (preferably for defence).

72 No Labels (April 04, 2019). Five Facts: Why U.S. Health Care is So Expensive. RealClear-Policy: https://www.realclearpolicy.com/articles/2019/04/04/five_facts_why_us_health_care_is_so_expensive_111148.html (The same source will also be mentioned later at a similar point, so please don’t worry about this. It’s on purpose.

complex throughout the past decades and the flowing development of new ideas on how to properly manage a society of people and the market.

Now, what has this got to do with the headline, on “Capitalism” vs. the “Free Market”? Well, they too are two pairs of shoes that don’t necessarily match the same person. But how do they differ, assuming that they describe different approaches to the same issue (or so they say)? Actually, it’s not too difficult to understand: Capitalism, a term that exists as long as the likes of Adam Smith and John Stuart Mill wrote their books. It describes the equilibrium of a slyly managing state providing what I usually mentioned in the previous pages, a legal framework to work asunder, and the market, which according to the aforementioned framework provides what is being demanded by the consumers, in such a way that everyone complying with the rules and thereunder working for a payment to be redeemed in shape of goods one demanded and was heard for. The state, one could say, prevents the consumers from what would happen if we didn’t live in a Capitalist society but in a Free-Market society. What happens there? A market would still exist, but there were no state that would provide the framework. It’s a libertarian idea, and libertarians are known to despise the state for coercing companies and concerns alike to pay taxes that shrink their revenue; to them, the state also depresses incentives and innovation through arduous regulations to act upon. Without the state in charge, these would not exist. But there is a catch: A Libertarian Free-Market society is, from a theoretical approach, a one-sided idea only concerned about the market’s issues, completely disregarding the consumers’ and workers’ issues that would immediately increase once the state was discharged from the whole playground. Beforehand, one could accuse them of never having thought whether a more moderate approach would have been better, since they too are not all entrepreneurs or CEOs who would doubtlessly benefit from the removal of the state. Workers and clerks, especially those of the blue- and white-collar branches, experienced downsides for most of the time, since regulations are said to be the only obstacle that prevented employers from, for example, lowering the minimum wage or employee protection regulations. Standards on food purity might be lowered as well in order to remain competitive with producers from abroad, from countries where lower standards are being applied but who were still allowed to supply Western nations supposed to apply higher standards. While it might reasonably be called unjust to see how foreign producers were allowed to supply their lowly produced goods to countries where producers had to maintain higher ones, it cannot be understood to be a solution to orientate on them instead. This would lead towards an at worst lethal decadence of standards. Libertarians might contradict this assumption, claiming that it was up to the consumers which standards to affirm through their consumption, but still, people had to die beforehand, and since the state was no longer there to utilise full force against the crooked companies, cartelisation could manifest low standards irrevocably. Why is that so? Cartelisation means that companies gather together to negotiate standards such as prices they all unanimously applied to their products in order to achieve the highest outcome of respective sales. This way, the competition is being obstruc-

ted since instead of lowering the prices within competition to attract the most consumers, prices are fixed forever (allegedly; states normally crack down on cartels to release the competitive forces again) at a very high degree. Libertarians, for another time, interrupted this dystopian narration to remind us that cartels didn't mean that entrepreneurs could join in the market and establish their own company, startling consumers with lower prices they would immediately buy in, thus leaving the cartelised companies behind. It's an effective argument since cartels don't bear any legal power, as their assembly is of a loose manner—they had nothing at hand except to compete with the new upstart “declaring war” unto them. On the other hand, we imagined a society without a state offering opportunities for the young company to legally become a dangerous entity to the established concerns, so that we could imagine the wildest dystopias, including mob-like manners sending anonymous death threats, damaging of property as warnings to better stop one's doings to avoid worse actions, or even cloak-and-dagger actions leading towards one's sudden death. While such imaginations reflect a certain disliking of the Free-Market society, we have to remind ourselves what the state *actually* does instead of sticking to the oft-heard whining about repressive taxation, impeding regulation, decelerating bureaucracy and so on and so forth. It is clear that the state in its current shape is far from perfect, or even properly applicable, but as long as a market as the one we do have now is impossibly removable, an equilibrium has to exist; while it cannot dwell by itself, a state has to help out finally. To show how those two entities are not much different from one another, we could also list a couple of “myths” usually heard in public discourse when it comes to the virtues and advantages of the market:

Thesis n° 1: **“On the free market, production happens to the best conditions for the consumers—in a nationalised monopoly, this would be the opposite”.**

Partially, this is true, but more or less, we already talked about this argument; in sake of completeness, I wanted to add this point though. When it comes to production to affordable conditions, the market is by far more affordable than a state monopoly, as state monopolies usually drag with them their duty to serve the people, regardless of their social standing. This virtue becomes a curse once it comes to production according to the market’s standards: While the state is supposed to supply everyone, whether he can pay or not is of no question, he still has to pay his suppliers and for the production itself. One could say, the state has to behave like a Samaritan with a register of consultants who expect to receive a salary. The state in his times as a failed monopolist functions as a quaint example why Socialism can only work out in a world in which a Socialist state can cooperate with like-ordered states without any bottlenecks anytime in the future or presence. This is one reason why Socialism usually failed (besides its authoritarian leaders having added different arguments not necessarily linked to Socialism but authoritarian leadership in general): Seldom did Socialist states befriend with like-minded wealthy nations with which they could have traded, thereby accelerating their economic growth. For most of the time, Socialist states suffered from stagnation through the predetermined demise of their monopolised economy, continuous wartime efforts against the Capitalist enemy and the lack of resources to either transform into goods for the people or to sell to gain wealth. Finally, it might be the simple case that Socialism could only prosper in a wholly Socialist world (which might be the dream of most Trotskyists as well). Capitalism never had this endeavour as it was fine with concentrating most of the world’s wealth inside itself, while the rest of the world, regardless of their stately structures, functioned as “sweatshops”, i.e. countries in which production under terrible conditions at low costs take place for the Capitalist Western world. There is a good reason for this discrepancy, though:

A Capitalist society is prone to undermine its moral standards because it never manifested them in their own list of maxims. Instead of saying that Capitalists were ready to fight for their moral standards in their own country as well as abroad, they said that every single individual should not be coerced into exercising someone else’s will but should be free to pursue their own happiness. Therefore, no conditions limiting this pursuit should be installed. Sweatshop states don’t do this, but just don’t care for regulative standards improving production conditions. Most people would also not be barred from leaving the country to move somewhere else, pursuing their happiness and luck. Hence, Capitalists don’t suffer a bad conscience for indir-

ectly enforcing those poor conditions they might never be ready to accept in their own country, due to the sudden decrease in reputation.

Socialists, on the other hand, bear the moral responsibilities lied upon their own voluntarily to secure decent working conditions for workers wherever they go and wherever they can interact. This means that when they recognised working conditions such as in China, where workers were spied upon to see whether they dared to criticise the politburo, Socialists were ought not to produce in or be supplied from, even though the quality of the final product was fine and the costs low. Such moral impairment will have its share on the overall conditions in one's own country, thus giving Socialism a bad name in comparison to Capitalism, but there are good reasons for it.

As we can see, Socialism is not inherently dysfunctional but only morally superior to Capitalism, which never had a problem with cooperating with tyrants as long as they served and supplied reliably. Bangladesh, more precisely the Rhana Plaza sewage building which collapsed in 2013, was one of the examples of “Capitalist institutions”—namely clothing stores such as H&M, C&A, etc.—that couldn’t care less for moral obligations to abstain from suppliers that maltreated their employees to the worst: Pittances are a common standard for salaries in Far/South East Asian nations, oftentimes ruled by stinking rich monarchs living in their opulent palaces⁷³ To Free-Market Capitalists (Normally, the two of them are considered almost akin to one another, which might derive from a logical fallacy on the differentiation I mentioned before; it’s a fallacy similar to the one claiming that there was no difference between Capitalism and Libertarianism, and that the latter were only interested in a full-bore Capitalism. This to say, while not entirely wrong, is at least misleading, as Capitalism for itself is a *registered* terminology which stands for its own adjustments on society. *We’ll get it right the next time, lads!*), those monarchs don’t do anything wrong in terms of serving the market by delivering vast opportunities to future employees and unemployed citizens in general, even though they violated the rule of human rights (after which they cannot be prosecuted as they might have not signed the respective treaties; still, a devastating human rights record remains). To those who were confused by this heinous claim, remember: The state and the market are two pairs of shoes that don’t always match the same pair of feet. One can do the market a favour by lowering regulations and decreasing tax rates, but simultaneously shoot the state’s kneecaps. It’s luring both sides with a carrot and a stick into different directions, hoping that someday, they might find a crossways. Only the monarchs are able to combine those two factors by the simply trick that

⁷³ So much for “Pecunia non olet”, right?

Please forgive me the usage of an expletive against monarchs, but only in few countries does the gap between the richest and the poorest of a society stick out of the crowd as it does in modern-day monarchies, an irony only history was able to bring forward: That a medieval hierarchical order would prevail until the 21st century while perhaps being the oldest documented shape of a “civilised” society known to mankind).

they are the state⁷⁴, thus only have to care about themselves at the one entity. Assuming that their market system was still privatised, they could easily negotiate about conditions since the King might still enjoy certain fancies and privileges. Buttering a decider up has proven to be the most efficient way of assuring someone’s voice to be heard, although you might also call it bribery. As long as it either doesn’t break the law or one won’t be caught doing that, it might well help out surpassing particular obstacles. Especially for amoral entities, briberies of any way are only impossible because of the standing rule of law that, when their “crime” has been exposed, they might experience disabling sanctions such as prison sentences or fees high up in the millions.

Before we will continue in our short list of alleged myths, we should finally ask ourselves a question: Why are briberies a crime at all? The question is reasonable to be proposed because there are legal ways of paying certain sums to deciding figures such as politicians or... Mainly politicians: One can donate to campaigns or to politicians during their tenure. In the US, this is well feasible without any legal restrictions. The only problem existing is that the name of the donator and the sum donated. If one hasn’t got a problem with this, one can legally influence deciders during the process of felling probably fundamental decisions. Only when “donations” have been extended behind the *political parquet*, prosecutors will be quick to investigate the case and file their complaints before the court. Thus, if one couldn’t withstand the ordeal of being known (or one’s donation being known to the public after having done little research), one only had the chance of illegally donating money. To exhibit the hardship of being a political donator to rather disrepute personalities—imagine how little publicly known donations someone like Kris Kobach (R—KS) or Steve King (R—IA) might receive⁷⁵ if it was legally possible to donate through unofficial channels? If one led a company, one would preferably not be known as a donator to

74 Remember French King Louis’ XIV. famous phrase “L’état, c’est moi”? It’s a monumental phrase because it finally describes monarchies within less than five words. They are the state because they control everything, they don’t even need ministers or advisers if they don’t want to since in the end, everything depends on their decision.

75 I avoided equally problematic candidates on the Democratic side as there either are little to none at all, or they would still receive the same sum because on the one hand, their donators had no problem with being known publicly as donators to their campaign (or theirs generally). As honourable mentions, nevertheless, to tranquillise those complaining about my bias, we might add Maxine Waters and Dianne Feinstein (both D—CA), Alexandria Ocasio-Cortez (D—NY), Ilhan Omar (D—MN) and Rashida Tlaib (D—MI). this should do for some time. Equally, to balance the amount of mentions and to finish this hideous fair, I also would like to add the *Kindergarten Squa*” of the Republican party, consisting of the Representatives Matt Gaetz (R—FL), Devin Nunes (R—CA) and Jim Jordan (R—OH). But now, that’s it, let’s cut it out. Just one more piece of information shall be added for sake of contemporaneity: Devin Nunes, the former Tulare county Representative in Southern California, has retired from politics to become the CEO of Trump Media Company, which is best known for Donald J. Trump’s social network “Truth Social”.

Brassil, Gilian (December 07, 2021). Update: Devin Nunes to retire from Congress, lead Donald Trump’s new social media company. The Fresno Bee: <https://www.fresnobee.com/news/politics-government/article256384307.html>

King's or Kobach's campaign unless one ran a company that especially delivered goods of any kind to people who would also vote for such individuals. This way, we could also redirect the idea in such a way as that campaigns like theirs would receive even more money because those who previously had no chance to anonymously donate, to whom the ordeal of being known has been a good reason not to donate.

Of course the most pressing issue regarding the transparency of *political donations* is the question of corruption and the easiness of letting oneself be corrupted through extra money in one's own pockets. Transparency does not fully prevent illegal donations, but it impedes efforts to do so, and on the other hand, it offers citizens supposed to be neutrally represented by those politicians to see how their decision-making might be influenced through money by allegedly ineligible entities⁷⁶. As I just noted in this footnote (n° 72), (campaign) donations are the only way for companies as such to have their voices heard during a coalition's incumbency. Of course they could also simply express their discontent with bills currently discussed in parliament, but this would hardly make up for what might finally come. Lobbyism, as we recognise hereby, was born out of the need for the market to be heard in coalitions when no parties representing their interest accompany it, even though the market stands as one strong pillar in society, as the supplier of all goods people use to consume their whole life through. To exclude him despite his important role in society would not only be ignorant but finally lead towards a plot as known from Ayn Rand's "Atlas Shrugged": The functionaries of the market, tired of being ignored by the deciders in the highest ranks, finally disappear into a land far beyond them: In Galt's Gulch, located somewhere in Colorado. Consequentially, we can tell that donations as such, even from corporations, are not inherently evil and won't corrupt politicians in any way the people couldn't have observed it as long as they remain transparent (which is not entirely the case in Germany, though). In terms of

76 While one cannot vote for a second time in an election—one time as a private citizen and one time as an entrepreneur—, those same heads of their companies are eligible as long as they are old enough. Also, as private citizens, they too could donate money to their favoured Representative. Thus, there is no need to view companies as ineligible as single entities. It would come close to an abuse of the rule of law to found a letterbox company just to vote twice as a company. As citizens, they exist only once.

The only point which were worth mentioning was the fact that there were inherent differences in those two entities' respective interests: A citizen as such might set interest different from a company. While the one side might be interested in deregulation of the housing market, the other side might be more interested in regulating it even stricter than it already was. Now, both sides could mutually tell the other that he or she simply misunderstood the current situation, thus also misunderstanding one's own interests and how to accomplish them. In case a gridlock should be discovered—the easiest way it could be recognised was through ideological differences and the ways after which, according to them, certain state of conditions should be achieved; others would be through fundamental requirements in terms of how the final result should look like—, it finally had to be realised that indeed, both sides did share particularly different interests, thus might hardly ever come to terms with one another. Therefore, in order to avoid more profound quarrels, and since coalitions could not be predetermined regardless of an electoral outcome, donations on behalf of companies and concerns have to remain in place.

“fringe candidates” that might not receive as many donations as they wished for, no further comments are necessary as there is always a reason for certain candidates to not receive too many donations. Rep. Steve King is as clear as might be Sen. Bernie Sanders (the latter in terms of corporate donations; you don’t feed a dog that usually bites you once you once you approach his mouth).

Thesis n° 2: “The market is usually being mistreated for things the state was free to do all the time.”

No-one might ever have uttered these exact words, but still, the idea exists: That the state created rules the market had to follow but he himself broke all the time. Now that I already said that no-one might have ever brought the topic itself up, I also am forced to mention examples. One might be that the state was permitted to liquidate debt for himself while on the market, everyone had to pay for the debt one created, may it be through credits or simply for having bought something one promised to pay back later on with interest. While some might say that this was wrong and made-up, we have to remember how it went when Greece began to feel stricken by its own financial crisis: Eventually, creditors were asked to give up on parts of their demands because Greece continued to be incapable of paying back. Such encounters would hardly be encountered on the market: When a company runs bankrupt, it will have to file as such, so that lawyers specialised in this field could look where to get the money to pay back the remaining debt, to liquidate the company. No creditor would say: “Fine then, I will just give it in”, when a company bankrupts with due debt. And if the owner of the company, after a long time of waiting, still was not able to pay back the debt, his or her case would go before the court. Never would a case remain incomplete for decades to come. Obviously, states don’t have to function by the rules of the market, which to many is an outspoken problem regarding how this legal protection is being treated once a company had been founded by the state; or when a state nationalised a company to withdraw it from the competitive market, for whatever reason.

In Germany, such a case was recently reported from a federal government, namely the capital city’s one: They founded a company for rentable housing, called “Diese eG” (“That registered association” (eingetragene Genossenschaft) (heretofore abbreviated as RA)). They wanted to accomplish what had recently been passed as a bill for the entire capital city of Berlin: The rents were fixed regardless of the house’s location or state of renovation. The taxes and costs for renewals and maintenance remained the same, though. Unbiased viewers as well as right-winged landlords who perhaps held houses in the region were astonished by the idea that this bill was supposed to work in practice: Affordable housing was planned to become the status quo, but it had been forgotten that still, in this system, houses were a means of sale, something money could be

earned from. This matter-of-fact could not be ignored or withdrawn from reality. Still, they did, and ironically, they were set to become the first reported victim of their own law: They were unable to pay the rent for the houses they hired out to those who were interested. The costs exceeded the rent they told their tenants to pay. Finally, “That RA” had to file for bankruptcy. The “GDR experiment”, as some people called it, referring to the former German Democratic Republic (Eastern Germany as an occupied zone of the Soviet Republic from 1945 to 1989), had failed⁷⁷. One could describe it even as a bad omen, and as a sign that the state could not always play by its own rules. Once it entered the market, it had to play by its rules. Furthermore, it was clear by then that, expectedly, rents could not be fixed; static tools didn’t work on a dynamic playground.

Do we have any other examples of a delusional state thinking that it could apply two sets of rules for two spheres? More or less. The question is how one might view efforts in shape of tariffs “protecting” farmers from competition from outside of the Continental economic space. As I have mentioned before, farmers are specifically vulnerable as their product is prone to vary in its outcome, depending on the seasons and the weather in general. Furthermore are distributors equally prone to scam farmers, depressing prices so that they can reap greater shares of the overall outcome. Again, we could emphasise my previous point that there is a difference between what one is legally *permitted* to do and what one *was* ought to do, as well as *was not* to. If it wasn’t for the voracious behaviour of distributors proactively diminishing farmers’ shares on their own crops (which they cannot escape as they are bound to sell their crops to distributors in order to make a living, even though this maxim is being hampered), they might not be dependent on state subsidies to survive⁷⁸. Of course this is just a vague theory disregarding of any additional factors that might explain the sor-

⁷⁷ Haarbach, Madlen; Jensch, Nele (January 16, 2020). Keine weiteren Häuser für umstrittene Genossenschaft. Tagesspiegel: <https://www.tagesspiegel.de/berlin/die-diese-eg-muss-sich-jetzt-konsolidieren-keine-weiteren-haeuser-fuer-umstrittene-genossenschaft/25442328.html>

⁷⁸ Furthermore, they might also find it easier to produce their resources environmentally friendlier than they currently do. Especially in Germany, critique has amassed against farmers for still using glyphosate, which not only is accused of being carcinogenic but also of intoxicating the groundwater. Unfortunately, there are only few alternatives, most of them additionally expensive, thus unaffordable for most farmers.

Some might say that those farmers could simply become ecologically friendly farmers, thereby obtaining further subsidies and more appealing prerequisites that might also increase their outcome, so that their work finally paid out again. The only problem with this idea is the change from conventional farming to ecologically friendly (“ecologically” also meaning more humane to the animals) farming: The change usually comes along with a deteriorating period of low outcome severely gleaning from the savings one might have proliferated throughout time. Of course the state might support such efforts financially so that the hardship won’t worsen for the single farmer, but would this gradually fall aback of the taxpayers who themselves too have to save whatever they’ve got to not fall prey for probable hardships. In the end, to tell farmers to simply switch from their conventional method to a more profitable could unlock a vicious cycle of large amounts of money flowing from one entity to another. There has to be a more practicable method for the one producer incapable of surviving on the competitive market.

row of modern-day farmers. At this point, it merely serves as another example of how the state somewhat⁷⁹ creates its own rules next to the market's.

And now for something completely different—did anyone ever hear someone saying that the state preferred the people to the market? I know that this sounds tremendously childish, and most likely, no-one ever said this in this tone. But sometimes, when reading books on economics, it appears to me that some of the authors mourn the market's trying times when talking about how the state mistreated him. Imaginable such a way of criticism on the state appears possible, given the fact that there so far were more left-leaning rather than right-leaning governments in history, allegedly. Of course such an assumption required a list of all the government coalitions in the Western World of at least the past two centuries, but I don't do that. It's not necessary, as I don't want to argue whether this was true. It's just a statement I made and could defend theoretically. One only had to think about two points:

- How is one being elected most easily?
- What do the people like more: Giveaways, or self-reliance?

I know that this was an abrupt and vulgar logic I applied hereby, but it's the most logical that fits to the people. In the end, and as I explained beforehand, in footnote n° 72, it's the people who elect governments, not the market-registered companies. Furthermore, those who are most likely to vote in favour of market liberalism are either entrepreneurs or politicians who vote as privateers and who heavily rely on money on behalf of the market, delivered by lobbyists. Meanwhile, the rest of the people prefer to have it easy, to know that the state will take care of their problems instead of standing idly by. This of course does not apply to every single citizen, but only to the great mass that will finally decide the election by amassing a majority. In Germany, we can see this truth by looking at the outcome of the FDP during general elections; in the US, we can see it by looking at according candidates promoting such policies that could be considered right-winged liberal (or, for those who think that this term was misleading: Social/Economic Liberals, at the most extreme degree, they apply to the term of Libertarians, although they behave the most pointless by working inside something they essentially abide. Even Communists behave more logical when

⁷⁹ “Somewhat” because no company on the market would be forbidden to subsidise a different company on its own. As the saying goes: Everybody is allowed to do with one's money as one pleases. The only difference from the market is that companies and concerns noted to the stock exchange have to justify their expenses in order to remain in charge (i.e. the heads of the company charged with administrating expenses). If one spent money for no good reason and generally behaved like a yahoo, he or she could be sure that he or she would soon be expelled. This also applies for subsidies: If there seemed to be no good reason to subsidise company B as company A, why shouldn't it be discontinued? These are questions that arose, and mostly, there is no good reason to do this, even though the incumbent head of company B might eventually return the favour. But who would wait for this day, far or close? It's simply not a common encounter on the market, and might never be encountered at all. Thus, the state behaves highly unusual to save the farmers instead of watching them failing; on the other hand, he only exercises his duty as the state—he's not a company, and cannot be administered as such.

working inside the government as politicians, as their ideology assumes that the government had to be fought from the inside to dismiss itself dialectically. Such instructions on how to remove the government has never been written down by economic philosophers of the Libertarian ramification), such as Ted Cruz (R—TX) or Rand Paul (R—KY)⁸⁰. The latter one even ran against Donald Trump (and Marco Rubio (R—FL)) in the 2016 primary election, but finally gave up when he saw that he could not win. To mention this is important as this was a textbook example of how people tend to prefer their social construct when they have got a real choice to make: Cruz could be considered a more right-winged liberal Senator who would surely have condemned the fiscal cliff the US now see themselves⁸¹. On the other side, there stood Donald Trump, who promoted a nationalist attempt and only cared less about the fiscal question, even though he said that he was a “king” on the issue. Yet, someone who did understand but one thing about the issue and understood oneself as a fiscal Conservative (someone who prefers to keep the national debt low instead of spend more and more money) would have also said more about it, on how to approach the problem and state an overall objective, such as cutting down on spending. Trump didn't' and so, no-one expected him to do the same thing as Ted Cruz would have done. In the end, his (Trump's) signature policy was to build a wall alongside the US-Mexican border throughout his first tenure (assuming he would also be re-elected for a second tenure). Such a Herculean project would never have harmonised with the idea of balancing the national debt. Therefore, Trump obviously was the nationalist who planned to spend a lot of money, gradually bloating the state. He became the Republican frontrunner, finally winning the 2016 general election despite losing the popular vote. Besides any comments on how terrible Trump fared throughout his tenure from '16 to '20 on every degree, it spoke volumes on who the people preferred when it comes to a general political direction: They prefer either a strong nationalist who would broaden the welfare state (something both Trump and Bernie Sanders promote variably), or a Moderate with whom no radical changes were expected (something one could (have) expect/ed with a president Joe Biden (or Hillary Clinton⁸²). To put this on a scale,

⁸⁰ Normally, I could have also mentioned Justin Amash, an Independent from Michigan. But as for the US, I wanted to focus especially on presidential candidates as they are confronted not only with their district's constituents but with their entire people in the US. The same way as I meant that people should look for the FDP's outcome in general elections. The problems when having to compare a multi-party country with the US' two-party system.

⁸¹ Perano, Ursula (January 13, 2020). Deficit balloons to \$356.6 billion in first quarter of fiscal year. Axios: <https://www.axios.com/budget-deficit-fiscal-year-2020-c406313d-fc09-4cdc-97b5-670df6700fd2.html>

⁸² Hillary Clinton was a Democratic Senator from New York, while Joseph Biden was a Senator from Delaware. Both don't sit in the Senate for their states anymore. Hillary Clinton unsuccessfully ran for president in 2016 on the Democratic ticket, while Joe Biden currently runs for this position in the 2020 general election. His chances are equally high to the chances of Bernie Sanders.

The information might differ from future results in November as of this year, and even earlier once the Iowa primaries will be over. The New Hampshire primaries, on the other hand, are clear from

the people tend to be more left-winged when it comes to governing, but are mainly located in the centre. Instead of tending to remain more self-reliant, they would like to be “bedded in feathers”. Could there be a general tendency towards insecurity, the preference of the state as a caring mother protecting her offspring against any outside hazards? Perhaps. Whatever the reason for such tendencies may be (and again: This only applies to the vast majority which decides the outcome of Democratic elections, not the full mass of people; these are not the 100 percent, but still most likely a two-thirds or three-quarter majority. If one didn’t feel represented by these statements, then one might belong to the minority cluster), there is an eminent problem for Capitalism: An idea that strongly depends on people’s ability to self-reliance certainly experiences hard times as it can’t persuade the people of its virtues. Condescending upon those people on behalf of those who promote the Capitalism’s advantages only enforces this presumptive point of view. Ultimately, there could only be disagreement between two such entities as they already contradict one another in the most fundamental assumption: Whether there should be a *fatherly state* (in German, we would speak of “Gevatter Staat” (Father State); Russians, on the other hand, speak of “Матушка Россия” (Mother Russia)) or only a *night watchman* only having to watch about what is going on, if everyone played by the rules; interventions were a rare occasion then. If one side cannot convince the other of its falseness and the superiority of their idea, how were they supposed to move on together? It would be impossible, apparently.

Now, are the critics—whether they exist or not; to some, I must have created a strawman with my short contemplation on preferences on the state’s behalf, but I didn’t mean this to be a full argument anyway, just a short excursion into the fields of probability—right to accuse the state of bias? Yes, they are. But there is a good reason for it: You don’t secure your re-election by spitting upon your electors. Instead, you have to butter them up, and this only works by extending gifts to them rather than the bills. As for the irrationality of endangering the market, this is a wholly different topic which has got more to do with populism, mental short-sightedness, incomprehension of how this society works, and putting the outlook for a large salary and a safe retirement at high age before the functionality of this society and also executing rather unfavourable policies still necessary in order to maintain *une belle époque*.

Coming back to more serious approaches, we have to ask ourselves in reference to the underlying question of preference: If incumbent governments are

the start as the Republican Party cancelled all prior debates for the Republican presidential candidates, including incumbent President Donald Trump, allegedly to not endanger the latter one. The other two contestants would have been Joe Walsh (one-term Illinois Congressman and radio show host) and William Weld (MA).

Isenstadt, Alexander (September 06, 2019). Republicans to scrap primaries and caucuses as Trump challengers cry foul. POLITICO: <https://www.politico.com/story/2019/09/06/republicans-cancel-primaries-trump-challengers-1483126>

more likely to disdain the market for what it does and trying to *overregulate* it: Shouldn't we then see ourselves in a state of constant crisis? Presumably, the market had to struggle with its most fervent enemy all the time, trying to withstand the regular attacks coming vis-à-vis, eventually falling down, just as it happened in "Atlas Shrugged". It is well known that actions are usually countered by reactions, regardless of how either one looks like and with which oomph it takes place. The rule also applies for regulations, for which reason politicians have to mind how certain bills that be received by the market. Even the most benevolent bill—benevolent to the people, that is—could end up in a disaster if the market should react disapprovingly to it, thus firing back in shape of relocating the burden upon the consumers and employees. I've said it many times before, and still it's worth repeating: When sanctions, alternations or changes are planned and are going to affect the market in any way, positive or negative, it will be necessary to outline the probable consequences on the market in order to not injure those the state thought to support this way. The market, especially the companies utilising him, are no saints, they don't see it as their task to serve anyone except their customers and/or shareholders. No-one on the market would voluntarily risk bankruptcy just to not depress their employees or lose one or two new customers⁸³ who could have been hooked up on their products from one point on. What good would a new customer be when he or she would soon switch to another anyway? To stick to a regular customer who has been buying one's product for years and did not consider switching anytime soon is a steady source of revenue; furthermore were regular customers not likely to switch sides even when their product became more expensive⁸⁴. Thus, the market, while he was more capable of withstanding certain threats on the state's behalf, was saltier and reacted more revengeful when being nagged.

Now, without any further ado, we shall pick up on another popular allegation against the market, and again, it shall be said that there is no underlying bias in

⁸³ In many branches, to hold regular customers dearly while not putting as many efforts into acquiring new ones is still a valuable maxim to follow by. On the opposite side, the customers' one, it ought to be helpful to change the provider from time to time: To change the mobile phone provider as often as possible is helpful in order to avoid marginal costs; the same applies for the provider of electricity in one's home. Nota bene: These examples are derived mainly from a German perspective. *Abroad*, these ideas might not work out.

⁸⁴ To mention just one article, we can rely on the "Harvard Business Review" to ascertain our preliminary suggestion that one does better business in attempting to keep the regularly returning customers rather than trying to build a great mass of various customers which would variably return or look for a new shop offering the same service. And it's only logical to think this way, even aside from the factual basement: Different people have different interests, therefore have different preferences in their services. Thus, many customers, if not the majority, will be one-time attendees checking one's business out to see if it suits their preferences. And for the great mass, it simply won't, which is no failure or bad fate. It's just the market with its plenty of offers to serve as many unique tastes as possible. Consequentially, shops and services should simply try to scatter broadly to serve as many unique tastes to build a strong stem of regular customers to remain competitive.

More information: Gallo, Amy (October 29, 2014). The Value of Keeping the Right Customers. Harvard Business Review: <https://hbr.org/2014/10/the-value-of-keeping-the-right-customers>

the choice of theses that are hereby examined. Whether they might appear like strawmen or too left-winged, this is up to every reader on his or her own. I choose them as they spring to my mind. Additions may be sent via the ways mentioned in the blog.

Thesis n° 3: “The (Free) Market enforces and even worsens poverty!”

An argument especially left-wingers (beginning mostly from the left-winged liberal to the most extreme degrees; more rarely heard from Centrists and centre-right people) emphasise is the allegation that it was the market’s fault that so many people suffered from poverty because they couldn’t find a job, they couldn’t find a job that earned enough to pay the rents, fees and other costs, or because they couldn’t acquiesce all the abilities it required to remain competitive on the market, thus achieve all the conveniences one expected from life. And in the end, life is too short to rest in grief and sorrow, hopefully awaiting a better life beyond. What happens here and now should be the best of all worlds. Why leave it to a market, then, which seems to rather diminish people’s joy and optimism⁸⁵?

Of course these are the things Capitalism does promote and does not promote, we’ve blended a couple of different points that don’t necessarily contra-

85 As I have mentioned before, many people, especially the younger ones, also felt failed by Capitalism for many great concerns’ irresponsible behaviour in regards to climate change. Some of them are indeed large and internationally intertwined with different companies or just natural resources exclusively (or mainly) discovered and excavated there (platinum, gold, molybdenum, etc.). Companies and concerns like Siemens, Unilever, Nike—just to name a few examples. As I said, we talked about it before. The point why I again emphasise it is the fact that, as I noted in footnote n° 69 in reference to an article published by Axios, many young people embrace Socialism and despise Capitalism. This goes far beyond the youthful rebellion that has been experienced throughout almost every generation from the advent of the Roaring Twenties on—these people feel evidently endangered, stricken from their future, and while they express their contempt against the exploitation of natural resources in spite of the consequences, the concerns and companies mostly responsible for it reacted little to not at all. Capitalism holds its maxim high that it belongs to the customers which direction they follow, but those protesters on the streets are in fact customers, and they utter their demands loudly.

I don’t want to say that economics worked this way, that it only required a street protest to monitor the production into a different direction—politics don’t work this way either, unlike many figureheads ‘statements that street protests were the most effective way of “exercising extraparlimentary Democracy”’ (i.e. exercising Democratic virtues outside of the parliament, as a mortal peasant told to vote on the ballot). In the end, politics will be executed in parliament, and the people on the streets can yell as loud as they want: No politician is forced to listen, as long as he knows how to play out his or her cards in order to be re-elected. Economics are executed on the market, despite the street protests. Lobbies are stronger than a bunch of people with shields of paper carton or banners of second-hand cotton wool or linen. Pointless violence aside, the market functions via the principle of demand and offer on the one hand, and subliminal influence on the other hand; the latter usually surmounting the first. Protests are pointless, as I mentioned in a different blog post (in German): <https://politique-rationale.blogspot.com/2019/04/die-gesetzmaige-revolution.html#more>

dict one another but provide a false imagery of what Capitalism is actually about. Yet, which points are true about it, and which are not? To answer this question, we have to excavate the reason for the staggering poverty⁸⁶ that haunts the Western World⁸⁷. Unfortunately, there are many information proving that it could be the market's fault, although there is a catch, to which I referred previously when talking about the discrepancy between Capitalism's expectations to the people to be self-reliant and eager to work hard for their pursuit of happiness, and the people's tendency to rather prefer the delegation of their work to a strong willing entity instead of solving the issue themselves. This fundamental disagreement remains unsolved, while the Capitalist orientation of the Western society too remains in charge. We could compare the situation to an apathetic child sent to a summer camp despite its continuous expression of disinterest in the summer camp, so that it will finally crash the whole camp for everyone else having looked forward to it: The people who never consented to take part in the "Capitalist society adventure" will usually failed by its virtues, thus will seize every single opportunity to overthrow it sooner or later. And who could blame them for it? Capitalism—and especially Libertarianism—is all about voluntary actions born through mutual consent. The problem with this idea is that everyone will be born into this society anyway, whether one consented with its overall construction or not. If one chose to contradict it, there would only be the chance to leave the country for a different one; one that conformed one's personal pref-

⁸⁶ In terms of convenience and because I worked more sporadic when it comes to the fulfilment of my footnotes, I would like to refer to footnote n° 107. There, I already laid out that most of the Western world does suffer from income inequality and a widening gap between the richest and the poorest of societies in Europe as well as in the US. Beside income inequality, it was also oftentimes mentioned that the richest one percent and less horde the world's 67 percent of wealth altogether, while the ones below only possess 20 percent of it all. One could of course tell that this was just how it goes when some people are extraordinarily successful at what they do, but still, this not only disenchant people from the virtues of Capitalism when they flip skint while others possess more wealth than they will ever be able to spend, but also is it going to leave several people down and out, forsaken by everyone who could help them. This is how rebellions arise, and how authoritarian governments of any *couleur* finally nourished on the public to usurp, thus crush even their wealth. In order to maintain public tranquillity, this wealth gap has to be shrunk, at worst by all means. If not voluntarily, then by force. Ignorance leads towards such brute measurements, even when no-one approved of it in the first place.

The latest Oxfam report: Oxfam International (January 20, 2020): World's billionaires have more wealth than 4.6 billion people. Link: <https://www.oxfam.org/en/press-releases/worlds-billionaires-have-more-wealth-46-billion-people> (Nota bene: The numbers I mentioned in this footnote are only vague estimations and obscure memories that are most likely wrong. In order to recognise the exact numbers, please read Oxfam's press release)

⁸⁷ For quite some time, people might have wondered why I usually wrote "World" with a capital letter in the front while it should actually be a lower-case letter. Don't worry, dear reader, I don't turn into an illiterate gradually. Technically speaking, I coined "Western World" as a reference to the Western civilisation in Western Europe as well as the United States of America and Canada (separate the two of them; the US did not annex Canada (yet)). It is unreachable in its uniqueness to isolate itself culturally as well as in terms of industrialisation. Therefore, it well deserved its "IPO".

To clear this up a bit further: I only capitalise those two terms when appearing together. Other combinations, such as "Western society" or "Western civilisation" will be written in accordance to the general grammar. Thanks for your understanding.

erences. Anarchists and Libertarians thence were short of supply in terms of a society that accorded their Utopia. They had to keep struggling for a freer society in terms of their standards. We did deal with this idea before, and the fact that most of those who said that they would approve of a (Democratic) Socialist⁸⁸ government could simply travel to Venezuela or Cuba (although the latter might no longer apply after Fidel Castro's decease and the succession of his son, Raúl Castro, who stood for a change of his country towards a more Capitalist stance to increase wealth and get rid of the 1950's chic). Such responses are blatant on every degree and cannot be taken serious as such, even though the idea behind it makes sense: Capitalism usually stood for the freedom of movement, and the freedom to oppose. The problem with the opposition only is that while someone could be free to express one's disagreement with the existing state of society, there was hardly a chance to overturn it unless someone was able to gather the required absolute majority to execute the social revolt. There should be no problem with this presumption, as it would only turn out to become an authoritarian usurpation by a different name if a revolution didn't have the people's back; on the other hand, it shows how much impairment exists inside the Capitalist system. 'How is that?' one might ask. The answer is: Capitalism provides a lot of freedom *ad ovo*, so that few people will complain about absurd restrictions on the system's behalf, thus feeling the need to change something, if not anything. The sole superior rule was that only those freedoms remained which would not endanger the furtherance of the Capitalist society. This too

⁸⁸ I heard many people say that Democracy and Socialism couldn't work, so that Democratic Socialism was as much of an oxymoron as ethical Capitalism or a well-fed Communist (they didn't use those comparisons, but I found them funny. Please clap). They are not wrong in the typical sense and if we assumed those two terminologies to be implied according to their classical definition: That there would be just elections with at least two parties competing against one another for the votes of the people (Democracy), and that there would be a nationalised industry, non-hierarchical order and a broad welfare state taking care of the people like a helicopter mother over her children.

According to these standards, there was no problem to be experienced with the combination. But these are not (all) the points the critics were talking about: According to their comprehension of Socialism, a Socialist state could only exist as a one-party state; as the formerly Socialist states did exist, apparently. The CCCP in Soviet Russia was a lonesome party as was the SED in Eastern Germany. The Juche regime in North Korea (or "Democratic People's Republic of Korea", as the official name is called; it's got a nice ring to it, regarding how little the people are being served rather than controlled). The CCP in mainland China—*pardon*, the "People's Republic of China"—is being re-elected by its own "People's Congress" all the time as well, because there are no other parties to vote for. Thus, the result normally says: 100 percent for the CCP. Who would dare to vote 'present' in such an election? Executions galore!

Jokes aside, it is true that the Socialist society would face immediate dangers once it allowed the existence of alternative parties in its rows: What would happen if the incumbent party upholding the Socialist virtues would not be re-elected but a right-winged liberal party would take over the reins? Such a party existed in the GDR for a short while, but never took over momentum, so that they quickly faded into oblivion. Yet those are only the rules for classically Socialist governments, and not for Democratic Socialists. Those only speak about a Democratic system with an extremely broadened welfare state and probable nationalisations where they might be helpful in terms of cracking down on full-bore Capitalism (i.e. Capitalism where it fails its primary objective, such as in day-care services). One-party states are not to be expected, although two-party states are not that much better either.

sounds logical as no system would necessarily allow the existence of proactive ideologies attempting to tumble it down to replace it by something different⁸⁹. The question is where the line was to be drawn. Capitalist societies, more technically speaking: The states enthroned above them, take it comparably easy: Extreme opposing ideologies are allowed to exist, even to prosper, so that only those that crossed a line—i.e. to break the law, including to evidently hurting the state or the stately peace, to speak more broadly—would face punishment, concurring to most people’s consent. Another feature is the docile treatment of the system’s enemies: In ordinary autocracies (such as in Казахстан, Россия or China), dissenters and activists would be victimised through sanctions, at worst a death penalty or torture, whereby torture could function as a preliminary punishment, to send a signal out into the public on the one hand and to give the punished *one more chance* to abandon these opposing actions.

Now we have come far astray from the paragraph’s actual topic, so we better get back on track. How does this all relate to the question of who causes poverty, the state or the market (assuming that the state could be responsible, as taxes in few states really endanger people’s ability to create significant wealth. Germany would be one example of these few. Moreover, the state is usually called to the rescue to support people in dire need)? It’s a tricky attempt, but we have to ask ourselves what kind of poverty we mean. Talking about Capitalism usually presupposed the conversation about liberty, and who delivers more of it, the left wing or the right. The obvious opposition to liberty is the authoritarianism, coercing people into accepting schemes they were never asked whether they demanded it or not. Again, we could straddle into it and claim that wherever you were born, you were never asked whether you consented with the incumbent leadership or organisation of society, but this way, we would asphyxiate any attempt to have a discussion on the issue of a particular ideology

89 By such statements, we could end up in choppy water since their generality bears flaws. While there are many different ideologies, not all of them could be entirely endangered through hostile activities objecting to remove them by force. Obscurely speaking, one could only remove what is there in the first place. What I mean by this is that the only ideologies inherently endangered to become targets of attempted removal; “freer” societies, i.e. non-statist societies, would be better off as there is no materialist foundation that could be attacked. It’s like stabbing water: It couldn’t care less as the amount of water that would be infringed through the knife would simply move aside. The same way, an Anarchist community could be assailed by a diabolical group of radical Conservatives (however they could exist in the first place, as radicalism and Biedermeier rather contradict one another), but the overall “construction” of Anarchism in practice would live on as if nothing had happened at all. The communities, at best, don’t depend on one another but mainly rely on themselves first and foremost.

Thus, I normally had to correct my phrase up above, stating only most ideologies in practice could be endangered through discordant actions trying to get rid of their strongly despised system into which they were born. On the other hand, only in such ways could I write extensive footnotes on topics at which there might have existed a common ground already. Yet, if we could agree upon every single topic, we might have proceeded much further already, and wouldn’t be stuck with authoritarian rulers behaving like little boys; with rulers to whom one major achievement it is to ‘own the libs’. Such men only rise above through an atmosphere of severe hostility (yes, I am aware that I use the word “hostile/hostility” quite often, don’t get me started on this; at least I also used the term “docile” once, which should balance my inflationary usage of the previous word).

and the question how we could guarantee mutual fairness in our communalised society.

Expectedly, this was not the poverty most people were talking about, especially since, as I have noted beforehand, Capitalism provides us with just the amount it can still control. We are free to express our dissent with Capitalism and might even make great gains from it, as authors like Noam Chomsky, François Piketty or Bernie Sanders prove to us⁹⁰. While it might sound ironic (which it certainly is), this is all about strategy: Suppressing crucial figures in society would exhibit eminent flaws inside the system which could only be balanced through force of power. Yet, when those crucial figures are allowed to move freely, criticising, even condemning the system they lived in, the system appears tolerating, which is approved by the greater masses. Therefore, they might not immediately say that their society in its status quo was not that bad at all; it could be worse, and the worse systems are usually on display (*vide* previous examples in bracket; plus Brazil under Bolsonaro, Zimbabwe as during Mugabe’s leadership, and so on and so forth).

Still, the problem about poverty remains, despite all the freedom to not be poor (yes, I was joking); and the problem seems to worsen: Evermore the wealth gap widens, and in the US, the opioid crisis was essentially born upon the poverty of the workers, the unemployed, the homeless, the minorities excluded into the periphery of larger cities as well as the rural areas where wealth is a foreign word or at least, wealth in the classical sense of an amount of possessions, financially as well as materialistically, that places someone (high) above average in terms of financial security, is scarce on the land, where farmers dominate; and farmers are hardly those who gain wealth through their work. In countries like Brazil, the wealth gap can be seen the clearest way, as favelas (the local term for slums) neighbour the wealthiest communities within reach. Gang wars take place on an almost ubiquitous scale in cities which are otherwise known for their liveliness (e.g. Rio de Janeiro). California’s Los Angeles or San Francisco are current examples of how close poverty and wealth lie next to one another: Both cities struggle with a homelessness crisis that was also enforced through gentrification. While I will leave the facts asunder⁹¹, we can tell for sure that the mar-

⁹⁰ Normally, I would have also added Elizabeth Warren to the list, but in the end, she came out to be far less radical as it would have been necessary to state that she made big gains from criticising Capitalism. She was more like a *golden centre* between Bernie Sanders and Pete Buttigieg/Joe Biden.

If anyone knew about any other women who became famous for criticising Capitalism in the modern age (we have to go beyond Emma Goldman, thus into the 21st century, as things have changed after the last century, after the Cold-War era, in the miserable time after the advent of the wars in the Middle East and Afghanistan).

⁹¹ To focus on the flow of the text based on the facts, I want to provide an opportunity to archive them in the footnote. It is known at least to the most that especially L.A. and San Francisco (no, I am not going to call the city *SanFran*, these are not the seventies) have been victimised by vicious gentrification, i.e. the gradual rise in prices without a limit, thus soon exceeding most people’s ability to continue living in the particular neighbourhood. Both cities are well known for their quaint location, their many sunny days, their mesmerising beaches. Thus, many celebrities too moved there beside the normal people, but of course, celebrities don’t just live in a house but prefer the erection of mansions

ket may be the reason for it. In the end, if we assume that the reason for the homelessness crisis in L.A. and San Francisco was, as my footnote stated, we could also rely on the explanation for it delivered below: That the natural increase of costs related to living there, combined with sudden expulsions from high-class jobs that formerly paid the rent (one of the many stories people living in Skid Row, a ghetto in L.A.⁹²) gradually increased the costs so high that unless one did not earn the salary of an upper-class manager, one had no chance to keep on living in the trusted neighbourhood. It's a natural encounter on the market as the consumers—in this case the rich celebrities expanding themselves in a once-affordable borough—demanded glamorous living which they were given in return to their money. On a side-line, then, the average prices increased, since the demanders appeared to have more money than before, so that the inflation increased. Those who have a bit of knowledge in economics know that, when inflation increases, prices rise as well, as there is more money flowing; flowing, but devaluing. Thus, those with the most money will be the only one's able to afford the inflationary prices.

for their personal style of living. Expensive mansions of course increase the value of a certain neighbourhood—the one they occupy—, so that at one point, ordinary people will be indirectly forced to move somewhere else where they can afford to pay their rents. On the situation in L.A., the Hollywood Reporter once published a piece on how the gentrification escalated tensions between celebrities and ordinary people.

Johnson, Scott; Kiefer, Pete (January 11, 2019). LA's Battle for Venice Beach: Homeless Surge Puts Hollywood's Progressive Ideals to the Test. The Hollywood Reporter:

<https://www.hollywoodreporter.com/features/la-homeless-surge-puts-hollywoods-progressive-ideals-test-1174599>

Besides this, there are also more serious articles, from better sources. Technically speaking, there are fresher information on how Los Angeles considers to address this pressing issue, the forecasted solutions are the usual: Since most of the people became homeless through “economic hardship”, more affordable housing provided by the city is planned; or so, the L. A. mayor, Eric Garcetti, announced it. Unfortunately, still, up to 600,000 applicants for affordable housing are queuing up to be granted such an apartment. It's still a long way towards the end of this catastrophe. What can be said, nevertheless, is that President Donald J. Trump is not right about the scapegoating on Californian Liberalism. The main problem is gentrification through the construction of expensive realty instead of affordable accommodations for the mortal people. This way, the ground became more and more expensive, pushing away people with average incomes. Such developments are just not regularly seen in the American heartland or in flyover country, but in his hometown New York City, in which he too was part of the gentrification.

Chiland, Elijah (January 21, 2020). Houses, rental vouchers, spending money: Can LA fix its homeless crisis? Curbed Los Angeles: <https://la.curbed.com/2020/1/21/21071123/homelessness-los-angeles-how-to-fix>

92 To further understand the southern L.A. district of Skid Row and how it came to be this epicentre of homeless people, one can follow this link to the FAQ compiled by the Union Rescue Mission (URM).

Union Rescue Mission (last time checked: January 21, 2020). What is Skid Row? Link: <https://urm.org/about/faqs/about-skid-row/>

The description was quite general while the situation we chose was merely particular, focused on the housing market in L.A. When it comes to the rule, the effects are the same nevertheless, we just don't experience a full inflationary downfall as we would when the experienced effect was not limited to housing only. Could we still speak of an isolated situation? More or less. The effect we see happening in Los Angeles is an adjacent effect; the unremitting construction of mansions caused the prices for bare ground to build upon nearby and in the neighbourhood in general to jump upwards. Its adjacency is reflected through the fact that we don't see it happening nationally at such a degree but only limited to the city boundaries of Los Angeles; secondly because it doesn't happen on L.A.'s entire market but only on the housing market; and thirdly because it doesn't actually affect the currency or inflation generally but mostly rent and lease. Still, the effect from an exterior point of view still is the same, and shows how the market caused the housing crisis in the US' most liberal state's largest cities. I emphasise these two predicates—Liberalism and large cities—because at least one of them has often been part of criticism on the governor's (Gavin Newsom as of the time of this writing) and the mayors' (Eric Garcetti (L.A.), London Breed (San. Fran.), Darrell Steinberg (Sacramento)). All three of them are Democrats). And guess what: It's not the fact that the two of them are indeed large cities with, as aforementioned, a beneficial situation. It's the same as when highlighting Chicago, IL, for its high rate of gun deaths, most likely related to its equally high rate of gang violence: Chicago to is a large city with a dense population. Of course it also has got a high rate of poverty, but this too is not rare for large cities. With great population comes high rates of everything a city might not prefer to be seen with. That's also the reason why one sees such misery in the South: There, only few larger cities (i.e. >100,000 to 150,000 people) do exist. In Texas, we have got Houston and El Paso. The rest are mere joints in the middle of nowhere. Las Cruces at the border might be an exception as the town lies directly at the border, thus functions as a sanctuary to migrants who managed to cross the border. The same logic applies to other states as well: Utah might have Salt Lake City, but besides this, the most parts of the state consist of rural areas with scattered villages and towns; Arizona has got Flagstaff... We could extend this list even a little bit further, throughout every single state that is either not on the West coast (such as Washington, although they too only have Seattle and maybe Aberdeen, home to Grunge legend Kurt Cobain; but besides this, the state might only consist of woods and water resources, which on the other hand make it attractive to the industry⁹³) or somewhere in New England (especially the smaller coastal states might not have too many larger cities either, but at least their towns are all up to the latest state of the art, which might not apply to the small rural towns that are—allegedly—slowly decaying due to

93 Bush, Evan (November 01, 2019). Wall Street spends millions to buy up Washington state water. The Seattle Times: <https://www.seattletimes.com/seattle-news/environment/wall-street-spends-millions-to-buy-up-washington-state-water/>

the steadily jeopardising ageing, withdrawing the industry as well as leading towards the abandonment of shops, cafés and stores (or supermarkets) (a rather unusual story showing this process was released months ago as of the time of this writing. The “Dairy Queen”⁹⁴, to many communities, had the status of a social place where people met. Once this point of meeting vanishes, the community dies out.

While some might argue that this had got nothing to do with poverty, they are mistaken. Jobs are not the only point that determines wealth and poverty, but where people live; smaller communities are dying out because the jobs are all centralised to the larger cities. It’s a well-known fact, apparently, but one against which no remedy has been found yet. Again, the market’s reason behind this development is comprehensible as well as it appears unjust to some: You either move to the great city and find a job, maybe a good life, or you stick proudly to the rural communities where the people are growing older, thus accelerate the extinction of their villages, until they will vanish from the map entirely. The market is just one of the examples on why those communities die out, but according to this text, it’s one of the most telling: Why should shops remain in the village communities where they can’t make ends meet, let alone draw revenue? That’s the argument of many shop owners who finally gave up, perhaps after a long time of questioning, struggling...

On the other side of this bay, we have the cities encumbered with jobs and opportunities, thus increasing the rents and leases so that an ironic image is being created: People might work in the cities but have to live in the boundaries of the cities, at worst in the rural communities, because they couldn’t afford to live inside the city in which they work, because they are not being paid enough. Consequentially, they travel for many hours per day, back and forth, thus not having much left over from their days, work will keep them in its grasp. And in the end, they might still have to abstain from many jollies of life because their work does not pay out as much as one might expect from hearing such stories. The only remedy that could exist would be the return of jobs to the rural regions, but they simply don’t come, obviously despite a firm interest on the consumers’ (and future employees’) behalf. In the end, not everyone will be able to travel to the cities every day, and the infrastructure is unable to cope with it. Rather, the surplus of employees who will have to travel into the cities might be caught in hour-long traffic jams, while their employers await their arrival. Of course they were able to afford a flat in down-town (and also wouldn’t he wait for his employees to arrive; it suffices to be there, do one’s job, and leave at some uncertain hour).

Why don’t those jobs return to the market? What’s keeping them away from it? Mostly, it’s the lacking infrastructure that distracts the companies from setting foot in the heartland. Expensive renewals were necessary to lift them up into the 21st century, but except for the state, no-one would be likely to invest in

94 Steffy, Loren (May 2018). A Farewell to Dairy Queens. Texas Monthly:
<https://www.texasmonthly.com/food/farewell-to-dairy-queen/>

such an unprofitable venture such as the rural areas. As long as the cities will create the revenue, moreover, there is no incentive to invest in the towns and villages that most likely may not even be interested in getting those jobs⁹⁵. Or maybe there was the incentive of a yet-uncharted market [a formerly chartered market eventually disbanded from the rest of the world⁹⁶]. The chances to be reconnected are low, because those communities had to rely mostly on venture sponsors lending money to them so that they could improve their infrastructure on their own. Of course the state could be told to invest more (especially in Ger-

95 The interest on the people's behalf is not ought to be the primary source of answering the question of whether such an infrastructure renewal should be undertaken. While they might be the first ones to be affected by the changes, most of them are older, therefore might not benefit the most from it either in the long term or in the short one. When it comes to drawing broadband cables through the deserted areas of the mostly Republican states, we talk about the younger generations firstly; those who are supposed to inhabit the smaller towns especially in the long term; and the companies that are supposed to establish facilities nearby in order to create jobs. This is not to say that some of those who had been living there for most of their lifetime might not approve of a faster internet connection, but most of them might simply not because they either don't understand about the advantages especially for their community, or they didn't care. The latter I meant especially for the elders of such communities who have lived their lives in fully and now only awaited their eventual end. To them, such decisions around topics that did not concern them any more cannot be left. It might sound harsh, but in the end, they only speak for themselves, because they cannot do anyway else. Yet such questions surround the interest of entire communities and future generations.

While the topic might be different, we also heard of such arguments during the debate around the conflict of generations, which was newly refreshed through a rather childish and short-sighted hashtag called #OkBoomer, referring to the baby-boomer generation of the 1960s who now represent a generation of middle-aged men and women allegedly disinterested in climate change and the future of the planet, because they would soon not be there anymore, thus didn't want to give up on their congestive lifestyle “just because some youngsters went hysterical about the climate”. According to the younger generations, the “Boomer” generation should be dethroned so that they could take over the steering wheel, while the “Boomer” generation thinks that the young ones were not experienced enough to tell them anything. The conflict continues with no end in sight as both sides locked down on cooperation and an armistice. (Although weapons, melee or ballistic, were not yet equipped)

As it could be expected, I highly disapprove of the way this conflict is being fought out between the two sides, although there is hardly one which could claim for itself the title of being the adult in the room (and again, I have to highlight that I don't speak of the full mass but only of those who do behave like toddlers in a sandbox). On the one hand, we have a group of either climate change deniers or relativists who stick to their conveniences but therefore risk the comfort of a tranquillity eve of their life. And on the other hand, there are those who claim for themselves to listen to scientists, therefore promote radical changes to combat climate change before it's too late. While their intentions are right and to be supported, their behaviour is rather questionable: To condescend upon sceptics who still have to be persuaded and those who relativize the effects of climate change who have to be contradicted through arguments rather than through a feeling of condescension and presumed superiority is only going to dig the existing trenches even deeper and broader. This way, humanity can only lose—to combat it, people have to be united rather than divided, so that the side interested in combating it rather than denying it should do everything to gather the people rather than slaying one to save the other. As the old saying goes: Once the blind carries the lame, both will survive.

96 This was not meant pejorative by any means, as I too was born and grew up on the land, although we did have fast internet and well-working supermarkets, thus became the junction of many surrounding villages. Still, I never meant to insult any village or any person living in such a village. Nevertheless, it should be clear that many villages were abandoned long ago by their mayors who should have focused on modernising their village in order to not be caught up by the everlasting devel-

many, this is already the case in such a way as that money is being provided through the ministry of finances which the federal states can transfer into their registers after having fought themselves through the jungle of red tapes). Meanwhile, in the US, one can become a unique presidential hopeful by promoting further spending on infrastructure (among many other factors which might sum up to become a plan of US\$ 1 trillion⁹⁷, but this again is nothing special any more).

Where does this point lead us exactly? I could have of course mentioned about the poverty through fateful encounters such as a broken childhood in a poor family, surrounded by criminality and a lack of perspectives, about the social differences manifested in society through the borough one lives in, but these are all just common stories that have been examined in multiple other texts, so that I would just repeat what has been said so many times, and people are tired of hearing again. The same might of course apply to what I have just said in my text, but at least I didn't think so. Whether I was right or wrong depends on respective readers individually. I am neither forced, nor interested in telling readers how they have to think about it, in any degree. What I have to say, though, is opment and progress of our world. Infrastructure is key to surviving, so that it should be of no debate whether broadband internet and radio towers are essential necessities these days. Of course there are still many protesters rushing against the installation of at least the latter opportunity to improve the living standards, thus attract youngsters looking for affordable housing somewhere near their working place. This is one of the other advantages of moving to the land: Affordable living. Rents and even leases are by far lower than intercity, so that the bedrock point is low enough even when improvements have been developed. Furthermore, the market between these two could be enforced so that the ongoing housing crisis could be tranquillised through old-fashioned competition. In the end, we all have to realise, the market is malnourished so that the situation worsened through a lack of (vis-à-vis) suppliers.

97 We did see such plans announced by various Democratic presidential hopefuls, some of them even far from likely to even get close to victory in the primaries in Iowa. Nevertheless, those plans didn't lack the magnificence in terms of eagerness to lift up the fiscal debt. Among those high-rolling candidates was Pete Buttigieg from South Bend, Indiana; Cory Booker from New Jersey, and Beto O'Rourke from Texas (*nota bene*: The latter two already dropped out of the race). Not to forget, also, is Elizabeth Warren from Massachusetts who too has got a plan on how to gear up the US in fighting climate change. At the bottom, you will also find the respective articles outlining the respective candidates' plans, still running as well as already having dropped out. No-one shall be forgotten.

- Buttigieg (IN): Tamborrino, Kelsey; Mintz, Sam (October 01, 2020): How Pete Buttigieg would address infrastructure. POLITICO: <https://www.politico.com/news/2020/01/10/pete-buttigieg-2020-infrastructure-plan-096976>
- Booker (NJ): Adragna, Anthony (March 09, 2019). How Cory Booker would combat climate change. POLITICO: <https://www.politico.com/story/2019/09/03/cory-booker-climate-change-plan-1698450>
- O'Rourke (TX): Mock, Brentin (October 28, 2019). Beto O'Rourke's \$1.5 Trillion Climate Plan Is Serious on Environmental Justice. Bloomberg [formerly CityLab]: <https://www.bloomberg.com/news/articles/2019-10-28/beto-o-rourke-on-climate-change-and-racism/>
- Warren (MS): Wolff, Eric (March 09, 2019). How Elizabeth Warren would address climate change. POLITICO: <https://www.politico.com/story/2019/09/03/elizabeth-warren-climate-change-policy-1700629>

one thing: Yes, the market plays with us in this game of wealth in poverty, although people might contradict it, and shift responsibility to the people who suffer from it. This point of view is apologetic on the one hand and disregarding of the factors that lead people towards poverty: People could lose their job suddenly, and fail to set foot in the job market again (a loss of one's job through lay-offs in one's company. Most of the time, such lay-offs are arbitrary when deciding which ones had to go when it comes to class. Of course they would have a close look at who was more worthwhile to the company than someone else, and at which branches of the company lay-offs were feasible without accidentally injuring the revenue. But in the end, arbitrariness rules supreme); landlords could fire their contract so that they would end up on the streets—many employers are defiant about hiring homeless people, although they wouldn't necessarily employees from whom they heard that they had got no home; generally low payment in addition to high costs through taxes, fees, rents and costs for food and the likes can also lead towards poverty, especially when one had got children too; (esp./exc. in the US) Fateful encounters such as sudden illnesses can lead towards horrendous bills from hospitals, even for the slightest operations and examinations. Those are the most likely and most frequent reasons for poverty. Another one especially experienced by women could be divorce—when the man used to earn the money and the wife took care of the children at home (women, as we spoke about earlier in this text, already experience common hardship when it comes to getting a job and keeping it: Discrimination through the employer, loss of job after having applied for parental/maternal leave, having children in the first place, etc.)—since women are most likely to earn less in their jobs (we spoke about this in the subchapter “The responsibility of the people in Capitalism”)—their life would become even harder as they had to work in a job on the one hand and hope that they find a place for their child (or children) in a day-care centre; otherwise, they had to pay a babysitter or an au pair to take care of the child while she was away. This way, poverty could eventually kick in.

Finally, there are many reasons, perhaps even more than I could think of, but some people might insist that only few of them could be related to the market, with which they might not even be wrong. Superficially. They were right with the fact that the market might not have caused the reason for their poverty in shape of having provided a cause to it; but he surely provided the soil upon which the foul flower of poverty was able to grow and prosper. What I mean by this pulp metaphor is nothing but the entire system centred on money. For many times, even in previous writings, I ranted about the fact that our whole lives in part depended on the possession and acquisition of money. You either had money—then you were good, you had no problems in life regarding this, so that you could focus on the more important things in life. But if you didn't have money—*ain't no business we can do, you're down and out*. Money has become not only an accessory of prestige but also an addendum to one's heart. Without

it, one couldn't survive even when in good health. The once-good health would soon deteriorate because one had to flip skint all the time, which meant that one could not afford the healthy diet but only the junk food diet leading towards carcinogenic issues and a history of clogged arteries. Seizures might then eventually that sorrowful life.

I wasn't cynical, at best was I edgy. But I stand to my word like a soldier to one's country. Money has become a root of evil rather than the mere means of transaction between conscious beings in terms of trade. Money was, simultaneously, uprooted from its originally considered position as the neutral means of transaction, to become the measure of all things. Whether it was ever expected to become such a God amongst humans, we cannot tell; what we can tell, though, is the toxicity it thereby transports into society. People steal for money, murder for money, sell their bodies for money, they even work for money. People fall into desperation when they run out of it before the end of the month, they fall into a *tristesse* when they don't have enough at a given time. It is not to say that learning how to forego certain delights, but is it hard to preach something like this when one has got enough of everything so that one didn't have to forego anything oneself⁹⁸.

What should money do?

Speaking of money, we have to ask ourselves, assuming that one agreed with me, what money should actually do if it was only meant to be understood as a means of business transaction, how could it function as that if we didn't mean it to also become a means of creating wealth? In the end, we do trade for two reasons in general: To swap goods in such a way as that only one side was interested in receiving goods while one didn't have any materialistic goods to extend in return. The other reason to trade is to create aforementioned wealth. We could also add the almost Samaritan reason of satisfying people's needs of obtaining goods they need. But this only applies to the most earnest people who were never interested in becoming rich men, which might have become a vanishing kin. Thus, we will focus on the other two, the aspiring rich man, and the person who would like to gain power through trading, to clarify what I meant by the person interested in trading as such: Those are mostly the people who found companies and

⁹⁸ The unionist and singer-songwriter Utah Phillips put it quite well in his song "The Preacher and The Slave (Pie in the Sky)" when he sang about a preacher telling a slave that he only had to pray to God and to live a pious life of abstention in order to be enraptured into Paradise after his decease. If there were any men and women who never had to worry about having got enough of everything, it would be the men and women of the church. The irony of their preaching towards the needy that they didn't need all the materialist delights if they only lived a God-fearing life displays the estrangement from those same people and the aloofness to tell someone in such a situation that there was a better life beyond. It's one way of persuading the people to deal with their poverty instead of arousing an upheaval to tremble the leaders who didn't seem to feel an urge to change but one thing about the situation.

concerns offering certain services to join the big brass. The two of them have got one thing in common: The likelihood of one day earning a remarkable amount of money for their own good by having accelerated the cash flow. To become such a virtuous trader, one needs to learn the art of the deal on the one hand and be advanced in the attitudes of a charming personality and the dexterity of weighing in on particular business partners and their intentions. What I mean by this is simply the question of which trades are as valuable as it required them to put efforts into bartering for the mutually best conditions. Negotiations have never been a one-sided affair, of course—when it comes to signing the best deal, one always has to mind the opposite side’s interests as well, or otherwise, the both of them will soon be at loggerheads with one another. But this is a different story. And before we come astray from the actual question, we shall return to it immediately.

Assuming that all of the entrepreneurs were solely interested in becoming rich men someday, and the current system sways them into following this influential incentive, does this inevitably lead towards a fairer society? Does the pursuit for money—and in the end, all the things dependent on money, which refers to all materialist desires⁹⁹ as well as services (services are not necessarily desires but necessities one has to pay for in order to receive them. They are aligned by the latter predicate: The payment); whether one pays for something one wants or for something one needs regardless of the personal interest in it, the acquisition will follow the same red line. Both entities are treated the same¹⁰⁰, so that the underlying intention to acquiesce them is of no import whatsoever—create equality, as it was expected to happen in Capitalist philosophy? Normally, this could be the case, if it wasn’t for two points that impair this objective: The given inequality among the people, presuming unequal points of beginning, so that some people are not able to rise above; the second impairment is human individuality, which means that some people might not be given the currently needed attitudes and abilities, so that they could not provide what it took to serve the demand. Of course not everyone could become a rich entrepreneur one day, or a monumental inventor; some people would always fall down the brink and only become ordinary clerks with average lives, leaving no impact on society. But at least, everyone should be given the chance to at least make a living and live a worthwhile life that will leave no regrets at the end of the line. Such was the foundational idea of Capitalism, to give everyone the individual choice

99 And while the Ink Spots sang that the best things in life were free (I am aware of the probability that they might not be the original composers of this song, but I only know this one), they had to mind that this might not apply to the manifold accessories that might assure a happy life. While money cannot buy one happiness, it can bring one to the places where happiness lies. Money has become an unavoidable necessity in many ways. A dismal reality.

100 Quick note: Do we thereby achieve an equalisation of our interests/desires and our duties/im-personal interests, or do we actually increase indifference before the two normally differing entities, thereby numb ourselves for such differentiations that highlight our individuality?

(The question itself might be of no meaning whatsoever, and just be a distraction of myself)

of what to make out of one's life. The only obstacle to this liberty is the first impairment I mentioned: The almost inherent inequality that fate brought to some people of our multi-layered society. What I mean by this should be clear: While some people are born into an aristocratic society, enjoying the goodness of incredible wealth, others are born at rock bottom, between alcoholism and felonies. One can tell who is eventually going to attend an Ivy-league college such as Yale, Harvard or Cambridge, and who is perhaps going to end up in a penitentiary for having robbed a store for some bottles of liquor. This is not to say that there couldn't be any upstarts from the bottom to the top, they only were too rare to claim that the status quo was bearable for a society that should fare better than this. Capitalism can only function, and can only persuade its sceptics, let alone its fiends, from its virtues when it can also assure the existence of equal opportunities for everyone, women as well as the poor folks; the homeless, the smothered, the outcasts. Whether it therefore should rely on stately subsidies, 'tis a question we should propose towards the Free-Market philosophers and supporters, who would approve of a complete dismissal of the state to leave the people "prey" to the market. Equal opportunities are key to a functioning Capitalism, yet those don't exist. Contrarily, the provision of equal shares—i.e. everyone receives an equal amount of certain resources regardless of one's social standing, one's individual needs, etc.—would only lead to a different kind of inequality: As I said in between my two dashes, people would only receive a fixed amount of resources or help (depending on what kind of equal shares would be implemented in society; the provider could vary in it), so that some people might be well off with their package of support while others might be underserved because their individual needs were not reminded of. In the end, as we consequently learnt from the aftermath of centralised economies, only the people themselves could really understand what they needed, so that the maintenance of equal opportunities (that firstly is the achievement of equal opportunities in the first place) is the best organisation of society people could have, thus should look forward to¹⁰¹, once having reached it.

101 As it should have shimmered through my text already, I don't hold any too good an opinion about Capitalism. I aspire much more towards an Anarchist society of communities either cooperating with others or ignoring them in case they don't want to have got any business with them. It would leave the liberty of self-control alive. In my Utopian hacienda, people would live together in communities and would be free to move to other communities without any restrictions or the fear of after-ward sanctions. Equal opportunities would of course be provided as the traditional market system would perhaps not withstand the change which nevertheless would function through free-market trading. As for the details, they had to be refined in practice once it happened; too much theoretical understatement could possibly distort the realistic conditions. The question is: How would equal opportunities be maintained? The answer is comparably simple: Communities are small and rather self-reliant, jobs would remain inside and everybody would be employed inside as the maintenance of the community was one pillar of employment as would be the production of luxury goods—these are the goods that are not essentially needed in order to survive—would be the second pillar. This is not to say that there couldn't be employment across communities—"provincial nationalism" should at best be avoided to not repeat past mistakes—, but first and foremost, employment inside the own community to not risk its preservation especially through harder times. Whether such maxims could lead towards

Extension of Thesis n° 3 in Ref. to the short notice

As I noted in my footnote (n° 98), money did effectively commence and accelerate the depopulation of the rural areas, but it, as we mentioned before, distort money's actual reason to use it. In conclusion, a reshaping of money in its current state has to be undertaken. The question is: How would Capitalism work without the virtue of gathering wealth? Which incentive would exist to take the risk of founding a company with one's own capital gains and the burden of a credit to be paid back with interest? There would be nothing to be achieved, which also applies to my own Utopia. Besides the incentive to serve the people and contribute significantly to the community's progress, nothing could be won from it. Trade would become a one-sided affair, like producing goods on the assembly line: The goods move exactly in one direction, on and on. It doesn't matter if they're good because the next one will arrive nevertheless. Without money, one has to emphasise, the risk of exploitative waste is high as there is no limit above. Compared with this Socialist disadvantage, the sample is not different from the comfort larger concerns with tremendous capital gains enjoy, as they have a lot of money to invest into mere waste. They could even ruin entire biotas as they could pay the bail for themselves before court, so that they will depart without any real punishment. Their money will soon be back as their position on the market is almost unassailable. Their capital gains did obviously not derive from thin air. And consumers, in regards to their financial limitations, will preferably buy the cheaper product of acceptable quality over the more expensive product by the competing company, wantonly supporting the wrongdoer despite better knowledge. Furthermore is it going to deliver the apologetics of such encounters of Capitalist irresponsibility another strawman of consumer's responsibility and how they turn it down for their own smugness. The idea that money could finally provide a *carte blanche* for environmental or social devastation is not too far-fetched: Beforehand, I already showed that many companies still root out rain forest to turn the ground into arable land; mining companies keep on intoxicating ponds and rivers and are not being punished for it, nor expected to detoxify the poisoned landmarks. In Germany, power suppliers will be paid compensation for the losses they would suffer from the shutdowns, despite the damage they have caused through the pollution¹⁰². The latter point also highlights the fact that money as a means of power through influence can pay back an ideological boundary finally ending up in the provincial nationalism, I could not tell; perhaps it would happen, but the market already showed us how loose comprehensions of responsibilities could lead towards the demise of the vulnerable. Particular communities could meet the same fate as today's rural villages because somewhere, in neighbouring communities, there were more attractive jobs, leaving the elders behind in the gradually depopulating communities. A repetition of especially this abandonment should be avoided in a better world. Therefore, the coercion into earning money as a paramount objective in one's life's planning should be removed too.

102 Geinitz, Kristina (16. Januar 2020). Hart an einer Blamage vorbei. Frankfurter Allgemeine Zeitung. <https://www.faz.net/aktuell/wirtschaft/klima-energie-und-umwelt/kohleausstieg-in-letzter-minute-kommt-endlich-das-gesetz-16584070.html>

with surplus too: It's commonly understood that power suppliers thickly *lobbied* (i.e. sent lobbyists to Berlin and Brussels to see their own interests properly represented through politicians-elect) in order to be prepared for "Judgement Day"¹⁰³. When it comes to finitely usable sources of energy, everybody knew what would happen someday, it was only a matter of time. And when it comes to social responsibility, the comprehension of such consciously ended when the mutual profit was gone. When it comes to giving back something in return for damage done despite a job well done though, the suppliers didn't think that they were guilty about anything, or at least didn't have the spine to stand up for it. Yet, before we will end up in a polemic rant of an anti-Capitalist manner, I shall just refer back to my explanation of the difference between things that *should* be done in contrast to things that (legally) *have* to be done.

Finally, to wrap this subchapter up, we should draw a résumé to understand what we now could say. Does Capitalism, in fact, cause poverty among the people? The answer to this question is: Yes, it mainly does. Through its foundational maxims, it expects people to be more self-reliant despite their personal preferences, it also doesn't expect anything from companies and concerns beside the things they are legally obliged to fulfil. Costs of any kind depress people's ability to live a worthwhile life while being under pressure from fees, taxes, but also from rents and leases, beside the payment for food and the likes. Most of the time, it seems like salaries and wages did not increase in accordance to the market's inflation¹⁰⁴. Therefore, prices might increase while the salary either remains the same or even shrinks. For such moves, there is no legal prohibition, yet market theory would normally insist that such oppressive turns could mingle the attractiveness of the company as an employer. Throughout the past few years, though, we did see how people were forced into taking any job they could get: Especially undereducated individuals and people—especially women, again—who provided "good reasons" to not be employed in well-paying professions

103 Parteispenden von RWE: 26,910.— EUR

Parteispenden von Vattenfall: 00,— EUR

Parteispenden von e-on: 00,— EUR

Parteispenden von Uniper: 00,— EUR

Parteispenden von Preussen-Elektra (?):00,— EUR

All those values were detected as of the 24th January 2020. For those who don't believe me, they can check it themselves via the link which was provided in footnote n° 29. The main reason why some of them might not have donated to any party is the fact that their headquarters are located abroad, so that they were not legally permitted to donate. RWE is the only one of them which is located in Germany beside Preussen Elektra, which might simply be too small to have a firm interest in influencing any party for their favour, as a locally oriented supplier). RWE, on the other hand, also only made one "noteworthy" donation in 2009 to the German Social-Democratic Party (SPD). After then, we either could conclude that they never donated again, or they voted in piecemeal in order to not be published in the annual financial report.

104 And at least in the US, according to the New York Times (NYT), they really didn't. As for Germany, no information were available as of the time of this writing. The link to the respective NYT article:

had to take whatever they could get, finally ending up in two or even more jobs, most of them lowly paid, so that they would hardly make ends meet despite their obvious overemployment. It's paradoxical enough: While some people might work more than forty hours per week, their salaries would not reflect these tremendous conditions but rather let them look like part-time workers¹⁰⁵.

It was mentioned that the state too could take part in impoverishing people, for example through horrendous tax rates burdened upon the people even in times of graceful economic well-being. This logic only presents half of the full picture: When it comes to people's poverty, the state is usually called upon to help those people, so that they would be lifted up through taxpayers' money, given the argument in favour of solidarity an argument not everyone might agree with; there are many right-winged liberals as well as libertarians who grasp such arguments to show why the supportive society should be dissolved in favour of the free individual. There can be vivid arguments about it, which shall not be elaborated at this position.

In the end, we cannot truly say that it was the market that explicitly impoverishes the people: Rather, we have to realise that it's rather a question of economic virtues such as self-reliance misplaced in a society of rather socialite beings helping one another (or expecting their next to help them in times of need, as it was usual in the early stages of humankind, when sociality was a key factor of survival) and an insufficient legal framework (Yes, we do bring this terminology up again) lacking the necessary features in shape of updated additions to it, such as social obligations; as such we could understand the adjustment of wages and salaries in accordance to the inflation or the adjustment of prices in accordance to the inflation, regardless of a profit margin. 'Such factors are already in charge and being applied by the responsible entities', some people might contradict now, and they are right. The problem is that those factors are oriented alongside a mere average mean, which of course disregards the vast amount of needy people thereby unable to afford housing, for example. It's impossible to understand how this could match reality when it is commonly said that the wealth statistics reshaped from an "apple" to a "peach"; that there no longer is a broad middle class with a respectively flat top and bottom, meaning that there neither were classes of super wealthy and staggeringly poor people but only a super-wealthy top brass, a slim middle class and a hideously broad class of poor

¹⁰⁵ Of course wages and salaries don't grow and fall simultaneously, this would be utterly ridiculous. But at least, the maxim should stand that when prices increase, salaries and wages should do so too, at least such a movement should be detectable, so that people won't become unable to afford the same things they could afford before the inflation rate rose. The same work should at least afford the same amount of resources all the time, at best even more, so that work will remain honourable and useful to the one executing it. Once one's work appears useless and pointless to one, it will become depressive rather than enhancing.

The source to this development towards disenchanting, useless work through unrewarding work: Desilver, Drew (August 07, 2018). For most U.S. workers, wages have barely budged in decades. Pew Research Center. <https://www.pewresearch.org/fact-tank/2018/08/07/for-most-us-workers-real-wages-have-barely-budged-for-decades/>

people¹⁰⁶. We'll get closer into the topic in the next chapter, but before we step in, we have to clarify but one thing to avoid any misconceptions: While the market is greatly responsible for the given situation since he either denies the existence of the lower classes of which it derives cheap labour forces (not only in the countries in which the greatest concerns' headquarters are located, but also abroad, where child labour and irresponsible working conditions are achievable through corrupted governments which are being "employed" as henchmen), it is by no means solely responsible for it. The states create conditions in which people have to pay taxes that don't seem to show any signs of positive effect falling back on them as an expression of gratuity and reason why re-election might be beneficial to them. Throughout the past few decades, necessary investments and social reforms were restrained at the wake of previous financial crises allegedly telling politicians that debt had to be shrunk to avoid similar fates, although every economist could have told them that strategical investments could too prevent financial crises in their own countries as the economy could benefit from a modernised infrastructure, thus could *economise* in favour of not only the state's household (higher tax payments on the economy's behalf could make paybacks possible without clogging investments). It again shows how urgent it could be for politicians to also be qualified at least in the disciplines of jurispru-

106 Such is the imagery for the Western world, where the poor and the rich live side by side and the responsible states stand by and watch as it happens. There are several sources indicating it, beyond any partisan line. When we speak of regulating Wall Street, this is far from Socialist. Contrarily, it would even save the Capitalist Dream of pursuing happiness and wealth through hard work by showing that it is not dead, murdered by ultra-rich men and women who trampled the smaller mortals to increase their own wealth. It is them who abused the loose regulation of Capitalism to murder the idea for others, unfortunately.

Some sources:

- Alvarado, Facundo; Chancel, Luca; et al. (2018). World Inequality Report. Executive Summary. World Inequality Lab: <https://wir2018.wid.world/files/download/wir2018-summary-english.pdf> (PDF)
- Ventura, Luca (2018). Wealth Distribution and Income Equality by Country 2018. Global Finance Institute: <https://www.gfmag.com/global-data/economic-data/wealth-distribution-income-inequality>
- Inequality.org (2018). Global Inequality. Link: <https://inequality.org/facts/global-inequality/>
- Organisation for Economic Co-Operation and Development (OECD). Poverty Gap. Link: <https://data.oecd.org/inequality/poverty-gap.htm> — at this link, you can also update the most current numbers in case you are reading this text at a range wider than the past five years. Some might hereby claim that most of the sources I mention would someday obsolesce. This only applies to some of the sources, those that provide fluctuating data. Still, they do the case for the facts I provide, and as long as the image doesn't flip completely, presenting a wholly different display, they at least bear the underlying fact, thus didn't obsolesce entirely.
- Last but not least, we also would like to hear a dissenting opinion on the problem, provided hereby by Forbes: Zitelmann, Rainer (2019). Is The Gap Between The Rich And The Poor Really A Problem? Forbes: <https://www.forbes.com/sites/rainerzitelmann/2019/08/19/is-the-gap-between-the-rich-and-the-poor-the-real-problem/#137590797c3b> — This text will also be reapplied in the Epilogue in which I will outline the epithet for Capitalism, and how it will have to readjust to reclaim its *raison d'état* and how it will again be able to persuade the masses about its universal virtues, useful for everyone, and not only the few. It should be obvious that its facts and the previous sources' facts stand strongly at loggerheads with one another.

dence or advanced economics (in German, one might speak in particular of the so-called “Volkswirtschaftslehre”, the field of macroeconomics: Economics on the market from a state’s perspective, when it comes to strategic regulation, foreign affairs and the likes). In the US, although it is not a requirement there, such professions are not unusual. If one took a look into the Almanac for the House and Senate in the 2020 general elections, one could see that many, if not almost everyone, studied either one of those two disciplines, a good part of them at Ivy-league colleges (the others also attended well-renowned colleges such as the Duke University or any of the UCLA colleges (Riverside or Berkeley (no, we are not going to argue how the fact that those two in particular are heavily liberal and how it affects policies in retrospective))). In Germany, this is not necessarily the case: Many of the Representatives-elect did not attend colleges, although it would rather be discriminatory to accuse non-college-educated Representatives did a poorer job than their higher-educated colleagues. Still, once one considered entering a ministry, a higher educational standard would come in handy in terms of one’s professional execution’s outcome. We could of course refer to the German statesman Gustav Stresemann and his dissertation on the drinking behaviour of Berlin people during a span of 35 years¹⁰⁷; did it affect his later work as a politician? Certainly not. Or at least he was not known for his tremendous achievements in Berlin during the great drought of 1928 (*Joke*). But his high education in the fields of economics surely did help him to champion the struggles he was confronted with. When one writes a dissertation, one might just grasp the first topic one could find in order to obtain the doctoral title. There are many dissertations available already, limiting the options of topics one could write about. Therefore, such titles might have to be handled with care when looked upon as a display of mastery in a particular field. What might speak more volumes about one’s knowledge could be the execution of a profession that is closely linked to it. Stresemann, as a president, obviously showed that he learnt a lot from his studies.

Another, more current example of how education might—or might not—influence one’s work could be the long-serving German chancellor Angela Merkel: She wrote her dissertation in the vastly uncharted field of quantum physics. Her field could be said to have given her a down-to-earth patience especially with autocratic leaders as Путин is (as a former citizen of the German Democratic Republic (GDR), she still is fluent in the Russian language, while Владимир Путин is fluent in the German language as a former agent of the KGB, the Soviet/Russian secret service). Whether she transferred any of her studies’ knowledge or particularities is unknown and up to be decided by the outside viewers. As a third example, we could also mention the newly elected chairman of the German Social Democratic Party (SPD), Kevin Kühnert, al-

107 Stresemann, G. (2021). Die Entwicklung des Berliner Flaschenbiergeschäfts. Good Press.
Link: <https://ggb-berlin.de/de/buch/die-entwicklung-des-berliner-flaschenbiergeschaefts-faksimile-druck-der-dissertation-von-1900-neuaufgabe-1992>

though his would only be an honourable mention as he didn't achieve anything significant so far (as by the time of this writing). Still, he quit his studies on Communication Sciences, which was emphasised by many of his critics as a reason on why he promotes dispossessions and a broader welfare state: *He who did achieve nothing in life so far wants the supportive society to pay not only for him—as a politician, his opulent salary is financed by the taxpayers' money—but also does he want the society to pay for the unemployed, the poor, the migrants.* He submitted it easily to them. Most of them thought that social welfare should be decreased so that there was an incentive on getting back into work, while they never thought that it didn't require every single workforce any more but only a strategically selected force of willing workers that filled particular gaps to balance the market just right. At the moment, statistical employment in Western society, except for the Mediterranean states still suffering from the aftermath of financial crises, is almost fully balanced, pending at about three to five percent. To therefore tell that the rest of them should be urged to look for a job is a blunt, semi-correct call which finally fails to emphasise the real problem: That it's not the whole market crying for employees to hook up with them, but that it only comes down to one or two specific branches direly crying for employees, mostly the crafting jobs. It would be reasonable to say that all the academics trying to find a job in management or anywhere else in the white-collar or black-tie fields should get themselves a hammer and apply for jobs as manufacturers or mechanics. There, they would find decent payment as well as a safe workplace in both meanings. The only reasons restraining them from working there are the clichés about dirty work with bad payment and the hard work related to it, coming along with mere "unsexiness"—there's simply nothing attractive about crawling on the floor while repairing a sink. Contrarily, there's nothing more visibly attractive than a man in a tailored suit (or so they say). Instead of forcing people to get back to work, it would be more effective to directly promote the jobs in branches that do need employees not to excel but to function properly. Excellence is a luxury, not the bare minimum. What we do need to achieve in some branches is not excellence but the proper functioning, and in order to achieve it, we do need to promote those respective jobs, and not a steamrolling holler at the unemployed to get a job wherever they could. Those who might have what it takes to become a craftsman should be urged to learn these jobs and simultaneously be paved the way therein, no obstacle should be put in their way, and those obstacles given should be removed, so that there'll be no reason not to at least try it out. Sometimes, there are people who could do certain jobs but wouldn't do because they were too indifferent to move forward. Once they would get the grip, they might find enjoyment in their profession and stick to it. Capitalism should not be the ideology of working for work's sake although one couldn't find relief and joy in one's job and only stuck to it because the alternative would be poverty. This is a logic of the Middle Ages, when priests told the illiterate folks that if they weren't pious Christians, they would

end up in hell. It's the same scheme: You better find yourself a workplace, or otherwise you will end up in the gutter. Civilised first-world nations should be better than this panicking. Especially Capitalism can do better than this—once the “perfect employment rates” have been reached¹⁰⁸, it should no longer be said that employment was a means to an end, and that there was no real alternative to it. In the end, even the question about employment trickles down to our prior question about the role of money—which I unfortunately was unable to give a proper answer to; there is no good alternative to hoarding wealth if we cannot persuade the people about the virtue of playing a major social role in one's society¹⁰⁹, there'll be no chance that people would take over those positions. Whether this could be accomplished through a different approach in education, that children would understand that not success in shape of wealth was a virtue but to serve one's people in everyday life, this had to be a topic to be discussed with pedagogics as well as sociologists—and which role it had to play in our community, furthermore in our world. As a means of wealth, it disparaged our society, leading towards constant competition and an atmosphere of distress and distrustfulness. Metaphorically speaking, we created ourselves a Dickensian world far beyond Victorian London.

Thesis n° 4: “Neoliberalism is Capitalism's rotten core”

In today's debates, mostly on the internet, synonymously to Capitalism, one will usually hear about the term “neoliberalism”. Whether the two of them can be used synonymously at all has never been questioned at least in popular de-

108 I say “perfect employment” instead of “full employment” because full employment is not as positive as it might sound. At first, it might be a blissful vista to look at because no-one is looking for a job any more, but on the other hand, it will turn into a nightmare once new positions are being created but remain vacant because no-one is in need of such a vacant position any more. Thus, the position will remain vacant, and the company turns desperate, perhaps considering to hire from abroad. The full scenario has been outlined already: Bivens, Josh; Zipperer, Ben (August 21, 2018). The importance of locking in full employment for the long haul. Economic Policy Institute: <https://www.epi.org/publication/the-importance-of-locking-in-full-employment-for-the-long-haul/> – while the authors might insist on the importance of pursuing full employment among the people, it should be said without hesitation that there are reasons to be afraid of full employment, such as the dangers of being unprepared for more tedious times that might require new employees to fill the gaps, or the wilful abandonment of other policies that are more likely to be achieved in a soon future, while full employment, as it's commonly known, is a blissful objective impossible to be reached.

109 By society, I don't mean a nation's people or an ethnicity one belonged to (Caucasian, Pacific Islander, (South) East Asian, African, etc.) or whatever other category could be found to classify people into a racial or ethnic taxonomy, but a group of people one interacted with frequently if not even ubiquitously. The question about which “society” one belonged to can be either personal or empirical: One could single out certain individuals one loved or felt close to most, or those people would be surveyed empirically so that the “society” one belonged to would be subjected through sociological means. It is more likely that the personal opinion weighed higher. In an Anarchist Utopia, the society would most likely be defined through one's community, although this short-sighted definition should not be handled dogmatically.

bates but perhaps in the discipline of political sciences. Expectedly, we did find proper input from this field; in fact, I found two articles on which we can rely in order to understand that we might not understand what we mean by this ridiculously oft-used term that is usually being referred to as the root of our society's illness that has to be fought at all costs. At least Neoliberalism is much less defended than is Capitalism, so that critics will experience far less opposition when claiming that Neoliberalism was murdering human beings. Once Capitalism is put in place, entire armies are going to disagree.

Neoliberalism and The Left's Fatigue with it

But finally, what is "Neoliberalism"? Does it even exist, or do we mean Capitalism when we mean Neoliberalism? In 2009, political scientists penned a 21-pages paper on the question¹¹⁰. We will come back to a second, more recent text published through a non-profit organisation, later, but will stick to this one first. It already shows us the challenging question about what neoliberalism is as the concept of liberalism throughout history equipped multiple attitudes partially contradicting one another; through its development beginning somewhere in the age of Enlightenment, it has been adapted by many, thus shaped by many. A general definition has been lost on it. Thorsen and Lie thus provide a new definition, which of course is assailable, especially since it mentions individual liberties as one of the pillars. The question is whether we can speak that general about individual liberties while elections are still being decided by majority decisions, thus leave it to the majority to fell a decision on how broad those liberties had to be viewed. Furthermore, we also speak of right-winged as well as left-winged liberalism at least in Europe, transporting to us different degrees of individual liberties. Debates might be conducted on matching which of these two aisles of liberalism—Right-winged [Conservative] or left-winged—provides more liberties, or which of these two would rather risk violating third parties' freedom by granting too much of it. This question, the text of course doesn't subject to, but highlights the point that liberalism is a non-partisan ideology as it is not concerned about the state or nation, but solely about social issues such as individual liberty or the liberty of communities (more or less). About this, they are certainly right, at least when they stick to their definition of individual liberties and the enforcement of a Constitutional Democracy. Nowadays, though, we also see liberalism again being linked to much more fiscal politics and even the regulation of the economy: Liberalism is linked to also protecting the environment and combating climate change, profoundly regulating the market to defeat "late stage capitalism"¹¹¹—this is not to say that there are liberals who also strike a different tone; as I said, in Europe, liberalism works both sides, while in

¹¹⁰ Thorsen, Dag Einar; Lie, Amund (2009). What is Neoliberalism? University of Oslo: <https://folk.uio.no/daget/neoliberalism.pdf> (PDF)

the US, the same people would rather classify themselves as Conservatives or even Libertarians, depending on their degree of radicalism, yet the majority of those declaring themselves affiliate themselves to such measurements to (ostensibly, superficially) solve problems—and to eradicate inequality, between classes as well as the genders and sexes. Few people so far therefore asked one important question that might go awry from the actual topic, but it should be asked nevertheless as it emphasises the logical conclusion from the left-winged objectives: Why hasn't the question on the concordance of their demands with the existing system been proposed yet? The modern-day left wing in liberalist *theory*'s greatest problem is the free market in general, as many of its concerns are linked to or derived from it. It (the wing) doesn't consider an armistice solution with it, nor does it want to stick solely to reforms.

Right? That's the question. As much as there is complaint about the status quo, as little are there clear lines paving the way towards a unanimous solution to it, which would obviously be the radical cataclysm (the language is just apt to what it is supposed to convey). The existing left wing of modern-day liberalism seems to contain many outcasts barely connected to one another, each of them baring similar ideas and similarly sounding critique, but when it comes to the solution of it, there either exist differing imaginations or none at all. Most of them, however, turned themselves into single-issue would-be activists clutching upon climate change as the issue of our time. This is not to say that it wasn't in fact the issue of our time, but in the end, it's just the edge of the iceberg, hiding away the much more tremendous foundation from which the issue of climate change finally stems. Thus, to fight climate change, if we assumed a random left-winged liberal to confirm all of the aforementioned assumptions on the badness of our times, this person had to understand that climate change could not be defeated without also committing a revolutionary overturning. But this is where the scattered field of modern-day left-winged liberals enters a dead end: Most of them were disapproving of a revolution, never considered it or still stuck to the virtues of the definition of liberalism as provided by Thorsen and Lie: “[...]the diffusion, deepening and preservation of constitutional democracy, [...]”¹¹² (the definition also mentions the virtue of a limited government, thus embracing preferably the right-winged understanding of liberalism, as I mentioned before that the left wing of liberalism vastly promotes state intervention into private as well as economic liberties. Not entirely in the private field—broader surveillance and access into private information on behalf of secret services or the coercion of applying one's civilian name on social networks is still despised by many—, but so on the market. Therefore, we have to remind ourselves that Thorsen and Lie speak of right-winged liberalism. This has to be minded not only during the reading of the text but also in later points in this text). To them,

¹¹¹ Lowrey, Annie (May 01, 2017). Why the phrase ‘late Capitalism’ is suddenly everywhere. The Atlantic: <https://www.theatlantic.com/business/archive/2017/05/late-capitalism/524943/>

¹¹² Thorsen, Lie (2009), page 7

the Constitutional Democracy is an indestructible and irreplaceable social order, so that the defeat of climate change could only be achieved through it, not without it. They impair themselves willingly, seemingly disregarding opportunities into a different direction while being unaware of their almost inevitable failure, one way or another.

How is this a fact? One has to look at most of the self-proclaimed environmentalists' goal: To curb the market and to dismiss economic growth as a necessity to rearrange market Capitalism in such a way as that instead of putting profits into a paramount position, to put the environment first. It is likely that after a time of enforced technological improvement, this goal can be reached even in such a way as that both, profits and a healthy environment could simultaneously be accomplished. Therefore, companies—not academic institutions alone, as they only have limited resources; such is the case for companies too, but their resources might be greater and their interest higher, although this depends on how the state coerces the companies in case of mere disinterest in improving in an environmental course (allegedly, this would not be the case, but we also don't see a strong endeavour in practising environmentally friendlier)—had to gear up in finding *greener* solutions to their products and services. Any other way, the given system would immediately fail to function properly, chaos was no longer out of sight. As I said before, today's environmentalists don't favour or at least don't consider the cataclysm but only their one issue, which is the protection of the planet. We might opine that it was the lack of self-studies in political philosophies to imagine a different world that was not fascist¹¹³.

113 Even today's knowledge of what fascism actually is can be declared rather depressing as hardly anyone could be expected to give a clear explanation absent of any references to the Third Reich. It's not to say that the Third Reich was not fascist, which it obviously was, but it was barely the only fascist state in these times' Europe: France's Vichy regime was; Mussolini's Italy was and post-World War II's Franco Spain was too. We had fascist regimes in Croatia, Romania, Hungary, and so on and so forth. Hitler's Germany could only excel because of the other countries' close cooperation. This is not supposed to relativize the Third Reich's cruel deeds or its full responsibility for the creation of concentration camps but to show that the whole genocide was rigged from the start, a fully concerted operation with almost the entire European continent (with few exceptions) in cahoots.

Now, to end the discussion once and for all—many people even referred to Conservatism or Capitalism as the “anteroom of fascism” (no verbatim description of any comment heard on the claim, but the point is the same; in Germany, such arguments are usually heard in reference to the “Conservative revolution” that predestined Hitler's takeover) which we will also examine once we understand what fascism actually means; nevertheless, it shows how maddeningly biased the debate has become—, we should ask ourselves what fascism is actually about: Is it about ethno-nationalism, or is it about authoritarianism? Or maybe both? Dictionaries can give a first hint to the solution of this question. The Britannica, for example, gives the following definition:

Although fascist parties and movements differed significantly from one another, they had many characteristics in common, including extreme militaristic nationalism, contempt for electoral democracy and political and cultural liberalism, a belief in natural social hierarchy and the rule of elites, and the desire to create a Volksgemeinschaft (German: “people's community”), in which individual interests would be subordinated to the good of the nation. (Vide: Britannica (last update: 2nd January 2020). Fascism. Link: <https://www.britannica.com/topic/fascism>)

Is a Libertarian Society Convertible?

The general educational system doesn't include the elaboration of alternatives to liberal Democracies as this was not only the allegedly only free form of social organisation but also the pre-existing; and states are the least to stick out of the crowd through questioning itself. Even the question of what might happen if the liberal Democracy didn't exist or would be flipped is predetermined to end up in the usual response: Fascism. Human nature and its capability of organising oneself in groups of various complexities is being ignored and undermined. His-

As we can see, it has to be a relation of both, authoritarianism and ethno nationalism at once, as there is the preference for the powers borne by authoritarian regimes and the people's community, although we have to refine the given translation for “Volksgemeinschaft”, as we not always speak of just a people born in a country but also a people represented through certain physical attitudes such as, for example, white skin, blonde hair, or whatever may be chosen to be the decisive attitude (many of which the Nazis chose to be the respective attitudes, such as blonde or brown hair or an able, immaculate body, the leading figures in Hitler's cabinet did not have either: Hitler's own hair was black, which refers to a family tree somewhere outside of Central Europe, the leader of the “Luftwaffe” (air force) Hermann Göring was overweight, and propaganda minister Goebbels suffered from a lame foot. If it hadn't been for their high-ranking positions, they would have ended up in the concentration camps too, perhaps even in the gas chambers, if exhaustion or starvation didn't strike them first. One can tell that hypocrisy might sometimes be a part of the ideology as well, although it is not a steadfast necessity.

Moving forward, what does this have to do with today's mostly democratically elected government such as Trump's or Bolsonaro's? Well; from Trump, we know that he despises the free press, oftentimes calling them the “enemy of the people”, or simply “fake news”. (For all claims, sources will be mentioned in the end). Of Bolsonaro, we too know such things but also have got information from the Brazilian Journalists' Federation that attacks against journalists in his country nearly doubled within one year of his incumbency. Previously, he even withdrew subsidies for state-TV channels and reports if they negatively reported about him or criticised him.

Of Trump, it is known that he usually derides and assails the Democratic institutions, although he so far didn't proactively tried to deconstruct them to usurp the entire institutional body and declare himself the sole leader of the United States, something that the Founding Fathers were essentially interested in preventing as they themselves experienced the horrors of absolutist monarchies first-hand. About Bolsonaro, due to my lack of knowledge of the Portuguese language, I couldn't find harder specific evidence of active infiltrations of Democratic institutions in order to undermine their integrity. Yes, I am aware of the availability of Anglophone content in these regards, but the people who are closest to such observations are authors in their mother tongue. It doesn't matter, as there will be a source to read on how the Brazilian Democracy suffers under Bolsonaro's leadership. He not only was coined the “Trump of the Tropics”, but also is one in his own way. But this just aside as an addition of my personal opinion.

Cultural liberalism too is both leaders' outspoken enemy, although Trump never expressed it personally; his fellowship, on the other hand, doesn't hesitate to say at their own choice. Bolsonaro, in the meantime, detected it in his educational system, thus chose to create a platform upon which allegedly Marxist teachers could be reported to immediately expel them. (From this source on—you'll detect it when you're fluent in Spanish or in possession of an online dictionary precisely translating Spanish into English—, I will henceforth stick to Spanish or English sources on Bolsonaro. It eases research) Trump, on his behalf, could have cut funds on education, which he didn't do yet, and also didn't he ever speak out publicly against a “toxic leftist mainstream in US-American Universities”, which he could have done; he could have spoken out against the “dangerous battle against free speech on college campuses”, with which he might have even gained some support from “Never-Trump” Conservatives who usually criticised this very same trend, existent or not. At this point, he was surprisingly silent so far, or maybe I just missed the moment in which he loudmouthed about it. I too am just a hu-

tory brought up examples of how else people could organise, but they are being ignored by those who bear a duty to educate their people properly, to become reasonable denizens of the world. But to become such a person, one previously has to acquire the respective degree of knowledge in order to flawlessly connect certain points that finally lead towards a proper conclusion. While knowledge itself is only part of the intellect, the other part consists of thinking in general. Now, one might wonder how thinking could be trained, whether this was even possible. To answer this question, we first have to realise what we actually mean by “thinking” as such. What is thinking? Generally, thinking is just the process man with limited time and range.

Now, for the most displaying point in the whole definition, the ethno-nationalist objective of creating an American or Brazilian “Volksgemeinschaft”: Are there any measurements underway to ethnically cleanse one’s country within the limited time of a tenure? (Neither side so far tried to reshape the respective country’s Constitution to remove the term limit, so that we will just skip that term and jump onto the last one) Not directly, the answer is. But how doesn’t it happen *directly* but accordingly *indirectly*? The answer is that there are no outspoken advancements to remove ethnic minorities from the map but rather subversive expressions of hatred against minorities. For Trump, it’s needless to say that the latest poll conducted on the question whether African-Americans found Trump to be racist, eight out of ten averagely responded with “Yes, he is a racist”. Southwards, the Brazilian president has been declared the “Racist of the Year 2019” by the non-profit indigenous human rights organisation “Survival International”. Especially the indigenous people cause a great problem to the right-winged president as they occupy protected land of the rain forest as his defenders—to them, the Amazon Forest is homeland, so that climate change literally risks to destroy their very homes. From the beginning of his presidency, Bolsonaro promised to lift protections from Amazon forest to make the land arable. In front of this promise, the indigenous people of the woods stood in the way, determined not to move away. Thus, Bolsonaro of course had to break through, earning himself the respective title.

Trump did not fight for the removal of any minorities from anywhere so far, yet didn’t hesitate to rush against certain minorities more or less indirectly. For example, when then-Congressman Elijah Cummings † (D—MD) criticised the President during the impeachment, he countered him with a rant against his hometown Baltimore (legend has it that Frank Zappa still doesn’t know what’s new there), calling it ‘rat- and rodent-infested’ while his own administration was responsible for taking care of it, rather than Mr. Cummings’. One could of course understand this to be a racist tirade, but on the other hand, Mr. Cummings didn’t choose his hometown either, nor his district. And while Trump does have a history of racism prior to his presidency, we have to differentiate clearly between the targets he chooses, and whether they are persons of colour or rather objects that are not victims of racial hatred. Thus, when did he utter something definitely racist? One remarkable moment certainly was when he told freshmen Congresswomen Ilhan Omar (D—MN) and Rashida Tlaib (D—MI) to “go back” where they came from, while both of them were in fact born in the US. To tell them that they had to go back where they came from then only meant that they should leave the Beltway and return to their districts, but nothing beyond this. Of course Trump didn’t mean this as for him, they were no Americans but respectively Somalian and Palestinian. It was far from a racist dog-whistle but fully racist slander. (The reason for his comment can be reread in the source; the reasons for such comments won’t be emphasised in this footnote as no reason could justify racism. He or she who applies racism over actual arguments could as well just give the whole debate in, thus spent time for both sides)

After Jonathan Taylor testified before the House in the impeachment enquiry, Trump experienced certain pressure to the security of his tenure, thus again lashed out against the Democratic Representatives, claiming that he was being *lynched*. Outside of the US, such a comment would just be ridiculous and nothing else. Yet, Trump is the President of the United States, so that the verb “(to) lynch” is historically preloaded: Lynching normally refers to what happened in the *unreconstructed* South, where men rode on horseback in the night, their white overcoats hiding their entire body, chasing African-Americans to hang them high on trees. An impeachment process following the book is not a lynching but a formal legal process. Trump thereby openly relativized a sombre part of US history that has not

of contemplating or processing questions that were proposed to us; additionally, thinking is the procession of ideas and injections that arrives us in reference to issues that currently or recently occupied our mind and didn't let go. Thinking, more or less, is the process of weighing in one things that we speak about in a soliloquy, pretending to ourselves to be an interviewer trying to lead us towards a certain destination he or she is familiar with already. Applying a metaphor for a more pictorial comprehension, we have to tell that what Socrates did when he went on the marketplace of Athens to question people on certain issues that would finally end up in their belief in the Gods and Goddesses and the fallacies been overcome as of today, which should be viewed as racist as he could have easily come up with a more apt comparison than the extrajudicial murder of innocent African-American men and women through racist perpetrators.

Any other examples before we will—conclusively—wrap this footnote up? Not one that could be mentioned without a force-fed push to comprehend Trump as the racist who he certainly is, beside many other unpalatable attitudes. Yet it should be highlighted that Trump, through his usually hateful appearance and behaviour incites hatred among his followers as well as among his opponents, although in different ways respectively. Still, so far, he at least doesn't even pretend to cleanse his country ethnically, even though he might hold a belief in the superiority of the white race, although we so far can only paraphrase such assumptions, thus have to handle them with care. Even if he can be believed to bear such views, they at least were kept outside from his policymaking.

Finally, after having rushed quickly through these points to see whether we do see a new surge in fascist governments, or whether we all exaggerate the issue, thus overuse a differently defined terminology. What we can see here is of course authoritarian and an eminent danger to our liberal society in the West, which includes the threshold country that is Brazil. The significant point that would divide simply authoritarian countries from fascist nations is the outright persecution of minorities. Even in Brazil, where gun laws have been loosened to increase opportunities of self-defence, no such policies have been passed. Therefore, we should mind our language more cautiously in order to be precise in our judgements. Trump did try to undermine Congress multiple times, but he never violently removed an opponent or contestant (for Biden, he preferred to ask a foreign nation for help instead of ordering his disempowerment). Finally, we should sum up that both are authoritarian illiberals, but no fascists (yet). There is a difference.

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that are linked with it. While we are in our mind's possession and charge to exercise cognitive tasks with it properly, our mind simultaneously has to create an opposition checking our thinking all the time in order to pave our way towards the right answer to what was bothering us all the time. Hence, thinking is not the obscure ability that is unique to humans¹¹⁴ but only a game of questions and answers.

Now, what has to this got to do with the overall topic of whether it was Neo-liberalism's fault that we have ended up in such a tedious situation? Only little, but we are all in need of staying cognizant, reasonable beings capable of not

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¹¹⁴ This is not to say that animals were not capable of cognizant abilities, they just are not as advanced as humans are. While animals are only capable of fulfilling usual tasks that surround their everyday life, primarily hunting or surviving, humans are even able to question their own existence, were able to decipher their own species' origin, and still discover the galaxy and what lies beyond

thinking in straight lines but also outside of the box. It of course include making up one's mind on whether we live in a Neoliberal society or just a Capitalist one, or if we actually live in a Socialist society governed by the United States of Europe (or a Russian-led US government; one can choose whatever one wants to believe in). Reasonable people are key to every society, regardless of its *couleur*, except for authoritarian leadership, which highly rely on the unreasonableness of their people. A Capitalist society, on the other hand, can at least deal with reasonable people that dare to criticise it, as long as they remain unable to organise a public upheaval. But reasonability can become a competitive attitude eventually, in the rise of the so-called “knowledge economy”¹¹⁵, which might have existed beforehand already, but has become more essential in the more recent past. Data has become a good almost as precious as gold or vanilla, gathered by kraken and countries alike; thus, those who either have got plenty of data at hand or knew about ways to (legally) access important data might be situated more advantageously on the market. Again, this is rather absent of the overlying topic, but not too much: In the end, neoliberalism is accused of uplifting the most unlikeable attitudes of human nature due to its presumptions of constant competition.

What is Neoliberalism, actually?

As the first text from the University of Oslo—the other still hasn't been introduced yet, though on purpose so far—has emphasised already, among the many books and papers that have been written on the issue of “Neoliberalism” so far, few, if any, have dared to explain what Neoliberalism actually was. It can be assumed that they assumed everyone to believe that Neoliberalism was just a synonym to Capitalism, and that the two of them would explain the same thing. If this was true, then, why has a different term actually be coined? Synonyms, while fulfilling this function—to replace words of the same meaning for means of refreshing one's text by avoiding repetitions—at least shared one different meaning besides, so that they remained a *raison d'être*. In order to stay on this their own understanding. It's hard to deny the superiority of the human consciousness, so that this was not meant as an insult or condescension down on the subspecies but a mere repetition of a given matter-of-fact. When it comes to the mind, humans are better-developed.

115 The knowledge economy is mostly defined as an economy as where the availability of information is key to being successful on the market, so that no-one might primarily think of the clerks and workers as the main figureheads important in the conclusion. But excavating and collecting data takes a lot of time and devours a lot of resources, so that information already available at hand—as through the wittiness of the employed clerks perhaps then looking forward to a pay raise—might bring a fortunate advantage before the competitors trying to outnumber one on the market.

More general information: Powell, Walter W.; Smellman, Kaisa (2004). Knowledge Economy. In: Annual Review in Sociology. Stanford: Stanford University. Pages 199 – 220. Link: https://scholar.harvard.edu/files/kaisa/files/powell_snellman.pdf (PDF) (It's not my fault that the link reads “Scholars of Harvard” but the authors are both linked to Stanford University, don't blame me)

first text, we will retrieve a first, rather unsurprising, definition from it, which it itself retrieved from a reviewed text as well. There, “Neoliberalism” is described as a

*“[...] Theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade.”*¹¹⁶

This definition is in fact unsurprising as it in the end simply repeats the virtues of classical liberalists. Normally, the prefix “Neo-” would presume that an olden theory would have been equipped and revived, but also refined in terms of recent development that highlighted weaknesses in the olden theory that had to be improved in retrospective. To simply resurrect the theory as it was created beforehand could just be declared as such: A resurrection of pre-existing theories. Those who promoted it would then be described as “inspired by Hayekian/Nozickian/whoever’s theory”. It’s not only about nit-picking in the public discourse, it’s also about manifesting what might be the overall problem in society that has to be changed in order to achieve the equal opportunity of pursuing one’s happiness, regardless of one’s origin or class affiliation. Therefore, we heretofore need to manifest the idea that led towards this awkward situation. The fact that thereon, a public debate still exists—beside the comments that we lived in a Socialist society or in a rather left-winged liberal society, which would contradict the idea of a Neoliberal society, which is rather right-winged, concerning its positive view and its import on a less-regulated market and self-reliance—we still can elaborate it without being accused of paving way to prolong the text. In the end, to have discussions is still better than handcuffing one another like a bunch of rowdies.

This first presumptive definition can give us a hint on the mere direction of an official definition, although, as I said, it just sounds like an ordinary definition of Classical Liberalism¹¹⁷, without any reason to give it the “Neo-” prefix.

¹¹⁶ Thorsen, Lie (2009). Page 11.

¹¹⁷ In case anyone wondered what would be a rather official definition of Classical Liberalism, the Mises Institute’s website describes it as following:

“Classical liberalism” is the term used to designate the ideology advocating private property, an unhampered market economy, the rule of law, constitutional guarantees of freedom of religion and of the press, and international peace based on free trade.

The similarities should be clear, although not all of these points have simultaneously been mentioned in the definition of Neoliberalism, such as the freedom of the press. On the other hand, all of the Western first-world nations have added it to their Constitutions and their rules of law, even though not all of them treat them equally honourable (*vide* the second source of footnote number 115). Even assuming that only things mentioned in the definition were also part of the overall definition and comprehension of a specific ideology, the violation or dismissal of the Free Press would effectively violate the “-liberalism” in “Neoliberalism”, as Liberalism usually comes alongside Press Freedom, which provides information to reasonable denizens of the world. Without the Free Press, Liberalism is obviously impossible, since the press is required to make it possible for the people to check upon t

Still, we need a significant difference to justify it. Thus, what is this point of differentiation? In the outcome of the text, after [Robert] Nozick, [Murray] Rothbard and [Friedrich August] Hayek have been declared Neoliberals in their own regards as well, but with varying attitudes in their approaches—Consequentialist, Deontological, or Conservative—, it can be told that there was only one direction in which society can lead to become fully Neoliberal: Further deregulation and privatisation of the public sector. Now, one would wonder whether Western society went into this direction. In the US, this could be the case, as the public healthcare sector is rather inexistent, leading towards exorbitant costs for individual patients who have to stem the costs all by themselves¹¹⁸. In Germany, the railway system could partially function as an argument, although the public still holds at least half of the publicly traded shares. Yet besides the entirety of sellable goods and services, there is a rational equilibrium between public ownership and private entrepreneurship. Capitalists usually have to remind themselves that their perfect, deregulated Utopia would finally fail on social services that normally don't extract profits from their exercise of demands. This is not even a superficial retaliation on the Capitalist idea, but only as natural as Socialist governments are more likely to *underserve* their people in terms of the distribution of goods from their collectivist pot of production. Both sides have their ups and downs, while in the end, the perfect mixture of both has to be found when a stately society should still be presumed to prevail. Neoliberalism, in reference to our current state of knowledge, represents an imbalance with an overweight on the Capitalist side while the Socialist branch is underweight. But we shall read another article on the issue to clarify ourselves completely.

The second text was published on the “Foundation for Economic Education” (FEE) in 2017, so that it is much more current, while the information itself might not have differed in terms of the definition itself. Throughout the past few decades, we didn't experience any advancement in the refining of ideological

their Representatives in the parliaments. This applies to Liberalist societies as well as Neoliberal ones.

Source: Raico, Ralph (November 01, 2006). What Is Classical Liberalism? In: Frohnen, Bruce; Beer, Jeremy; Nelson, Jeffrey O. (eds.). American Conservatism: Encyclopaedia. Mises Institute: <https://mises.org/library/what-classical-liberalism>

¹¹⁸ No Labels (April 04, 2019). Five Facts: Why U.S. Health Care is So Expensive. RealClear-Policy: https://www.realclearpolicy.com/articles/2019/04/04/five_facts_why_us_health_care_is_so_expensive_111148.html – while the reasons are mostly different from the issue of a lack of public healthcare, it can be said that many of the reasons might be gone once universal healthcare would be gone. It is commonly known that social services cannot be used for profit, but the private market lives off of the maxim that profits have to be made in order to economise mutually beneficial. Things like premiums would perhaps cease to exist or at least grow gradually in concordance with the inflation rate; an issue even European countries could not cope with yet was the raucous increase in drug prices, many of them surpassing general accessibility. Point number four still shows one of the most rampant issues in the US healthcare system: Besides many pointless operations solely functioning as reasons to increase bills, diagnostic tools to run the prices higher.

terms. Therefore, we can safely rely on it. What does it say, though?¹¹⁹ For most of the text, the author sticks to usually refer to Walter Lippmann as the “inventor of neoliberalism” without ever having coined the term itself (also, inventor might appear to some as an equivocate terminology in such a context, but there hardly is any better). While this is true for sure, regarding his treatise and the fact that most of the other thinkers of the liberal ramifications stuck to the Classical outlet rather than reinventing it, this is again a very American example with an exclusion of any other influences. This small *malus* aside, we are provided a broader definition of what Neoliberalism might finally be about, and what separates it from its ideological predecessor:

He believed that “liberalism must seek to change laws and greatly to modify property and contract” in a way that rejects laissez faire, a term and a system he completely counterpoises to his own.

Neoliberalism includes public provision of education, health care, environmental protection, financial regulation, fiscal policy management, monetary control, and more. In fact, “the purpose of liberal reform is to accommodate the social order to the new economy; that end can be achieved only by continual and far-reaching reform of the social order.”

Again, we might have to wonder: How does this differ significantly from the Liberalist idea in general? Of course we could grasp onto some ideas of differentiation in general, such as the privatisation of healthcare and perhaps education, the dismissal of environmental protection as a law that surely came along with an entire package of regulations that would disable the market partially, curbing economic growth for the sake of a “higher good”. But those are mere assumptions I made up from myself which may not represent the whole of people affiliated to the ideology of neoliberalism. Yet, assuming that this assumption could in fact be affirmed, how still would it defy its Liberalist predecessor? Wouldn’t Classical Liberalists too consider the idea of dismissing as many public institutions to turn them into private ones? Not necessarily, as Classical Liberalists are aware of the essentiality of public institutions to take up on the services that would not function well when privately held by profit-led heads of companies and shareholders demanding their fair share on the revenue in spite of occasional hardships on the companies’ behalf. Therefore, we could outline that Neoliberalism, as expected, is just a more extreme form of Classical Liberalism born in the interwar era and adapted in the post-war era, first by the likes of England and the US during Thatcher’s and Reagan’s respective leaderships. During the Neoliberal development, the market has been opened through deregulation and slight expansion of the industry. As of the outcome, we have to tell,

¹¹⁹ The text I heretofore am going to refer to is the following: Tucker, Jeffrey A. (May 17, 2017). What Is “Neoliberalism”, Anyway? Foundation for Economic Education: <https://fee.org/articles/what-is-neoliberalism-anyway/> – as this is a loose text without any clearly separated pages, there can be no clearer references to specific parts of which I cite than this one here. Thanks for your understanding.

unfortunately, that the market soon began to serve the people through wealth and prosperity, so that adjustments are crucially needed.

Did Neoliberalism Lead Towards Poverty?

Before this subchapter, I already claimed that Capitalism failed the people by making false assumptions about their preferences and what was good for them, pushing upon them what they didn't want, so that finally, they failed to cope with a system that didn't listen to them in the first place and instead tutored them on their own preferences—something that it actually promised not to do. People might contradict and say that you couldn't serve everyone and that some people will always dislike your final proposal, so that you instead stick to the majority to serve at least a wide field, and try to comfort the disliking people revolting against you. In regards to the numbers, though, we might have to shift the system as it garners more and more dislike, slowly away from the majority.

Actually, the question whether it was Neoliberalism's fault that we are in the situation in where we find ourselves has been answered beforehand, more or less, but only without a clearer definition of what we understood to be the root of all evil to be uprooted, we rather equipped an invisible fiend, a strawman, if one wanted to apply one of today's most oft-used buzzwords in the public discourse. Now that we have got a base to attack, we can do exactly this: Instead of throwing around accusations into any direction, we can target certain points and make our case specifically. The most outstanding point shall be directed first, the maxim of deregulation. Neoliberals seem to promote an ever-forwarding deregulation: The more, the merrier. The sky is the limit, there can never be too much deregulation, only too little, disabling the market from functioning properly. Such deregulation of course attracts especially those who would like to lower costs even at points at which it could only be wrong to lower them, such as at the point of salaries—minimum wages are the bottom line of how low the wages and salaries may be, but no company is accounted to get ever higher beyond this. Costs to hire lawyers looking for loopholes in the law to even undermine them are lower altogether when costs in the salaries will someday outnumber the lawyers' fees.

Does Neoliberalism invoke the Worst in People?

Certainly, deregulation causes pain to the public not only in terms of lower wages, but also in terms of inequality. Beforehand, we already elaborated on the fact that there are good arguments on how the wage gap between men and women is being created: Women are more likely to be employed in socially oriented jobs such as hairdressers, educators in nursery schools, caretakers, etc.;

women are more likely to apply for parental leave and of course are the only human beings capable of bearing children; women are more likely to stay at home to take care of the child, not only because there was no vacant place at any nursery school to bring the child to while the mother was at work. These are all reasons why women either averagely earned less or nothing at all, thus dragging down the overall statistics. One might now claim that women, in the end, didn't earn less but that the statistics drew a distortive picture of reality. And in the end, these reasons should not even be reasons at all, since children are the adults that are going to work someday too, thus have to be educated and brought up properly in order to excel at whatever they will be going to once they are grown up. Hence, to punish women for mainly going to take this road, to bring up their children instead of not going to have them in the first place because of all the hardship they then experienced, could have a major impact on the economy in retrospective. In conclusion, bringing up children should be a respected service in society, not a punishment to the mothers, or parents in general. Again, we have to emphasise that it's important for children to have a father figure as well as a mother figure, so that we have to create equal ground for parents to take time off to be with their children, spending time with them and bringing them up. Do there have to be incentives for fathers to take time off, a so-called paternal leave? Not necessarily, they just need the same opportunities of returning as women need. For both of them equally, there shouldn't be fears of losing one's job shortly after taking time off, even though this risk might be higher for women than for men, as their work is oftentimes viewed as more valuable than that of women¹²⁰

In regards to this footnote number 120, we have to wonder whether women could be enforced to seek jobs outside of the commonly referred fields and into the fields that are on the opposite side usually referred to be "men's" jobs?;

120 While I couldn't find a text specifically tailored to this question—"Is women's work regarded inferior than men's work?"—(We could also replace the word "work" with "results", it would even be more precise in its semantics), there is an article on the question why women are more disfavoured within the question of hiring a new employee than men are. An informative read here:

An important quote that seems to understate the fact that women are believed to perform inferiorly in comparison to men: Gerdeman, Dina (September 11, 2017). Why Employers Favor Men. Harvard Business School: <https://hbswk.hbs.edu/item/why-employers-favor-men>

"With statistical discrimination, you have certain beliefs about men versus women and what they can do, and given those beliefs, you choose the person who you think is the best person to hire. You are simply acting in a way that you think will maximize your profits," Coffman explains. "With taste-based discrimination, you know a certain person will be productive, but you're sacrificing that by not hiring that person. We did not find so much of that at all."

Of course there were no numbers mentioned in the article, although this also happened in a couple of articles I hereby shared beforehand, so that I shouldn't weigh into this point too much. We have to assume that those tests did take place under clinical conditions so that a nonbiased approach could be presumed, so that we do have evidence in the end that will show us that men were favoured before women for no other reason than simply being women, including all the prejudices that accompany them throughout their professional life. And still, those prejudices consequentially affect the entire society, while it primarily affects the women who are being victimised through such unreasonable bias.

secondly, could women be protected from discrimination by any other means than through regulation? The answer is that even regulation might not be able to withstand the threat of discrimination, as personnel managers as well as bosses would never openly exclaim that they turned down an application because it was extended by a women looking for the respective job. And if state regulators were not allowed to take place in the process of going through applications, it would never be revealed. While women do have the option to bring a rejection to court, the chances to win are low as the evidence is scarce. The same reason why so many rape cases will end without a conviction: The only evidence existent is the victim's body, but as soon as the victim takes a shower or a bath, the evidence will be flushed away and the offender is able to escape undetected. This is not about smearing rape victims, but in the end, they are themselves the *corpus delicti*: Sperm probes, for example, would reveal the identity of the offender who could then be prosecuted and arrested. Of course, on the other hand, it's hard to tell a victim that she (most of the rape victims are women, obviously¹²¹) should abstain from taking a shower until evidence has been secured for the investigation. In regards to investigations, nevertheless, women are little likely to experience support from the police although they were supposed to: As it can be read in a “Mother Jones” article on an evidently accused rapist who was released because of the curt limitation for rape cases in the victim's state¹²², it brings up the issue in between: Maybe a victim was quick enough in her decision to dial 911 and have herself identified as a victim, including all the necessary data to prosecute the offender, but the police officers would postpone the case due to difficulty or fatal disinterest, and finally, the postponement exceeds the state's limitation for offenders to be liable for their offence. Women, this way, seriously lose faith in the state and the justice system, and might prefer to commit lynch justice to see their offenders being held accountable for what they have done. Even for other reasons, or exactly the same reasons, they already think twice about reporting to the police that they have been raped and that a sexual offender walks freely among other people, without having been punished for this gruesome misdeed. The likelihood of a lapsing case is only one reason, perhaps even the most unlikely to not report. The point is being elaborated a bit more in a Slate article from March 2019, where it has been reported precisely that the amount of cases that led towards conviction sweep below one percent, that rape kits were des-

121 Rape, Abuse & Incest Network (Last time checked: January 24, 2020). Victims of Sexual Violence. Link: <https://www.rainn.org/statistics/victims-sexual-violence> – at the moment, it reads that one in six young girls and women experience either completed or attempted sexual violence, including rape. Among the victims in general, 84 percent of them are young girls when it comes to minors, and 90 percent of the adult victims are women. This is as of the last time I checked the source. The numbers are not likely to shift significantly.

122 Pauly, Madison (November 2019). When Your Rape Doesn't Count. DNA identified a serial predator. The law let him off the hook. Mother Jones:
<https://www.motherjones.com/crime-justice/2019/11/sexual-assault-rape-investigation-justice/>

troyed while the cases were not investigated yet, etc.¹²³ Altogether, there is good reason to see why women decline to move forward with their cases, even aware of the consequence of their decision: That more women might be likely to be raped by the then-serial offender who might never be caught because police officers either didn't know about him or would not investigate their cases. Could we speak of a rigged (in)justice system? Most likely, yes. At least, a women's almost exclusive offence, which rape certainly is in regards to the statistics, is being improperly treated in accordance to the severity it has on women¹²⁴.

123 Loofbourow, Lili (May 30, 2019). Why Society Goes Easy on Rapists. Slate: <https://slate.com/news-and-politics/2019/05/sexual-assault-rape-sympathy-no-prison.html> – the read is as appalling as it's long, but the length is necessary to expose the tragedy that is the US Justice System when it comes to treating rape victims decently and prosecuting the offenders accordingly. A quote from the article that should be read by everyone reading this text:

It's investigators pressuring victims to sign statements that they won't cooperate in the investigations of their own rapes. It's grand juries: Last year, the Washington Post's Elizabeth Bruenig published a feature about a years-old rape case from her high school. A police officer described to Bruenig a separate incident in which a "victim was sent the photographs of her own rape, which she turned over to police." The outcome? The grand jury did not indict. The main subject of the piece, Amber Wyatt, said that in high school she was raped by two boys and immediately reported it. And yet, "despite [one of the alleged perpetrators'] semen found in Wyatt's body and the injuries she sustained, neither of the boys were questioned by police."

That is right—what can be read is that the victims themselves have to sign a statement that they were not interested in seeing their case being investigated while they made the brave step forward reporting their case while being aware of the probable humiliation they were supposed to undergo in order to extend all the evidence they were able to provide to the prosecutors. As the article furthermore states, the reason why this happens doesn't necessarily need to be linked to misogyny but simply to budget cuts that artificially constrain the officers in putting as many efforts into such complicated cases as they wished to. On the other hand, the article shows that officers already destroy rape kits with evidence on cases just to make space in the evidence rooms. This does not sound like responsible behaviour—instead of investigating the cases, thus making space through executing one's office according to the rule of law, evidence is being destroyed so that cases can no longer be investigated. On the second level, there are the judges, relativizing the cases in such a way as that they sentence the offenders so lowly they oftentimes won't even end up in gaol but solely on probation. Whether it may be a gap in the rule of law or just sympathy for the offenders, perhaps even general (some might say national or international) leniency for sexual offenders, based on men's depraved libidos or misfortune with women, we cannot tell, but what sticks out horribly is the luck many of the "poor" offenders experience before court when they might be better off than having remained in a state of on-the-run, never knowing whether they might one day be caught by the police, arrested and brought before court, where they still had to deal with at least a couple of weeks on probation, a mere inconvenience, compared to what the victims have to deal with thenceforth, living with the shame and the abandonment by the state that was supposed to have their backs. Those victims will be caught in a situation comparable to the beginning of the "Godfather's" first part, where Johnny was let down by the court in the case for the men who battered him. He finally begged his godfather Don Corleone to retaliate him. For many women, a similar retaliation might be what could come closest to justice too, but unfortunately, few of them might have contacts to the Italian mafia. More disturbingly, in some cases, the mafia might be closer to a functioning justice system than the federal justice system. At least for rape victims.

124 Beside the irreparable psychic damages it leaves on the victims—traumas, social insecurity and the anxiety before humane proximity, severe depressions linked to suicidal thoughts, triggers all around them, etc., there could also be economical hardships it might cause, as it has been studied in academic papers. To read about this, follow the link I hereby submit: Kahn-Lang, Ariella (March 13,

The question extracted from this obviously is: What can be done against this injustice committed against women? Two things would come to mind immediately: Move all the police officers in charge through a riposte of discriminatory bias or general capability to neutrally approach cases of any kind and expel those who fail to apply to the general “benchmark”. The same method had to be applied with judges, and the entire procedure had to be undertaken in fixed intervals. At least for judges, the process could be undertaken in so-called “moot rooms” in which they were presented variously altered cases in which they had to felled decisions as they ubiquitously felled during their work. These decisions were then examined by professors of law previously decided to be capable of non-biased decisions as expected by impartial arbiters. A similar process could be imagined for policemen: They were given everyday situations in which they had to react quickly, fell decisions correctly under exhausting conditions, just as they experience them on a daily base. Those decisions would then be examined by professionals previously decided to react to those conditions without any hint of bias. Those who fail would be expelled.

Of course some people might detect a certain authoritarian way of thinking in my ideas, but we have to recall in which positions those men and women find themselves in, what power they carry in their mind, how they are capable of monitoring people’s lives without any checking power besides them, able to intervene in situations of serious doubt. To not examine their work in intervals but only once in the beginning, to employ them until the end of their lives or until they would resign from their post either for their own goodness’ sake or for extraordinary reasons, such as being filed a lawsuit against—even judges might commit crimes although they knew better beforehand (better than anyone else)—is a critical issue according to both of them, police officers as well as judges. While they bear a lot of power above their fellow human beings, they cannot remain unchecked unless in cases of own allegations of misdemeanour: These are situations to be avoided through regular examinations. I am aware of the concern of increased costs through such controls, but we have to recognise the importance of this spending as it to be invested into people’s safety. To save money in this category is a dangerous undertaking to be crucially contemplated if seriously considered. There are better points to consider saving money—bureaucracy, for example, or money could be regained in terms of tax evasion, in which investigation programmes might outnumber the costs; salaries for Representatives or public officials might too save some money without hurting anyone (seriously)—than people’s safety and security. Racial discrimination as well as the enforcement of right-winged extremism are familiar encounters experienced with the police, so that there are evidential accusations that would justify such

2008). Why Don’t Rape and Sexual Assault Victims Report? A Study of How the Psycho-Social Costs of Reporting Affect a Victim’s Decision to Report. Washington University in St. Louis [Munich Personal RePEc Archive]: https://mpra.ub.uni-muenchen.de/43249/1/MPRA_paper_43249.pdf (PDF, 122 KB)

measurements¹²⁵. In the end, the *ideological purge* would be a one-time action with high costs while the regular examinations on the independence of the forces' mind would be averagely expensive undertaking which would at least be related to an increase in quality and trust in the police forces' work. At the moment, police forces are simply treated like staffer in a private company: Disposable workers sitting behind their computers or beside an assembly line, exercising numb work at which little can be done wrong when having been trained in their job. Complexity is low, so that no outstanding abilities have to be adapted; maybe, the capability to think beyond and come up with new creative ideas to go beyond the regular work is required, but those are seldom encounters. Espe-

125 The issue is a twofold problem in such a way as that it exists in Europe as well as in the US. For importance's sake, we will therefore split this footnote in two parts, namely a (1) US-American part and a (2) European part, to not discriminate any side and solely accuse it of having a unique problem with right-winged extremists in its executive forces. Both sides are unable to wash their hands in innocence.

(1) In the US, the problem with right-winged policemen has become more rigid as fringe right beliefs entered the White House in shape of Donald Trump and his cabinet of men and women with doubtful down to outright conspiratorial and white supremacist beliefs and ideologies, among them the temporarily employed strategist and former "Breitbart" publisher Stephen Bannon. Within the three to four years of President Trump's presidency, several incidents—Charlottesville (NC), Pittsburgh (MI), El Paso (TX), etc.—raised the question of the perseverance of racist and white supremacist beliefs in the US after desegregation and Reconstruction. The police could thereby only function as a legally armed extension to the organised crime in these nefarious ramifications. Yet especially because of this, they have to be given a closer look, which several outlets already did, thankfully. Some of them which I studied myself shall hereby be emphasised for their value:

- Speri, Alice (January 31, 2017). The FBI Has Quietly Investigated White Supremacist Infiltration of Law Enforcement. The Intercept: <https://theintercept.com/2017/01/31/the-fbi-has-quietly-investigated-white-supremacist-infiltration-of-law-enforcement/>
- Carless, Will; Corey, Michael (June 27, 2019). These police officers were members of extremist groups on Facebook. Reveal News: <https://www.revealnews.org/article/these-police-officers-were-members-of-extremist-groups-on-facebook/>
- (*In a broader sense of law enforcement, namely in terms of border patrolling to apprehend illegal immigrants*) Thompson, A.C. (July 01, 2019). Inside the Secret Border Patrol Facebook Group Where Agents Joke About Migrant Deaths and Post Sexist Memes. ProPublica: <https://www.propublica.org/article/secret-border-patrol-facebook-group-agents-joke-about-migrant-deaths-post-sexist-memes> – while some might argue that memes and joking around with like-minded people of the same governmental branch about one's job's encounters would not imply a certain ideological leaning, one should simply scroll through the article and the images thereby embedded: Upon viewing those images and reading the information excavated from those secret Facebook groups, it can be told for sure that those people did not execute their sensitive work without any certain anti-migrant bias, an especially toxic bias when being confronted with potentially illegal migrants every new day. Those vulnerable individuals will be confronted with above-average violence and other mistreatment, even with an infringement of opportunities to legally enter the US and perhaps become naturalised. Those people would not be treated the way they deserved to. Thus, this article clearly belongs in here. For those who were wondering: Yes, the same justification for mentioning it also applies to the previous source on police officers who were part of white supremacist Facebook groups. When someone enjoys hatred against racial or ethnic minorities in his or her free time, there is little chance that this person is going to treat the same people with apparent decency. The other idea is more likely to happen.

cially because of this, we cannot compare the police to any regular job that could be treated as such. In fact, the police are a job that requires special treatment as a job that stands outside any other, might be given an own circle of security jobs, together with border patrols, private security companies, door stewards and so on and so forth. The point should be clear—their jobs are social in a different sense: Instead of taking care of people to console and attend them, they are treated in twofold ways: There are the ones to be protected (unless we talk about the protection of objects such as facilities) and those to be kept away from

Now, these were the articles in reference to right-winged extremism inside the US-American law enforcement, and while I expected them to be more abundant, they should do the job in regards to informing about the tendencies inside. As mentioned in the third source's addendum, such vicious tendencies would especially target the most vulnerable individuals they see themselves confronted with; they knew about it as it was their purposeful objective to be employed in a position in which they could legally mistreat individuals who subsequently had no chance to see themselves avenged for the improper treatment as they expect law enforcement to not abuse them in the first place, but didn't know otherwise who to contact to report such mistreatment. As I said in prior points, such powerful positions cannot be handed to anyone regardless of origin or ideological leaning without being checked frequently for fitness. What happens if this maxim is being ignored can be recognised in such encounters.

Moving on, we will now show examples of European countries in which the same problem exists in various degrees of severity. Preliminarily, I lamentably have to admit that for Italy and England [Great Britain], I could not find specific examples which might derive either from the inexistence of such problems or from a lack of reporting on these issues, thus showing a frightening state of the execution of press freedom; a free press that does not exercise its social duty properly slowly diminishes itself into oblivion, subsequently endangers the functioning of the liberal society. Naively, we will hereby assume that the English/British and the Italian police forces were so far prevented from being infiltrated by fringe right extremists. Hence, we will show fringe right infiltrations of the executive branch in (1) Germany, (2) Austria, (3) Spain, and finally (4) France. Those are, of course, just examples and not definitive displays of the whole European problem. In sake of curtness, I only mentioned those four countries with respectively one or two sources to understate my accusations. If you should be in possession of information from Italy and England/Great Britain (preferably in their respective mother tongue, unless you speak of Ireland, Wales or Scotland—in their cases, English would be preferred as I am neither a speaker of Gaeilge, nor Scots Gaelic, nor Cymraeg.

Germany will be our first candidate. Out here, in my country, we went far across racists and nationalists in our police forces and rather saw them infiltrating the military. Only lately could the threat from the inside be detected in spite of hideaways in plain sights (one of them adhered a poster of Rudolf Heß in his dorm room and kept Nazi uniforms in his wardrobe. Everyone could have seen it, some certainly did, but no-one reported it because they all hid in cahoots). A *purely white* German who voluntarily joined the military with his nationalist beliefs once wanted to apply for asylum in his homeland as a planned false-flag deception action. He succeeded, although he didn't speak but one word in Arabic, and in spite of his white-as-eiderdown skin. Stories emerged that could not be believed to be true.

Long story short, here are the sources worth of mentioning:

- Schimmeck, Tom (20. Dezember 2019). Zu viele Einzelfälle. Deutschlandfunk: https://www.deutschlandfunk.de/rechtsextremismus-bei-der-polizei-zu-viele-einzelfaelle.724.de.html?dram:article_id=466389
- (In reference to the first article) Diehl, Jörg; Ziegler, Jean-Pierre (20. Oktober 2019). Die Polizei und der Rechts-Streit. Der SPIEGEL: <https://www.spiegel.de/panorama/justiz/rechtsextremismus-in-deutschland-wie-rechts-ist-die-polizei-a-1290326.html>

it/them. Decisions have to be felled intuitively and in bits of seconds before they intervene and perhaps intercept malicious attempts. Mistakes are inevitable, of course, but their impact has to be kept as little as possible, apparently. Therefore, only the most apt can be employed for such jobs, or otherwise, public tranquillity and peace are at stakes. Furthermore, even the more responsible employees—policemen (and –women), door stewards and stewardesses, security clerks, etc.)—should be able to wholeheartedly admit that their job requires frequent examinations to verify individual verifications and probable disqualifications. To consult a currently debated topic, we could compare such necessities to regular examinations for elders behind the steering wheels of cars: Due to their age

- Gebauer, Marco; Schmid, Fidelius; Wiedmann-Schmidt, Wolf (19. November 2019). Franco A. wird nun doch angeklagt. Der SPIEGEL: <https://www.spiegel.de/politik/deutschland/franco-a-rechtsextremer-bundeswehroffizier-wird-nun-doch-angeklagt-a-1297249.html>
- (*In reference to the third article*) Kaul, Martin; Schmidt, Christina; Schulz, Daniel (16. November 2018). Hannibals Schattenarmee. taz: <https://taz.de/Rechtes-Netzwerk-in-der-Bundeswehr/!5548926/>

I contradicted myself by now as I shared more than two or three articles, but Germany was a special case as the successful infiltration of executive branches through right-winged extremists ranged beyond the police forces into the military, which so far was unprecedented. Even in the US, where right-winged terrorism is nothing new, the far right didn't manage to operate obscurely inside the military, although a shooting at a Pensacola (FL) military base was described as “domestic terrorism”. Whether the shooter bore ideological beliefs that motivated the shooting was unknown or at least not reported. When soldiers hoarded assault-style rifles or any other material to undertake a war, they did so privately, without an underlying organisation that existed inside the military. Therefore, the reports from Germany were unique in their display.

On for the next country, Austria. There, we so far saw less, and from a different fringe right organisation, namely the “Identitäre Bewegung”, or “Bloc Identitaire”, as the original movement from France calls itself. Their ideology is described as “ethnopluralism”, altogether, they are being described as right-winged extremists. Two articles could be found on their attempts to infiltrate the Austrian police forces:

- Reisinger, Werner; Marchart, Jan Michael (03. September 2019). Das identitäre Problem der Polizei. Wiener Zeitung: <https://www.wienerzeitung.at/nachrichten/politik/oesterreich/2025694-Das-identitaere-Problem-der-Polizei.html>
- (*In reference to the first article*) APA-OTS (21. Januar 2020). Kundgebungsverbot: Polizei schützt Rechtsextreme auf der Uni Wien. Link: https://www.ots.at/presseaussendung/OTS_20200121_OTS0014/kundgebungsverbot-polizei-schuetzt-rechtsextreme-auf-der-uni-wien

Onwards for Spain now, in which the police recently entered international headlines for its mistreatment of Catalan separatists and mere voters who attempted to attend a referendum declared illegal by the central government in Madrid. The so-called “Guardia Civil” smashed ballot boxes and attacked unarmed citizens who didn't pose any threats to their physical safety. Otherwise, neither the national police forces, nor the Catalanian “Mossos d'Esquadra” (which might be translated by some as “guardians on horseback”, but this just as a side note) appeared to be infiltrated by right-winged extremists or even terrorists. So far, as it seems, there only seems to exist one article about it, but I will also share one article on the Guardia Civil and the day of the referendum, where the police forces didn't depict themselves as the guardians of La Constitución Española.

- Caraballo, Javier (Septiembre 24, 2019). La Guardia Civil y Vox. El Confidencial: https://blogs.elconfidencial.com/espana/matacan/2019-09-24/guardia-civil-vox-987_2249839/

and the related deprivation of perceptive organs such as eyes and ears, they are accused of marginally growing incapable of driving safely despite their long experience of driving. Assumed to be introduced as a law, elders starting from a certain age, such as 65, had to be examined for their reaction time as well as eyesight and so on if they wanted to keep their driving licence. Not complying but still continuing to drive would lead towards sanctions such as paying fees or time behind bars. To carry a gun legally and also being legally allowed to sanction civilians for not complying with the law or orders from law enforcement is

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- (In reference to my introductory note) Peral, María (Junio 18, 2019). Jueces catalanes desarmen la 'violencia policial' del 1-O: "La Guardia Civil usó la fuerza mínima". El Español: https://www.elespanol.com/espana/tribunales/20190618/jueces-catalanes-desarman-violencia-policial-guardia-civil/406960383_0.html – while the article states that the judges ruled in favour of the police and that the mayor of the Mossos d'Esquadra still has to speak out in court about the use of violence on behalf of the police, it should not be forgotten how much violence the police forces had to experience throughout the day of vote-casting. In the end, the feeling of repression was mutual, and mutually recognised.

Olmo, José María (Noviembre 06, 2018). Los 634 actos de violencia que no ve la Abogacía: tres informes acreditan la rebellion. El Confidencial: https://www.elconfidencial.com/espana/2018-11-06/634-actos-violencia-abogacia-del-estado-rebelion-guardia-civil-policia-mossos_1640981/

Last but not least, we arrive at France, a country that throughout the past few years experienced major strikes by the people for various reasons, all linked to their president usually described as a Neo-liberal due to his social reforms on retirement and employee protection. First, there were the *Gilets Jaunes* or Yellow Vests, which soon were infiltrated by right-winged populists as well as anti-Semites. Then, there were protesters without a USP. Both of them brought millions of people on the streets nationwide, both of them were linked to a massive usage of violence and destruction against public property, private property and small shops. Typically French, one could say, but it also is none of our business in this footnote, we want to propose but one simple question: Did the police forces in charge during these protests display any leaning towards the extreme right, even though the *Gilets Jaunes* were already alleged to have been undermined by them (or maybe this was only just for their counterparts abroad, as here in Germany, where those allegations were raised because many of those sporting the significant yellow vests rushed against immigration and “Islamisation”, visibly different talking points than those expressed in France)? One will have to make up one's mind on one's own in regards to the single source I could find. In the end, it might be most likely that there are no such tendencies as they exist in their neighbouring country in the East. At least, to the French police's defence, the article that claims the police was almost entirely infiltrated by the fringe right seems to lack the required credibility to defend such raucous allegations. In the end, it might be far less, down to almost no infiltration at all. It might all be a false rumour or a satirical peace that was equivocally equipped as an investigative research presumed to have exposed such infiltrations inside the police.

- Leboucq, Fabien (Juin 04, 2019). Gilets jaunes : 80% des policiers accusés de violence sont-ils d'extrême droite ? Libération: https://www.liberation.fr/checknews/2019/06/04/gilets-jaunes-80-des-policiers-accuses-de-violence-sont-ils-d-extreme-droite_1731373

Now, we went through a couple of countries and perhaps saw that those who were supposed to defend their country's citizens could become their greatest threat. What is to make out of this? One thing for sure: That the hierarchical structure, their militarised profession, their strong sense of authority and their legal possession and utilisation of force, even with rifles and pistols, attracts right-wingers as far as to the fringe right corners, where they see helpless departments incapable of detecting their eminently fiendish ideologies. Thus, in the end, the right to self-defence might be important not (only) to defend against robbers, thieves and burglars (beside rapists and murderers), but also against those who

a comparable hope but interacting spontaneously, not after a sequence of paperwork in shape of injunctions by the judiciary department that had to be responded to immediately. If somebody refused to comply with orders by policemen, they were legally permitted to use force against those civilians. This is an almost immeasurable power they bear over them. To imagine that those same people bearing it could behave this way without any checks is incredulous to some, but still the common rule. It has to change, obviously. And also immediately.

Now, how does this relate to the subchapter questioning Neoliberalism's influence to invoke the worst in people? There's an easy response to it: Neoliberalism means deregulation and the redistribution of power to the people. Some people might interject and state that the police wouldn't apply as bare civilians but as officials working at the government's behest; that they obeyed the law they enforced for politicians who also bore the power to revise those laws (after gaining the necessary requirements to do so). They might say that they were the worst example of deregulation and redistribution of power downwards. Frankly, it was a poor example, but we should keep it in the back of our head nevertheless. A better example, nonetheless, would be an average company in which at least half, if not even three quarter, of all employees were eager to climb the career ladder, come hell or high water. Would those same employees be ready to do whatever it took to be promoted by their boss? Perhaps, it's even quite likely if those people bore those ambitions to obtain a pay raise or a generally higher salary. But what if one stood in the way? Would the person also be ready to do whatever it took to usher the inadvertently obstructive person—we assume that this particular person didn't mean to stand in the way and also didn't mean to conquer the same higher position because he or she was convenient with the own workplace and bore no ambitions whatsoever to be promoted or degraded—away so that the way was free, rather than persuade the person of moving away voluntarily? The question would be more crucial if the same person was equally ambitious about getting that one same promotion for which only one place is vacant. Then, a fierce race would take off, and the reason why I gave this subchapter the headline-question whether Neoliberalism invoked the worst in fellow human beings.

Can everyone imagine what would happen between those two colleagues who might even have been kind to one another, at best befriended shortly after the last one's employment? Their friendship or mutual kindness would fade away, and competition left its marks between them. Of course this is a more-or-less intentionally dystopian imagination, but what makes it especially sombre is the likelihood of such encounters. Competition, as I have emphasised multiple times, is treated as one of the most essential pillars of steady progress. Curiosity shall thereby be the urging attitude, and the joy in achieving victories the inten-

were employed to actually defend them. It's a mad world we live in, that's for sure. The sources don't lie in these regards.

tion to use curiosity as the means of achieving said victory. This is the one side of the medal—the other consists of the loss of the other side, and the path the winning side took to win. Per definition, only the spirit of curiosity and public welfare (besides one's personal advantages and beneficiaries), but as we know, in such situations, sticking to the definition and viewing it as the most respected code is naïve. Whenever human beings can, they would choose violating the law code rather than obeying it and thereby ending up more disadvantageously. Why is that universally true (the few exceptions of Good Samaritans who would give their advantages in to maintain the sanctity of the rule of law)? Because everyone is sure that one's opponent would do the same when he or she had the chance to do so. But why do we also know about this statement to be true? Because competition is a strong with the people, and so is the joy of victory, as is the dismal of loss. From the cradle upwards, we learn about the virtue of fighting for one's victory, to never be satisfied with something less than a clear victory. We know the cliché about the father smothering his son after having lost the marathon against his classmates, while everyone else is either celebrating or being consoled by their parents, being told that it wasn't as bad; about the father doing the very same if the son once received a bad mark in a math exam, although the son certainly shows virtuosity in subjects like English and French. This way, the son is going to wander upon one of the two probable paths: He will either become a workaholic usually working towards perfection which he will not always achieve, which is the reason why such *underperformance* are going to drive him crazy; or he is going to become a downer, never capable of feeling joy for anything because he was broken down by his father, usually being told about his imperfection, that he was a *loser* for not achieving anything outstanding. Either one is related to using brute force against a developing child likely to sometimes not performing up to one's expectations, especially adults'. It's commonly understood, among promoters of competition that one has to learn from one's mistakes and losses. Failed entrepreneurs usually explain this—to go bankrupt is no sign of utter failure but a lesson to be learnt for when one plans to try it again. A different lesson they might only teach secretly would be that most of the time, the rules of the market are being violated for one's own personal advantage. *This world is evil, oh Lord!*, some might say, and so, one has to comply with the rogue conditions under which things sometimes take place, or they attempt to combat this agnomical society, yet mostly were about to fail at it, thus suffered involuntary martyrdom, becoming a sacrifice to display the incapability of today's society's inflexibility in adapting to the people's needs and desires.

A different example of how betrayal might be preferable to some people than standing with one another and maybe cooperate rather than trample someone would be a conspiracy inside a group to "throw someone under the bus" in order to save the majority of people. In philosophy, in a differently shaped situation, those are questions from which certain schools of thought would be differenti-

ated: “Should the person on the bridge push the chubby guy in front of him down the bridge to stop the incoming train in order to save the five people lying bound on the railway?” But in our example, we have to imagine a group of about six schoolboys, all of them guilty of having knocked a younger boy into the middle of next week, but the “investigators” (perhaps the parents interrogating their children, police unlikely to dive deeper into this unfortunate encounter of youngsters underestimating the consequences of their deeds¹²⁶ don’t know, they were still struggling to hear a unanimous statement from them, telling the truth. So far, they only uttered a unanimous denial of having committed the battery which they certainly committed, together. As they see the investigation nearing the end, seeing them all in *detention* already, five of them decide to conspire against the foolish one among them, to claim that it was solely him, that he beat him up, and that he had to be detained. Their plan works, the adults believe them, and the one among them was going to be detained. While he normally was their friend, they unanimously decided that it was better for the whole of them to see their friend detained as the only one rather than the six of them all being detained with two weeks of house arrest without their phones.

Does it matter whether we speak of children betraying their friend¹²⁷ to avoid detention or about adults who would accuse their colleague in the department of having stolen money from the cash register to amortise private expenses? Cer-

126 No, I don’t mean to relativize what those boys have done, but in my examples, those same boys are about nine to twelve years of age, so that they are still growing up and learning about the consequences of their mistakes, but they are not fully liable, so that the intervention of police officers would appear more like a waste of money. In the end, children would rather speak out than turning into more distress. We have to watch this through the eyes of a pedagogic who most likely usually works together with children: They too might say that to detain those children by the rule of adults would end up more counter-productively as this might set off a vicious cycle that would distort their natural development. The point is that those children, most likely boys, would not batter a boy with the underlying intention of breaking the victim’s bones or jaw, or even murder him. They would only go ahead and “teach him a lesson”, unaware of how far their intention might go. Adults, or even adolescents, would be more aware of how far they could go, and what might happen in the aftermath. Then again, the incapability of handling their emotions capacities, although this would hardly make up as a justification for hurting someone so hard that he finally ended up in a hospital for the rest of the week and even beyond, depending on the state of injuries. That’s why adolescents, unlike children, are responsible for their actions, although can only be sentenced less than fully grown up adults. Still, responsibility prevails. Children cannot be held as accountable as their older counterparts because their sense of morale and their capability of balancing their actions prior to committing them are not fully developed at this point, unlike with adults for which this is the case .

127 (Putting it in front rather than waiting with it until a perfect point might at some point arrive) Betrayal happens much more often than some people might believe, or want to believe. Expectedly, it has been examined in social sciences as well as in biology. Yet, in science, the focuses are most often different from the “betrayal” I was talking about, perhaps because there is nothing to examine anymore, as most of the secrets that lie hidden in the intentions and reasons for betrayal have exposed themselves without any further ado. Yet again, we should not deny that there are interesting discoveries in the examination of betrayal in various spectres.

tainly not. When unsportsmanlike things like this happen—desisting from personal responsibility and instead shifting it towards someone else, at worst a completely innocent person with no relations to the situation that grew this conflict—, we don’t speak of a natural attitude we are born with but with a behaviour that was implemented into society through arbitrary usage that finally led towards a societal habit generally adapted. What I mean by this is simply that a majority among the people in Western societies tend to behave as I described it rather than standing their own ground for the mistakes they committed. We can understate this claim by recalling our experiences with children and their earnestness in never lying unless they have learnt about the concept of not telling the truth from adults they idolise or simply look up to. If they broke a window, they would not naturally accuse a peer of theirs of having broken it but would have confessed their mistake (it’s not to believe that they would intentionally break a window without a reason). Quickly they learn that one doesn’t necessarily need to tell the truth if there is a safe way out, or a way out that can be surmounted by sticking to a story different from the true one; when it only requires stubbornness and conviction to one’s own story, at least ostensibly. As rigid as this sounds, it’s likely that children in their curiosity and their capability of acquiescing new intelligence quickly, they comprehend concepts such as lying in no time, once they begin to start talking¹²⁸.

To make further progress in this text and not only stick to questions surrounding the nature of human beings and what they are naturally likely to do and what was only constructed within the growing complexity of human societies, how does a debate on this very topic relate to the question of the worst in human beings, enforced through the society they live in? We could imagine a realistic situation of the “prisoner’s dilemma”—the imaginary situation in which two alleged criminals were arrested and separately interrogated; during the interrogations, neither one of them is allowed to speak to the other one so that no tampering or a prepared scheme to explain can happen. There are three probable outcomes:

128 For those who demand more clarity on the subject rather than rumbling from someone who could barely handle folk psychology, there are texts written by people who do know more.

Vitelli, Romeo, Ph. D. (November 11, 2013). When Does Lying Begin? Psychology Today: <https://www.psychologytoday.com/us/blog/media-spotlight/201311/when-does-lying-begin>

In the article, three levels of lying are differentiated to measure the likelihood of persuading someone of something. The most persuasive state of lying will be adapted by children of approximately seven or eight years old, while the first one is learnt by toddlers as young as 48 months old (approximately four years old).

As the article also partially states, lying is linked to cognitive capabilities the child within its development improves; thus, we can tell that the earlier it begins to lie, the better it develops cognitively, although of course lying must not be promoted. It should be marked as a milestone in the child’s development and immediately be told about the downsides of lying to one’s peers in terms of trust and cohesion.

- Both of them deny having committed the crime and therefore would receive a lower sentence as there is no confession by any side;
- Only one of them confesses while the other still denies everything. This means that the one who confesses becomes a crown witness while the other one will be in court if not sentenced yet;
- Both of them would receive a moderate sentence for having confessed mutually.

Yet, is this situation realistic? Firstly, it's unlikely they didn't decide on a common lie to tell the police in case they were caught. Secondly, they sure vowed to not betray one another as this would instantaneously make the rounds in the criminal circles. Now I do know that this situation was not made to train future interrogators or police officers who had to hear from their arrestees which they just caught in the act, hearing whether they had anything to say on their motifs. This puzzle was made for calculating the probability of outcomes, but we shall adapt it specifically for different purposes, namely to display how Neo-liberalism turns fraternity and unity into betrayal. Therefore, we have to alter the background of the dilemma a little bit, to have it a bit more *realistic*. In our situation, there will be two prisoners, this point is not going to be changed. What will be changed nonetheless is that the policemen will betray the arrestees in an "Inquisition"-like style (I refer to the Spanish Inquisition, apparently): The two witnesses will be told that they already found pressing evidence that showed that it could only be one of them who committed the crime, so that the one who told the truth on who it was would run free while the other would be sentenced to an apparent punishment. Hence, if one was ready to betray his comrade, he would run free. Would he do it?

This is a question of manifold layers, therefore not easy to ask: As I said before, criminals normally vow to not betray one another but instead all deny ever having met before (as Trump denied ever having met Lev Parnas before while the two of them can be seen on a couple of photos together and even be heard on record tapes talking to one another); the crime would be denied unto the end, hoping that the investigations would lead nowhere. The latter of course causes a risk as they might as well end up in results damning all of the involved arrestees and probable witnesses. Therefore, a confession accusing one of them to be promoted as a crown witness and eventually being redeemed with a lower sentence sounds appealing, in spite of the betrayal and the lack of camaraderie, let alone the retaliation on the former brothers in crime's behest (even from inside the gaol, revenge might be taken through henchmen outside). *Quarrelsome occurrences* might shorten one's life in freedom, being an example to everyone ever planning to betray a brother or sister in crime when being interrogated. The *omertà* was not invented for no reason. In crime, trust is hard to be gained but essential to be taken care of, once achieved. Yet, how likely would it be to see someone betraying another for one's personal gains? This of course cannot be

answered singularly but depends on the respective person caught in a situation in which betrayal for egoistic reasons was an option to be considered. There are people who would rather live a life in gaol than to backstab a brother or sister of theirs, while there are pricks who would not blink once before admitting that it was their colleague who did all the work while oneself didn't do anything significant. The investigators might come to similar conclusions and take the prick by the word (whether the *victim* would take revenge sooner or later depends on him or her, expectedly). People are manifold in their attitudes and spines as are the various situations in which we might see ourselves, voluntarily or not.

“Wouldn't people be the same in a more positive world, though? How does this relate to Capitalism?” some might ask. Right they are, but only because they assumed that this example was written in regards to people rather than the system. Twisting the whole situation around, we have to imagine Capitalism playing the role of the interrogating trickster creating before his interviewee a false condition upon which only requirement was necessary: To betray the person next to him (or her) to be granted freedom. Assuming that the interviewee sealed this evil deal, both of them would be fooled: Both of them would be arrested, but at least one of them would've been blindsided by the judiciary system. And since no record existed of this rogue interview, he (or she) couldn't accuse the police officer of his shameful interrogation methods before court. Who would listen to a convicted criminal, after all?

Still I am indebted to explaining why I compare those inequitable interrogation methods to our Neoliberal system. And of course, I am comparably biased in my attempt to draw this vague line, but bear with me, as there can be no-one without a bias anyway, so that it finally depends on the facts that will be mentioned to make the case for the Neoliberal system we hereby assume to indeed have replaced the Capitalist system at least synonymously, as not entirely already (states of regulation or deregulation can hardly be measured except for the regulations intact and the entirety of regulation simultaneously possible in charge together, regardless of whether the complete image will work properly or not). Multiple times before I mentioned that Neoliberalism intends to widen competition to enforce inventions and progress alike. It assumes that every human being in the specific competitive society will prosper and be able to pursue one's dreams on the competitive market. Never has it frankly been questioned whether some people might derange under the constant pressure of competition and the urges to exercise tasks to one's best abilities. Underperformance could be punished, or so one usually assumes. The primary objective, the market expects, is to earn money: The more, the merrier; the less, the more one is threatened to be scrutinised. *Scrutiny*, I confess, is a hollow word in this context, it doesn't tell anything about what is meant by this. On the other hand, it should be clearly understood: People who may not have the power to always perform impeccably due to various reasons—exhaustion, illness, fatigue (in reference to depressions or a temporary *malaise*), or whatever might move people to under-

perform in spite of their personal interest to act more meritorious—could through the riposte. Why is that so? Because the market functions in a linear sense: There's no fixed place to take a rest outside of the weekend and the vacations, or the breaks during the working day. Of course one enjoyed the legal freedom to take days off due to illness or to compensate extra hours, but both of these extraordinary breaks are limited and expect the fulfilment of certain prerequisites. Moreover, due to the limited amount of days one could take off due to illnesses of any kind, people would usually try to go to work as often as they can despite their illness taking its toll on their physical and mental abilities¹²⁹. As one can read in this footnote (the necessary details are located on the second page of it), there are no regulations concerning sick leave in the US, which opens the path for both individual arrangements to tailor sick leave conditions for oneself individually (if the company is small enough to stem such individualist attempts; otherwise, one will have to negotiate via the responsible union), or the conditions will be lowered qualitatively as the bottom line starts low enough and competition only moves slowly upwards, so that it will soon decelerate at an inconvenient level. While people are still forced to work nevertheless and regardless of the conditions, there can be no greater movement upwards on demand's behest, so that a gridlock is inevitable.

129 The topic, altogether, is not as easy as that, although as it seems, there doesn't seem to exist a legal minimum amount of days employees have to be allowed to take days off for whatever matter without facing restraints from their employer, such as cuts in their wage/salary or threats of being fired. There also is no legal boundary about what to do with days off that weren't taken within the passing year. Legal provisions, yet, would help employers a lot in such a way as that it would immediately answer legal questions in terms of paid "sick leave"; it would avoid fretful conversations with employees and probable trouble with worker unions, assuming they do exist in the respective sector.

For those who would like to read about the legally weak situation on the "sick leave" question in the US, one can follow this link here: Foothold America (last time checked: 30th January 2020). How does sick leave work in the US? Link: <https://www.footholdamerica.com/faqs/employing-a-us-worker/how-does-sick-leave-work/> — as one can read in the article, about three quarter of all US employees consented with their employer about paid sick leave, which is a moderate rate which should gladly lift as there were still about a quarter of employees who might at best get unpaid days of sick leave (the 74 percent refer to those who arranged a fixed amount of paid sick leaves).

In Germany, the question is a little bit different as we do have a legal foundation monitoring the question of how many days one clerk or worker is allowed to take paid sick leave. The question for how long an employer has to pay for one employee's sick leave is the centre of the law concerning this subject. One can read on the internet (the legal code is of course available online), in the so-called "Entgeltfortzahlungsgesetz im Krankheitsfall" ("Continued remuneration law in case of illness") (EntFG §3) that an employer has got the right to take a paid leave of up to six weeks. Two requirements have to be given to not lose this particular right:

1. Within six months, one must not fall ill from the same illness again;
2. Between the first time and the second time one fell ill, there has to be a period of proper health and no times of dropping out due to illness of 12 months.

To also ascertain the legality for particularly female issues, legal abortions and sterilisations are also "illnesses" that have to be paid despite leave; they are treated as paid sick leave. The original legal text as added to the legal code can be read here: Gesetze im Internet (a website provided by the "Bundesministerium der Justiz und Verbraucherschutz" ("Federal Department of Justice and Consumer Protection")): https://www.gesetze-im-internet.de/entfgg/_3.html

Speaking of offers and demands, it should not be mentioned too often that there was something like an adjustment to the workers’ and clerks’ preferences because there is no real option to employment of any kind, even though many promoters of Capitalist and Libertarian ideas claim it. Upon asking them what this alternative to employment was, they merely penetrate employment as such and state that one could always get a different work place as we so far have never reached a zero-percent unemployment rate that said that there was a different way of an absence of alternatives: Instead of saying there was no other alternative to employment than unemployment, the conclusion now read that there was no alternative than moving abroad to look for a job outside of one’s homeland. At home, one could only find unemployment as job creation stagnated at zero.

The fact that there is no *real* choice on the market in terms of employment, we have to emphasise but one thing: As long as there is no realistic choice to employment, there can be no speech of a *choice*. This is not to say that there was no choice at all—alas, there is one!—, but the only choices available to everyday mortals, except for the authors and writers who can make a steady living from their writing (the likes of George R. R. Martin, Stephen King, Joanne K. Rowling, etc.), is between various jobs currently advertised on the recruitment market. Whether one actually wants to work, has got a firm enjoyment in working for a living, or at least has got the physical and mental boundaries to withstand inside a distressful job, is not up to question and likely will never be. Of course there is the chance to receive a clinical certificate that argues one’s disability to work in a regular job, but such certificates still don’t assure a regular income through a veritable disability annuity or anything comparable¹³⁰.

130 Of course there is no annuity for people who never worked and didn’t plan to change anything about this. If one wanted to apply for a disability annuity, they had to fulfil the according requirements, or otherwise, one had to look how to move on (GoFundMe campaigns have to become a sad reality in affording medical care).

Nevertheless, we could at least look how well people live off with the current disability annuity, although we will immediately recognise that the sum which one will be paid relates to one’s last salary earned. The Office of Personnel Management (OPM), which also indicates that its annuities are only paid to those who have worked in the federal government or at least in a state government, writes that one had to have served at least 18 months in federal civilian service—for someone who plans to be paid annuities, this makes sense—and also have been a “subject to the retirement system”, which means that the shares on the retirement had to be paid directly into a fond from which pensions to federal clerks will be paid.

On calculating one’s annuity, there are three options from which one has to choose what applies to one. The following are:

1. Assuming one was 62 years old or even reached the age at which one could voluntarily retire, one’s annuity would be calculated by one percent of three consecutive years’ highest salary (not necessarily the first or last three years of one’s employment, but just the three years that extracted the averagely highest payment), multiplied by one’s working years and months. (Regardless of the years one worked altogether)
2. Assuming one was 62 years old and had also worked at least 20 years altogether, the calculation would be the same as under point one but with one point one percent instead of just one percent straight.

Neoliberalism and the “Coercion into Work”

It is recommended to read the second part of footnote n° 130, the one starting at page 120, introduced by an indented first line. In this part I already elaborate onto which I would like to dedicated an own subchapter, namely the (alleged) coercion into work on behalf of Capitalism. I write that in these days, not everyone was direly needed on the market to fill in the gaps. As I wrote, automatization continues replacing human beings—first, in the repetitive jobs in which cognitive advancement is not needed as the jobs are easy to fulfil and of little

3. There is also a third calculation in case someone was 62 years old at best but not eligible for voluntary retirement, there is a different way of calculating one’s annuity:
 - a. For the first twelve months of one’s work, 60 percent of one’s highest-paying salary from three consecutive years of work minus one’s complete shares paid to social security services.
 - b. For the rest of one’s involuntarily early retirement, 40 percent from one’s highest payment in three consecutive years of one’s employment minus 60 percent of one’s shares into social security services apply for the annuity paid out to one unless the one single percent of one’s highest-paying three consecutive years in work were paying out more.

For those who would like to read it all themselves, including the unmentioned details that are linked on the side line but were not of interest in this overwhelming footnote, they can follow the link hereby submitted: Office Personnel Management (“Information as current as March 1996”). Information About Disability Retirement (FERS). Link: <https://www.opm.gov/forms/pdfimage/sf3112-2.pdf> (PDF)

Of course we will also throw a glance at the German system for disability annuities as I am still German, not an American, and also because the footnote doesn’t measure a full page yet. But seriously, there should always be a comparison of those two economical giants before I will further elaborate on my argument on why I chose the disability annuity before any other option we could compare to what could possibly exist if there was no coercion into working.

In Germany, a disability annuity is only possible for those who are severely disabled. Otherwise, there are two options to remain productive and earn a monthly wage: Look for companies that provide opportunities for disabled people, or look for companies that exclusively hire disabled people, such as workshops. As one can read in the general information of the “Deutsche Rentenversicherung” (“German annuity assurance”), one even has to have been assured at the respective assurance for at least 35 years, which would indirectly presume that one also had to have worked throughout these three-and-a-half decades, which at least I would claim to be partially impossible, meaning that some of those who are legally declared severely disabled—those with a grading of up to 95 percent, but also everyone starting from 65 upwards could experience a hard time finding an employer fulfilling the requirements to provide a barrier-free workplace. Those are normally scarce, although exceptions are imaginable. Nevertheless, no civil-rights group for the disabled have condemned this requirement, meaning that the idea is not discriminating against anyone. Finally, it depends on the single case, how it has to be rated in regards to the specific circumstances.

Anything else that was of interest to be mentioned? Only that additionally to the annuity, retirees with severe disabilities are allowed to earn 6,300 EUR without any losses. As for the rest, an FAQ can be read under the following link: Deutsche Rentenversicherung (last time checked: 30th January 2020). Altersrente für schwerbehinderte Menschen. Link https://www.deutsche-rentenversicherung.de/DRV/DE/Rente/Allgemeine-Informationen/Rentenarten-und-Leistungen/Altersrente-fuer-schwerbehinderte-Menschen/Altersrente_fuer_schwerbehinderte_Menschen.html

In order to not get any further into the topic, thus move too far astray from the actual point, just two more notes on the previous topics, secondly moving on to my argument which I wanted to make: As for the US, I had to mention that their federal retirement annuity system only applies for federal workers, therefore excluding workers and clerks for privately led companies. Why is that so? Because

variety, not bearing any challenges in which the human mind was required in order to solve the problems; secondly, though, more advanced jobs are going to be replaced by higher technology creating robots that are partially able to comprehend more difficult problems and solving them quicker than human beings. Furthermore, they can be simply cheaper as they demand no salaries or wages, let alone raises in either one. They only need to be maintained or replaced once their conditions have gone beyond disrepair. Unless there are states submerging common employee-friendly standards to create a safe and productive environment, machines might easily take over their jobs. In the given society, this is go-

there is no other system that would cover the nation's workers outside of the governmental offices. They all have to go the same road as always, via their employers into private insurance companies.

The second note is regarded to the fact that the two of them both assume that one has to have worked beforehand; in neither case did I show an option for those who either didn't work—such an option, apparently, doesn't exist—or who worked but decided to retire (or had to retire, due to an accident that led towards a disability to ever work again) earlier than expected or presumed. The reason therefore is that such an option would on the one hand become a mere question of money rather than systematic requirements and would also become too specific as such extraordinary situations are of a specific nature and too might be too individually situated as that we could draw any general results from it that could contribute significantly to our issue. In the end, the whole description of the issue of retirement for the disabled was a mere waste of time. Superficially, at least.

To spend some time reading into how this unusual case can also insert ideas on how the existing world could treat people who either don't feel like going to work voluntarily to earn money in order to build up an independent life or who can't but also don't want to live off the meagre welfare that would be provided by the state. In the end, those who cannot go to work could at worst be let down by the state because the money they receive would hardly make up for a *good* life (italics are an emphasis in this context). While a disability to work does not justify not being able the life one imagined for oneself, it should also not be a crime to decline to work. In our society, which is constantly developing towards automatization, we don't all need to work, such a way of thinking is outdated as it merely derives from the times of war and scarcity in resources. As I am going to elaborate it in the actual text, I am not going to dive further into it but only say that the monetary system stands in our way of thinking fundamentally different, beyond the obsolete system that Capitalism is usually related to, although pointlessly and under false assumptions.

To wrap this footnote up, how does this now relate to the annuity system? It is partially related to the idea of a universal basic income (UBI), which pays out fixed sums to adults and adolescents respectively, so that they can create savings without having to go to work. It was usually accused of curbing people's incentives to go working because they didn't have to do so in order to earn money. First and foremost, this argument presumes that people only went to work because they *had* to, there was no underlying enthusiasm or inner urge that moved people into working. On the one hand, the argument was exposing on behalf of Capitalists allegedly arguing in favour of human nature that was served by Capitalism, and on the other hand, it also showed us that we actually didn't need all the people to work any more, as the argument doesn't say that people worked together with companies in a mutually beneficial relationship of workforce in return for money. It shows that in regards to developing automatization and an increasing population, there is no longer a need to employ everyone regardless of interest on anybody's behalf. Instead, it would be more efficient to help those who were interested in going to work for someone to find someone interested in employing them—remove obstacles of any kind and increase range of attention, for example—and leave those who didn't want to but saw their persuasion of happiness somewhere else.

Doesn't this promote antisocial laziness? Not in the least. Human beings are still inherently busy beings who wouldn't (generally) survive doing nothing; they either grew bored or their physical shape would grow out of bounds. Their bodily feeling would perhaps become inconvenient, their psyche would become moodier and more dismal. All in all, they wouldn't be content with themselves when doing nothing. The problem is that people enjoy various activities, while not everyone equally enjoys

ing to create a lot of fear as people are still dependent on a full-time (or part-time if it manages to make ends meet) job; without it, one has to be considered “down and out”, incapable of living a good life as the financial means are inexistent. Of course there are also artists and musicians beside book authors and screenwriters, freelancing throughout their life, brachiating from order to order, sometimes standing at the brink of bankruptcy. Many of them say that they enjoy their freedom of looseness, not being bound to a single employer but receiving their workloads from every side that needs them. To some, this might sound appealing, assuming that it does the trick: Earning enough money to pay the rent and the food. Others might prefer the traditional 9-to-5 model more, nonetheless, thus wish to have a regular job in an office, fulfilling their workload and then go home again. The third group, beside the determined craftsmen choosing the toiling in a factory over the two previous models, would prefer to not work at all and pursue their artistic job on paper, canvas or with an instrument even though it doesn’t pay any bills. Such is the dream of many who finally had to give it up as reality caught up with them again. Such people we saw in the past already: Franz Kafka had to work in an insurance company while writing his major works such as “Der Prozeß”, “Das Schloß” or “Die Verwandlung”. Raymond Chandler wrote his hard-boiled suspense novels hours before he went to work every day; Rosamunde Pilcher only became a well-renown novelist at approximately 60 years of age. And George Orwell, the novelist best known for his novella “Animal Farm” and his dystopian fiction in “1984”, wrote about the grief of the writers and their bills in his short story “Confessions of a book reviewer”¹³¹. To many people, writing a book and being published might be a dream that never came true either because they didn’t have the time throughout their working life and were not physically or mentally able after having retired (something that might be imaginable in the least. Men or women suffering from Parkinson’s disease, for example, could hardly type carefully, thus being unable

working for someone. Some of them enjoy activities that might not necessarily produce an income as defined by the market. Writers and authors beside artists and musicians are a common example of those activities in which there was no money. Does this mean that they were lazy and didn’t do anything (productive)? Certainly not! Their only problem, for most of the time, is that they couldn’t make a living with their activity, which is the reason why they were coerced into doing something they didn’t want, because they had to survive in order to continue pursuing their true passion.

Of course the argument is as old as is at least the market and its philosophers (while philosophers, as well as poets, share the same fate as their brothers in spirit). But on the other hand, we have reached a high state of development by now, we have reached an excellent state of civilisation, which should consequentially allow the *non-productive* activities to bloom freely instead of being trampled by a distorted reality that kept on fighting against those who decided to disengage and follow their own autonomous path: A life dedicated to the humanities.

131 Orwell, George (1946). Confessions of a Book Reviewer. The Orwell Foundation: <https://www.orwellfoundation.com/the-orwell-foundation/orwell/essays-and-other-works/confessions-of-a-book-reviewer/> – as one can read in the footnote of the reprinted short story, Orwell himself was a busy reviewer as well, having reviewed plenty of books and movies in due time as well, thus speaking out of experience in his story, especially when it comes to the disordered collection of books the poor protagonist receives.

to fulfil this long-held dream). To hereby accuse me of nit-picking or emotionalising the debate that is required to be held in usage of facts have to ask themselves one question: What do human beings live for? Is it to be active at work and display the position of a steady pillar in our society, or is it to enjoy the one life they have and make the best out of it? I am sure that many, if not everyone, would agree to the second consideration. Thus, we have to link a second question to it: How are people supposed to accomplish the fulfilment of their lifetime's dreams when being told to seek a job they at worst might not enjoy but had to remain in nevertheless in case they couldn't find a job that didn't satisfy them, only because they needed the money in order to pay their bills?

Those who have gone through this entire procedure are prone to tell about the virtues it told them: To learn on how to not abandon tasks they didn't enjoy but had to finish though, so that they could move on in life; about the hard work that shaped their character and made them respectful, determined human beings; that it was just a part of life everyone had to go through and that lamenting about it wouldn't change it; others might deny criticism on it and that it was only uttered by spoilt youths who couldn't survive without all the luxury they enjoyed nowadays while their elders and parents didn't enjoy them (especially their elders who might have experienced the horrors of war and the deprivation of the post-war period leading towards the economical miracles afterwards. Parts of the criticism could remind one of the "True Yorkshire man" sketch by Monty Python. But not all of the criticism is just *old man's gibberish*, as some youngsters of the generations that never had to experience any kind of hardship and thus were noticeably dumbfounded by the predictions of a devouring climate change haunting their lives. To them, it's their hardship, comparable to times of rationalisation and reconstruction of war-stricken countries. They are fond of highlighting their argument especially when it comes to promoting the decrease of lavish lifestyles consisting of short- and long-distance flights, cruise ship journeys and cheap meat. It's hard to argue against elders who lived through rationalisation and little wealth beforehand, who simply want to enjoy their life's evening after a lifetime of work. To contradict this desire from the position of young age, their lifetime of work still ahead, is a minefield where every second step could cost an arm and a leg. Why? Because no-one enjoys their reward being taken away after having worked extra hours. The only group those youngsters see as on the argument's weaker side are the so-called "Boomers" who enjoyed the economic miracle to the fullest; to them, they already had their fun and now it was up to theirs to step aside and sacrifice some of their wealth in favour of the planet's perseverance. While the argument sounds strong (and in fact is), the price is high for those who are not likely to experience the most severe episodes due to their prior apparent decease. Cynically speaking, they might insist that there was no use for them in afterlife to provide their descendants an inhabitable earth if it meant for them to live a mediocre dissatisfying life in return. How would they be rewarded for their sacrifice? In kindness? This would hardly

make up for the force-fed withdrawal of their personal interests. One had to be a stoic to withstand the *first-world sorrow* they experienced while their children kept on advertising their demands while jetting throughout the world in planes, arguing their studies in geography or their gap years abroad to collect experience in life while working for a pittance, gathering knowledge in foreign languages and different cultures from theirs. Certainly, their reasons are more valuable than enjoying one's life's evening by cruising through the oceans, exploring countries on one's own.

As I said before, one can hardly argue on such a foundation to someone who might not have congested as much CO₂ as he or she was accused of. Still, the argument prevails: People have to pollute the world less in order to decelerate climate change and rising sea levels. In order to achieve this, the overall wealth not only has to be redistributed so that the largest concerns in the world could become restructured and *greener*. Concerns have to redefine their companies' and concerns' objectives from making profits into economising environmentally friendlier; in the meantime, private beings have to replace their SUVs to compact cars at best with an electric engine or at least a hybrid model and have to buy their food regionally instead of imported from across the sea. Not all of the expected changes in one's life would immediately curb the joy in living, but some of them are certainly signs of aloofness, as the selling of one's car could lead towards complications in one's life as there was not enough money to purchase a new one while one was urgently required to go to work but the old car would not earn enough to buy a new one. The person we would then talk about would be in no possession of riches, living on the land which is poorly connected to public transport while the person's workplace lied somewhere far away, in the great city. This example is not as far-fetched as it could be observed ubiquitously. No-one urgently needs an SUV as the car itself serves no particular unique function that justifies its usage: For those who need a car to drive off the road, they could buy a comparably congestive pick-up truck or a Jeep (or anything similar to a Jeep, since some Yankees might be ostensibly hostile to English motorcars); no-one has to nourish on exotic fruits while they might be a delightful exception from time to time, yet many of them also grow nearby, thanks to greenhouses. After an arduous flight and pesticide injections to surpass those flights, the imported fruits don't taste any better than those which were artificially grown in mentioned greenhouses. In terms of quality, the greenhouse fruits might even be better off than their native counterparts. Finally, while holidays abroad in distant cultures might be a long-cherished dream to many, and in view of activists flying throughout the world while preaching to abstain from this, it should come as a mutually agreeable consent that such long-distance flight should not be exercised regularly (as biannually or ever quarter at worst, although there should be hardly any person living in London flying to Patagonia every quarter. Yet, I wanted to mention it nevertheless in order to explain which kind of capacity would be accurately viewed as pointlessly congestive), while

short-distance flights—national flights, for example, or simply flights across distances that could easily be surpassed via train—should be abstained entirely. In most countries, this would even be possible without a tad of deprivation as long-distance train rides are at least available, in a small group of well-developed countries, these are even affordable at decent prices. Germany does not belong to those countries thanks to mismanagement and disoriented priorities favouring airlines before their own company (traded on the stock market with at least 51 percent of the shares in the state’s possession). Meanwhile in France and the Netherlands, to name two European examples, the long-distance trains are affordable and convenient, orienting on the passengers’ preferences and delight. There, riding the train instead of flying in the sky can be a luxury too.

For now, we have come a bit astray although this description was necessary to understand how dire work placed before one’s personal interests and with little space to move can shape the people psychologically. The more and the harder they have to work for something in order to obtain it, the more they will stick to it. Their laid-back attitude, assuming they had one, would be replaced with a furious dependence on it, an eagerness to defend their possessions like their precious.

Of course there are no human beings who would voluntarily give away all their goods like Marie Kondo during one of her clean-up actions. Or at least those people form an oblivious minority. Most of the people in possession of precious property, at least in their regards, also stick onto it and wouldn’t let go of it easily. This normally hasn’t got anything to do with the amount of work they had to put into it, but simply because they had no reason to let go of their possessions as they intended to keep it and use it subsequent to having spent money on it. Unless there is a good reason to give it away, they are not going to extend their possessions to someone else, let alone swap it for something else. So, what am I up to? The assumption is that people resign over the numbness and futility of their work, they grow bitter. Is that a fact? To some, it depends on the job they have, whether they view it as a means of fulfilment or as a bare means of earning money to remain solvent. The *Anarchist* philosopher and book author David Graeber wrote about the issue of so-called “bullshit jobs” which people practice despite its futility, solely because they need the money they earn with it. People might argue that those people feeling dissatisfied with their employment could simply quit the job and look for a more satisfying profession. A simple logic, but also flawed as the world is not a BIOS which only functions in two ways. Quitting a job isn’t as easy as just handing in one’s departure from the job and then apply for a new one. First of all, there is a period of time which one has to continue working in a company before finally leaving it: First one hands in the announcement to leave the company, then there will be approximately four weeks of continuing to work until one can leave the company. At best, one will have found a new job throughout this awkward goodbye—awkward in such a way as that one will have to continue working for a company he sealed a sep-

aration with; while this method is born out of necessity as the company too needs to prepare everything to vacate the position, it just appears doubtful. No-one would remain in a relationship with someone weeks after having decided to divorce—, but in most cases, they don't, as the market is fierce with its competition: Whenever one will find a pleasing job advertisement, there'll surely be someone who is considered more fitting for the job by the personnel manager. At this point, I personally will have been looking for a job for nearly a year, yet was looking in vain¹³². All the time I have been refused, always without the mentioning of a reason. As I noted in the footnote number 132, companies are simply not forced to hire anyone, they are free to choose, as is the employee, with the one difference between them: The company can survive a vacated job longer than an employee might survive decently in unemployment. One could of course apply for a government-funded welfare support in order to not become bankrupt, unable to afford even the most essential things. The company, on the other hand, might be glad to enjoy a constant cash flow of share sales which it only returns in shape of dividends. Presumptively, the share sales already presage a well-functioning company that automatically creates gains. Thus, if one position vacates, the clockwork which a company lastly is, won't stop running. Instead, just some more work will have to be relocated onto the "remaining" employees. Otherwise, there won't be any eroding quakes inside the company that prophesises its soon demise.

Enter the government: As the parenting entity inside society, which cannot stand idle and watch as its *children* suffered, it had a great idea: Creating jobs. There hardly is any general-election campaign that did not at least once mention the agenda item of job creation. Neither would anyone advertise one's campaign with the dissolution of jobs that no-one wanted to exercise anyway, nor would anyone announce that it should be left to the market to create jobs under the existing conditions as the current situation was perfect and the market only wanted to torture the people with stagnating job creation statistics. Both ideas are unheard for a reason. Moreover, no-one ever questioned the market's responsibility in creating jobs for the people as no company on the market was ever assigned to proactively create jobs for the people, whether they were needed or not. This is an exclusive duty assigned to the government as it also collects taxes to serve

¹³² Some people might grab this point as an argument to explain some of the remarks I have uttered so far in this text, yet you don't know anything about my education—which is also none of your business—, and secondly, I met people who have successfully studied chemistry but couldn't find a job in respective sectors, thus had to stick to becoming mailmen, far from their acquired knowledge in academia. There are multiple factors determining one's success in a professional career, and to some, this was also the family that had to be fed and the children that had to be brought up. We cannot argue about one's reasons to not have started an upright career, but for most of the mortals looking for employment, time is up to become employed, while companies can wait for as long as half a year until they choose that one perfect candidate for the job: Their situation is not as dire as that they desperately had to select the first applier. They are like a town that prepared for a siege six months in advance before the besieger arrives *ante portas*. He is more likely to give the siege in rather than the besieged would surrender to him.

the people—money that could also be used to create jobs with which people earned money they consequentially paid *back* to the government. A circular relationship, apparently.

Anyway, governments create jobs, either through deregulation and the creation of incentives to invest into the market so that those investments morph into jobs for the people. As I noted in my footnote n° 132, those numbers are treated like units, as are goods treated which are produced on assembly lines or manufactured by robots accompanied by human workers. Hardly are the respective jobs created even mentioned, so that one could assume that those jobs, regardless of what were their tasks to be accomplished, the same, so that no-one needed to acquire any specific abilities as they are of no interest in this job's task. It could even be questioned whether those jobs, even in the private market, were even needed, although, as I mentioned before, the private market might be the least likely entity to spend money pointlessly, especially for someone else's needs. Hence, why should they create jobs out of the sudden? Only because the opportunity of expanding one's production or services of any other kind. This also justifies the undefined speech of “X jobs were created in the third quarter”, for example. The same way it might function in reverse, when jobs had to be removed: When the production or range of service availability had to be decreased, so had the need for employees. Questionable nonetheless sounds what happens in between, when trying times arrive and the heads of the respectively affected companies have to adjust the status quo apparently, in order to cross those dire conditions with the least damage feasible. Sometimes, when nothing else helps, jobs have to be cut off, treated like baggage that obstructed one from soaring. Their previous work might have been disregarded in the decision-making, they were only viewed as another unit that had to be removed from the struggling company, as all the jobs are treated: Colourless units of no import beyond the accomplishment of a continuously running company. This way, even meaningful jobs could be degraded to an equalised schematic of jobs that only function as the gear wheels in the clockwork the company is: Of course one is important in terms of keeping the clockwork running, but beyond this, every job is equally formal in its determination and destination. This applies to governmental jobs as well as jobs in the private market. I don't mean to suggest that jobs were to adults as were parents to their children—supposed to deliver gratitude and self-fulfilment (although those two points also don't apply directly to children, but in order to bring them up properly, motivation is necessary as well so that those children will naturally making progress in their development)—, but what good would a job bring if the person executing it felt numb and worthless while executing it? The person might eventually quit it, but only after having fallen into exhaustion from executing it in order to be paid to make ends meet. As I mentioned before, one cannot simply jump from one job to another, even under the most valuable conditions of being a one among thousands: Firstly, there had to be an at least comparable position in any company nearby (not everyone enjoys

moving from one town or city to another, especially with children still attending school), and secondly, one has to be selected the winner of the position. Just because one can be considered the best choice doesn't mean that one will also be chosen. Preferences vary, even in the most insecure fields in which only the best choice is good enough. Therefore, no-one can certainly be sure to be given a job just because one's credentials were expected to be unbeatable. As long as the contract isn't signed, number one is still to be taken care of.

Coming back to the actual topic, we could note that there are jobs without a coherent meaning, and there are jobs with a coherent meaning but which are being mistreated as if they were as disposable as an intern working in the company for about two to four weeks. Companies are being governed top-to-bottom, normally, so that decisions are felled atop and their consequences trickle downwards to the bottom. Managers and CEOs are also not those who ever had to fear about retirement even when being expelled extraordinarily, as after a scandal, for example. They are surely going to receive pensions or a five- to six-digit indemnity that will finance their evening of life to the fullest. Simple employees, meanwhile have to cope with nothing but a mere reference that could help them (or hurt them) with finding a new employer if they haven't reached a proper age to retire. Again, of course CEOs and other kinds of managers carry the greater brunt more or less, but this doesn't justify this crass contrast in honouring someone's contribution throughout the years of employment. Why shouldn't every employee receive an earnest indemnity after leaving for whatever reason, even if it may be a misdemeanour or a serious misconduct? That one reason that led towards the firing, in case the latter applies, should not overshadow the contribution the employee delivered from the beginning to the end as it has not been diminished or dissolved through the misconduct or misdemeanour (unless the employee robbed money dismissing the contribution totally, although such a theft was close to impossible, I suppose). When managers ruined their company and their shareholders as well as the normal customers—we have seen this with the Volkswagen years ago, where Martin Winterkorn was still given an incredible indemnity in spite of the damage he caused through his orchestrated diesel scam, manipulating data in order to present the vehicles clearer than they finally were¹³³—, he was still granted an incredulously high indemnity¹³⁴. Such are the

¹³³ It also took a couple of years and even a commenced prosecution abroad before German prosecutors got hold of him too. Finally, in the past year, he was indicted in Germany too.

Burger, Ludwig; Martin, Michelle (April 15, 2019). Former Volkswagen CEO Martin Winterkorn charged with fraud by German prosecutors. Reuters: <https://www.reuters.com/article/us-volkswagen-emissions-winterkorn/former-volkswagen-ceo-winterkorn-charged-with-fraud-by-german-prosecutors-idUSKCN1RR11O>

¹³⁴ For those who were not going to open and read the article but only wanted to know how high the compensation Mr. Winterkorn received was: The £13mn the "Guardian" mentions equate €16mn. An incredible sum some of the factory workers who went under scrutiny for their work for Volkswagen could only dream of. It's one of the reasons why so many people fall from grace over Capitalism, they just don't manage to single out the actual enemy they are targeting, thus scrutinise on their behalf

examples that show how unequal remuneration is reckoned, even in spite of the balancing of risk on everyone's behalf, between the head of a company who bears most of the risk of the company's ups and downs, and the employee who bears the brunt of the production or provision of offered services so that the cash keeps flowing. In retrospective, employees bear as much risk on the ups and downs of the company as bear the heads of companies, so that there is little reason to continue alternately remunerating employees and heads of companies, trying to calculate the value of one's work in comparison to one's responsibility for the company (or rather excluding the work's quality but solely focusing on one's position in the company and the responsibility linked to it). In the end, the clockwork metaphor prevails under inclusion of all details: If only a couple of gear wheels are missing, the whole system will come to a standstill. One might still be possible to be bearable, but when entire departments vanish, the head of company or a small-scale manager could begin working up in sweat as he faced a hard time restructuring the company. That's why general strikes are still considered to be a powerful tool for the more radical left wing: Once the production has stopped, the respective heads of the company will be placed under pressure, since they have to restart the production, or the delivery of services. The problem is that multinational companies and concerns with several plants and factories next to office buildings won't feel that intense pressure general strikes normally produce. Again, we could grasp the example of the siege in which the besieged prepared a long time beforehand so that he or she did not have to give it in quickly but instead of defend itself for some time, coldly calculating on the eventual outcome. Some people might recall the success of the Hamtramck factory in Detroit (MI)¹³⁵ to contradict my claim, or the teachers' strike in Chicago (IL)¹³⁶. But we also have to remember that those are only two strikes that went successfully, we might at least also add the strike of the officials in France, which too ended partially successful (the retirement age was not raised, but as France appears to be the country that turned strikes—or *des grèves*—into a “people's sports”, as outsiders usually depict the national strikes in France, appealing especially to radical leftists embracing the concept of the general strike

the many well-intentioned entrepreneurs running smaller companies turning out an infinitesimal revenue compared to the large concerns gain. But this is an issue we will outline in the epilogue, whenever he will dawn.

Davies, Rob (April 28, 2016). VW boss who quit over emissions scandal gets £13mn pay package. The Guardian: <https://www.theguardian.com/business/2016/apr/28/departed-volkswagen-boss-martin-winterkorn-gets-paid-13m>

135 LaReau, Jamie L. (January 27, 2020). GM commits to \$2.2 billion investment and 2,200 jobs at Detroit-Hamtramck Assembly. Detroit Free Press: <https://eu.freep.com/story/money/cars/general-motors/2020/01/27/gm-detroit-hamtramck-poletown-assembly-plant-jobs/4564108002/>

136 Issa, Nader (November 04, 2019). Why the Chicago teachers strike lasted so long—and became so bitter. Chicago Sun-Times: <https://chicago.suntimes.com/2019/11/4/20946844/cps-strike-ctu-union-public-school-lori-lightfoot-jesse-sharkey-stacy-davis-gates>

in terms of championing the workers' rights for higher payment and shorter hours, while the truth is a little bit soberer, as I also noted in my footnote behind this bracket)¹³⁷. Some people might note that those were all perfect examples of the Democratic participation in shape of strikes, and how they enhanced the people's power over their employers. Certainly they were not wrong, as those are mighty examples, but they also are few, and they hardly depict the people's power over their "Goliaths", namely super-large concerns as Amazon or Tesla, beside the automotive companies that are mostly too fond of laying off workers whenever they find it necessary. In such sectors—to have physical examples, we could choose Amazon Inc. and Volkswagen (next to Tesla as a special case), to cover both sides of the ocean comparably—, strikes either hardly took place or didn't achieve anything to significantly that would improve the workers' workplace conditions. Tesla I mentioned as a special case for one good reason: Its workers didn't unionise because they were not allowed to do so: The company's CEO, famed venture entrepreneur Elon Musk, said that the company wasn't ready to allow unions yet as it still stood in its fancies, thus could not grant any negotiations for higher payment or shorter working hours. Is he right about this? Does a young, aspiring company that didn't draw any revenue from its products but suffered from red numbers most of the time¹³⁸ doesn't have the time or the power to be confronted with unions or salary negotiations? Frankly, yes. And workers also have got enough alternatives to choose from to not hook up with a company approaching uncharted fields with little expectations on large wealth and a regular income. Musk himself usually recognised the fact as he himself always worked overtime¹³⁹, so that he does not act like a tyrant treating his employees like slaves. On the other hand, this appeal should come from inside the factory, and not as a command from atop to the bottom. As courts have ruled before, he cannot oppress movements inside the factory to unionise¹⁴⁰. As the

137 Aux grèves contre la réforme des retraites : AFP (Janvier 29, 2020). Réforme des retraites : une huitième journée de grève et de manifestations. Le Monde : https://www.lemonde.fr/politique/article/2020/01/29/nouvelle-journee-de-greve-et-de-manifestations-contre-la-reforme-des-retraites_6027600_823448.html

À plus lire sur la « Tradition d'être à la grève » : Theobald, Marie (June 22, 2016). Pourquoi les Français sont les champions de la grève. Le Figaro : <https://www.lefigaro.fr/economie/le-scan-eco/decryptage/2016/06/22/29002-20160622ARTFIG00129-pourquoi-les-francais-sont-les-champions-de-la-greve.php>

138 Bailey, Don (February 03, 2020). Tesla Stock Price Goes Ballistic. Seeking Alpha: <https://seekingalpha.com/article/4321075-tesla-stock-price-goes-ballistic> — The article provides a comprehensive overview over Tesla's production development and how its quarterly revenue and income developed over time. Honestly, Tesla doesn't bathe itself in red ink anymore, but this doesn't mean that it laid off its sandy foundation for a rock-hard one. There still is much fluctuation to it, it's still fragile in such a way as that there can be sudden abrupt ups and downs endangering the dividend.

139 Locke, Taylor (November 02, 2019). Why Elon Musk say 'vacations will kill you'. CNBC: <https://www.cnbc.com/2019/11/02/why-elon-musk-says-taking-vacations-will-kill-you.html>

140 Courts ruled the year before, in 2019 that Elon Musk acted illegally in obstructing workers unionising. The same happened two years later when workers at a plant chose to seek options to be

numbers insist, there might have come a time by now at which Tesla at least has grown unto such a size that unionising should not hurt the company noticeably, let alone diminish certain stock options. All those points aside, however, unions must not be suppressed as their formation is legally protected; in the US, this is not the case constitutionally but simply through the legal code. The so-called “National Labor Relations Act” declares that

“It is declared to be the policy of the United States to eliminate the causes of certain substantial obstructions to the free flow of commerce and to mitigate and eliminate these obstructions when they have occurred by encouraging the practice and procedure of collective bargaining and by protecting the exercise by workers of full freedom of association, self- organization, and designation of representatives of their own choosing, for the purpose of negotiating the terms and conditions of their employment or other mutual aid or protection.”¹⁴¹

The legal establishment that told Elon Musk that he was wrong to obstruct his employees from organising and founding a union to represent them. It’s also a damning sign for an employer to suppress his employees’ opportunity to organise so that he can negotiate wages and salaries alike *vis-à-vis*. Only autocrats would decline such an opportunity trying to become more competitive through more attractive working conditions for his or her employees. As I wrote before, the market is tough, regardless of where someone intends to go. Good working conditions featuring a couple of conveniences such as autonomous work time planning and an intracompany nursery school, etc. Whatever comes to mind might support the employees easing their workday, enjoying their work or at least relieving their adversity as good as feasible. Only monopolies could barely afford to mistreat their employees, as they were able to outperform every competitor successfully. It’s not a justification, but the divine right of a king in his throne.

For the innumerable times I have gone astray, this is another one, we were actually talking about the coercion into finding a workplace and spending a considerable time of one’s lifetime in a regular job or a freelancing position, hunting for contractors and customers to be paid irregularly. We wondered whether there represented by an automobile workers’ union. The ruling by a labour court can be found hereunder:

For the case of 2021:

Tesla, Inc. and Michael Sanchez, Jonathan Galescu, Richard Ortiz and International Union, United Automobile, Aerospace and Agricultural Implement Workers of America, AFL–CIO. Link: <https://www.courthousenews.com/wp-content/uploads/2021/03/tesla-nlrb.pdf> (PDF, 671 KB)

For the case of 2019:

Lopatto, Elizabeth (September 27, 2019). Tesla and Elon Musk broke the law in labor dispute, judge rules. The Verge: <https://www.theverge.com/2019/9/27/20887897/tesla-elon-musk-tweets-union-nlrb-illegal>

141 “National Labor Relations Act, ‘Findings and Policies’”. Link: <https://www.nlrb.gov/how-we-work/national-labor-relations-act>

was an opportunity to choose to not deal with such a regular coercion mutually accepted by the greater part of society, backed up by those who did not only accept it but wholly support it, especially against those who say they would prefer not to. One could of course assume that they were just bitter about the fate they chose to comply with and now saw being opposed by upcoming generations in spite of their little chance to go out successfully; in the end, no generation hitherto managed to break the status quo. I mentioned that we live in an age in which automatization looms even though it proceeds only slowly: The industry didn't yet automatize to such a degree that people took it hugely to the streets to protest their job losses and their inability to find a new job because of automatization. Angst has been spreading in spite of the slow process, which led to some experts and contributing writers to differ, as can be seen in a piece published in "Nature" two years ago¹⁴². It tells about the opportunities automatization will bring in shape of new jobs that will be created in producing the robots that will take over the dissatisfying jobs, in shape of the jobs that will be introduced thanks to the robots and the qualifications they demand, the jobs they demand in order to be created. Furthermore, not all sections will be affected by automatization as robots and machines are not capable of doing all the jobs humans were employed in previously. Robots so far are only able to excel in singular work following a strict order, work as exercised at assembly lines. They are incapable of properly reacting to interruptions or technical difficulties that required an out-of-the-box thinking. Jobs in which the situations the employee is confronted with constantly change would overstrain the robots or machines, they had to stop and wait for a *correction* (i.e. an adjustment) of the situation. Humans, on the other hand, could adapt themselves to the situation, could solve the occurring problem, or call for help, although this would be an ability known to the robots and machines as well. Maintenance would also require an increased need of engineers familiar with the construction; there is only one problem with it, as exists with all jobs that would either be created through automatization or in a higher demand subsequent to its completion: All of these jobs will feature a narrow scope, the scope of academics with a vast knowledge in the fields of mathematics, physics, chemistry and/or manufacturing systems engineering. Besides these, economics and business administration will also be two subjects that will be demanded from human beings, but again, these are subjects with an academic scope, leaving behind the otherwise blue-collar workers with mere high-school education at best. Drop-outs would experience an even greater hardship than they did before, luckily being in middle-class companies with jobs that require a strong back and a helping hand—people who might not be highly educated but eager to work and to execute the dirty jobs no-one else would do. Those jobs would finally vanish as machines might do a qualitatively better job for less

142 Segal, Michael (2018). How automation is changing work. Nature: <https://www.nature.com/articles/d41586-018-07501-y>

pay¹⁴³. To solely promote that jobs would be created regardless of what kind of jobs also abandons the depth of the issue itself: That automatization is not going to bear future generations of programmers, engineers and economists but will still follow a chain of coincidences unable to predetermine the fate of future parents' offspring. While I don't want to argue that automatization is going to destroy the entire field of *average* professions—the mechanics, painters, clerks in various departments, etc.—, many of them are going to be lost to machines and robots, effectively laying off millions of blue- and white-collar employees. Reactions to such future outlooks varied little: Mostly, the response was that more jobs had to be created somewhere else. And this is not narrowed down to the state as well, although of course, the state is seen as the sole responsible entity in this bleak prediction: The market wouldn't react anyhow else if he was in charge of solving this problem¹⁴⁴. As I noted in this footnote, there was only the regular chance of deregulation in order to ignite a flame of extension that would thereupon lead towards new jobs. Yet, since there is no second layer at least in market theory, those same jobs wouldn't differ from those that were already presented. There is no mechanism to accelerate the creation of specific jobs such as those of painters or of carpenters¹⁴⁵. He only creates jobs he needs, disregarding the unemployed workforce waiting for someone to hire them. Governments

143 Some people might beg to differ and recall the small-scale companies that could not afford the machines or their continuous maintenance to keep them running as they on their behalf required advanced knowledge only acquired by academic engineers who were looking for a payment redeeming their upper-class education. Middle-class companies couldn't afford their employment, and so, they move on. Consequentially, those middle-class companies preferred to higher human employees interested in an employment in their house, who could take care of themselves. The only question is whether those companies could survive in an environment that relied on machine production in nearly every position, thus accelerating their production, consequently dumping prices they couldn't catch up with any more. Promoters of Capitalism responded with the consumers' interest in individualist offers—as an accelerated production would lower the prices, people consequentially had more money to spend on small gifts either to friends and relatives or to themselves. Instead of buying generic products for a low price, they would instead buy something individually designed, according to their personal preferences. There has to be no doubt that this would in fact happen, assuming but one requirement: That the stores and inventors providing those individually designed products could also make ends meet through their work and didn't have to treat it as a hobbyhorse they enjoyed as their pastime. Individual goods of any kind will remain an exception customers occasionally purchase but are not going to buy it regularly, so that inventors and entrepreneurs were going to experience hardships for sure.

144 Just to clarify: Yes, the market wouldn't feel responsible. Why would he? He only has to care for himself. From the very beginning, the solution of his problems by himself simultaneously provided opportunities for people to solve their own problems as well, if they were smart enough to pursue probable solutions. Unemployment, on the other hand, is none of his issues—if he is able to extend his width, he is going to aspire to extending unto these degrees, naturally creating jobs to provide a strong scaffold to fulfil himself. That's why deregulation—that is to unchain the market—would create jobs, although it has to be balanced so that those jobs are not going to become basement torture chambers for future employees and those who were looking for new ones for whatever reason. What we have to emphasise, nevertheless, is that the market is not going to immediately extend despite the odds just because employment rates went up out of a sudden. He will create jobs once he needs to. The same way, he cuts them off. He doesn't care about anyone's needs but his own, apparently.

145 Yes, Jesus does disapprove of this.

did try to therefore only deregulate particular sections of the market in order to preferably employ people by force, but this does not assume that those exact people will be available when needed. It's no miracle to see that there are people who are fonder of one attitude than of another: There are people who are better at mathematics and logic while there are people who are more capable of executing tasks that require a more creative sense. Few people might also be multiply capable, crossing the two sides of their brain and applying creativity and logic, *mental jack-of-all-trades*, one could say. Those people also have higher chances of finding a well-paid job challenging them positively, emitting *eustress* to motivate them and evade boredom during work. Some people might also state that such abilities could be learnt so that no-one had to fear that caught inside a niche of opportunities related to one's abilities and attitudes, widening the field and being more attractive to employers before other applicants. In a more prospective scope, this also means that in times of a narrowing field of probable jobs that paid the rent, one had greater chances of survival because one was better-fitted, to speak in terms of Darwin—he is usually paraphrased with his theory that the best-fitted beings were able to withstand the changes nature usually developed to select the best and to sort out the less-fitted. To him, those changes were natural and even necessary as this way, the *deplorable* beings who would go extinct after the least alternation would be sorted out immediately, making space for the fitter ones. The consequences of automatization—to remove those who do not bear the capabilities required in the upcoming society, the future society of tomorrow—would consequentially function as this natural alternation autonomously sorting out those less-fitted beings so that the superior beings had space and resources to prosper. This general mechanism also wouldn't function in a racist manner as it only depended on bodily and mental functions, while the availability of opportunities is a merely social question and less a natural one. Thus, when African people should die out, it could not be related to the natural selection but merely the poor state of infrastructure and the lack of opportunities to the people living on this continent. It would only be natural that in the mainly white, Western civilisation, many people would too fall through this riposte as there was barely a system providing life support to those who didn't qualify to the automatized world. A cynical conclusion, I admit, and to many, this sounds like an inhumane conclusion moreover. But in a society that prefers to award the meritorious beings so that the *inferior* beings can idolise them and follow their example, no other conclusion was imaginable. At one point, there might be people who could adapt to this alternated environment—in this case, this meant: Learning how to code, acquiring an advanced mathematical understanding, successfully studying economics or becoming a professional in quantum physics in order to entering the most prosperous outlook in recent academia, etc.—, and those who couldn't. Surprisingly, humankind didn't develop too far from the allegedly inferior beings living in the wild: A society focused on merits would be almost akin to it, would too leave those who couldn't keep up with it to the pred-

ators just as a herd of gazelles would keep on fleeing from the lions although they knew one of their weaker companions was bitten and starts to fall prey to the pride. In the end, they knew that it would be smarter in retrospective to save the greater part of the herd than to probably fall prey to them altogether. The damage is less when only one of them dies than when half of them or three quarter will die, so that the herd will go extinct eventually, earlier than normally. Our human society only differs slightly from it: Depending on the country one lives in, there is a social welfare scaffold catching those in a free fall into poverty. The welfare system will stop them from falling and, at best, support their way back into the market. Inside the Capitalist society, nevertheless, several people promoted a reduction of the welfare state as it diminished the incentives to return to the market and cost the taxpayers millions over millions in vain. Instead, a permanent situation on the brink should move them into taking any job presented to them so that they wouldn't depend on anyone but themselves. Fewer *abolitionists* to the welfare state would instead promote the aforementioned Universal Basic Income giving to everyone a fixed sum of money depending on their age (between adolescents and adults, there would presumably exist respective sums to ostensibly relate the sum to their personal needs) so that even in case of the loss of one's job, they would not immediately fall into society's dependence. Little was it known that one of the most famous supporters, or at least one of the most remarkable supporters, was the Austro-English economist Friedrich August von Hayek (heretofore shortened to F. A. von Hayek). One had to be cautious with mentioning him as a supporter of the UBI as he himself didn't elaborate on his support for it but only mentioned it curtly in one of his texts¹⁴⁶, but still, his point matches the idea and is able to perhaps gain bipartisan support; *nota bene*: By bipartisan, I hereby meant not support from two parties (as in most countries, *sauf les États-Unis*, there are more significant parties than

146 On “Libertarianism.org”, one can also read a text about von Hayek's mere support for the UBI. He argued that people should have something like a safety net that would catch them in case they would perhaps fall down. One could tell that I, prior to writing this part of my text, I shortly read about his position and thereby adapted it as it sounded logical to me. As no-one can choose where to be born and finally where to live and work (the latter might be disputable as at one point, if everything went well, people could choose where to live, assuming that their place of desire didn't presume any restrictions for certain people which unfortunately included them). Even in their preferred place of living, the political scheme required them to involuntarily pay taxes for the financing of the welfare state. Hayek didn't like the idea so that he instead constructed a theory in which people were individualistically dependent to themselves and no-one else, the state would be thinner; the latter didn't assume the society to implode subsequently, people would still live together in communities or even nations in which a state provided the legal scaffold conducting people's lives in terms of reciprocal interactions. Of course this state should not abandon its people and only take care of the legal framework, but should also take care of them at least superficially. Thus, he thought that the state should pay back a fixed share of its household to the people as a UBI which they received to afford the least in their lives, so that no-one had to suffer from poverty. This way, their independence was maintained even in the worst of times, and people had a chance to rise up again, immediately. To read the text (Hayek's text was linked too),

just two but at least four to five) but from both the left and the right, namely the left-winged liberals, the Conservatives and to a certain degree the Libertarians, although they, as well as the Anarchists, might ignore any attempt to install such a tax-financed redistribution. They would prefer to dissolve the system of taxes altogether and to leave the money where it is: With the people. Then, according to their (flawed) theory, people didn't need a UBI any more as they still had enough money through their paycheques¹⁴⁷. As noted in my footnote, Hayek didn't follow an extreme ideology of utter removal of the state by any means. He chose to reform the state in such a way as that it would keep out of the people's lives and just served them duly.

The advantages and disadvantages, without getting too far into the question of how to finance it should be clear: People could enjoy their freedom of an independent lifestyle; financial independence even in times of hardship; the welfare state and its bureaucratic leviathan, replaced by a one-way accountancy of spending money on the people regardless of any requirements; poverty would be decreased, although it stood to question whether it could be eradicated entirely in this way. The disadvantages, on the other hand, would be the uncertainty of how to finance it in times of economic crises, which were not gone forever after the UBI's introduction. Many schemes concerning the question of how to finance it in times of economic stability roam the widths of the internet, but they all assume economic prosperity of the nation considering an introduction¹⁴⁸. There-

147 I called the theory flawed because it ignores the idea that there were people who either didn't receive monthly paycheques or who couldn't afford to make ends meet prior to the introduction of the UBI and thereafter; that there were people who permanently relied on welfare checks and who would be put on the brink of poverty and death through starvation, dehydration or whatsoever. On the other hand, they were also likely to disagree with Hayek's idea on the UBI because to them, this was too much intervention into private lives on the state's behalf too, so that they couldn't support it. It has to be remembered that Hayek still was a Conservative, not a Libertarian, as Rothbard was.

148 Expectedly, there is a good reason to criticise the idea of introducing a UBI, besides the question of whether a state wouldn't simply bloat itself and its fiscal debt as such a basic income paid to every registered citizen of a country—we hereby assume that a nation that allegedly planned to introduce to its people such an income would only pay this to registered citizens of the country and not, for example, to refugees who only sought asylum in this country but wasn't registered yet, or didn't even plan to become national citizens—could even exceed the previously financed welfare in various shapes. Again, the numbers certainly vary between nations as amounts of dependents are alternatively high and low, as is the wealth of the states. We even had to question the possibility of all states giving out such UBIs: Some might be able, especially the larger Western nation north of the Mediterranean Sea and, of course, the US, but besides the countries, who else would be able? Almost no-one as those nations still struggle with the aftermath of economic crises or general financial instability (besides corruption and tax evasion by larger concerns). Hence, we could say that UBI primarily is a first-world idea that could only be financed by first-world countries. And even those countries could struggle with it once the required financial stability stumbled. The UBI had to be ceased and people fell back into the status quo ante era. It cannot hide from the fact that in the end, when it comes to the UBI, everything will come down to the question of monetary availability. And in times of economic crises, the way out relies on the cutback on costs, of which UBI is one easily executable. Some might say that it was wrong to do so, but finally, they have to realise that states in a market-oriented, globalised world, as in any other society, couldn't abstain from occasionally radically cutting down the costs in

fore, even if it was implemented in a wealthy first-world nation, it could hardly be assumed that it could remain eternally. Not only doesn't it prevent economic crises at least on a national base (in a globalised world, such crises are hardly inevitable as speculation and near-monopolistic developments on international degrees would usually drag nearly every nation into digression once just one single company fails, as one could see after the Lehman crisis in 2008), but also turns it a nation into a much more vulnerable state as much more money was spilled out which might at worst impair economic growth. How would that be possible exactly? As it has already been mentioned in the first text, the inflation would

order to not become immovable. We could imagine the state to be a donkey or a mule, carrying our baggage. The more we burdened our donkey/mule, the slower it could walk and the sooner it would be exhausted and needed a rest. Contrarily, the less we burdened upon its back, the longer it could walk and the fewer times it had to take a rest.

So much for my personal stance, onwards to the stances of experts on economic and stately issues. At first, Heinz Flassbeck, writing for the “Review of European Economic Policy” (REEP) shows that as long as there is no abridgement for the relationship between wealth and production, there cannot be a means of financing a UBI without leading towards an inevitable bankruptcy of the state. Why? We have to assume that the author would presume a rise in unemployment once the UBI was introduced. Whether something like this would happen or not depends on the people, of course, and can hardly be generalised. While there have been studies claiming that about 70 percent of all people would not quit their job once they received a certain sum automatically and permanently, these question are only mind games and were not likely to become reality in the nearer future. Thus, one's personal point of view of what one *would* do and what was doing once it took place are two different cups of tea.

The text furthermore reinstates the issues of a universal acceptance in order to avoid a massive increase in inflation, as more and more people had a strengthened purchase power while production didn't increase, so that prices reached staggering heights so that people might consequentially even be weaker in terms of purchases. For reasons I'm not familiar with, though, the fact that the same Daniel Häni who was mentioned in the text was recognised for his so-called “Cappuccino Model” with which he tried to explain how the UBI could be financed through the income tax. A similar approach was later promoted by tech entrepreneur and US presidential hopeful Andrew Yang, who coined his model the “Freedom Dividend”.

To read the text, *vide* Flassbeck, Heiner (2017). Universal Basic Income Financing and Income Distribution – The Questions Left Unanswered by Proponents. In: Review of European Economic Policy, vol. 52, p. 80 – 83. Link:

<https://www.intereconomics.eu/contents/year/2017/number/2/article/universal-basic-income-financing-and-income-distribution-the-questions-left-unanswered-by-proponents.html>

On a side note, there also exists a text published on the “World Economic Forum” (WEF), published in collaboration with the online opinion magazine “Project Syndicate”, which in most of its parts reiterates the arguments given by this Weekly although it takes a mainly more positive stance on the UBI, although it is mostly concerned about providing a general overview of the reasons why a UBI might be necessary in a world that moves further into an automated direction in which some people might remain unemployed despite their greatest efforts to find a job that suits their abilities and needs. To read it, follow the given link:

Lavinas, Lena (June 20, 2019). Can UBI survive financialization? World Economic Forum: <https://www.weforum.org/agenda/2019/06/can-ubi-survive-financialization/>

A second interesting text worth the attention was provided by the “Public Policy Initiative” of the Wharton School at the University of Pennsylvania. Other than the previous two texts (although the second should only be regarded as a slimmed surrogate of the first one), it emphasises the point I have raised before (without having read it until then; in fact, I only read this text by noon, while I wrote these assumptions in yesterday's afternoon), that a UBI might at least not trigger economic growth but

immediately rise once the money was given to the people without any goods in return, which also meant that prices had to go up without an increase in production perhaps even possible. The natural development was rigged due to the irregular provision of money with which the fiscal debt rose. There was no natural incentive for people to seek jobs but rather were they moved into working less, perhaps seeking for a part-time employment as they now began to realise that they were given more time. Consequentially, the state chose to impair the economy by granting the people more freedom than they obtained on their own. I know that these are just my two cents and that this must not necessarily be the case happening, but at least I found it worth mentioning so that it can be debated (assuming that it at least had a ground to debate upon).

Returning to the actual question temporarily withheld to contemplate the trending question of a UBI, we should again ask ourselves: Do we need everyone at work to contribute mutually to our wealth? Or could we just leave it to a few people earnestly interested in working, and leave those who have got other plans at their own? For some time, I have told to myself that the idea of a “right to work” and the civil duty of work to maintain our wealthy society was wartime thinking: Back in the days, when wars roared all the time, the economy was usually at stakes of collapsing because able young men and women were conscribed to either serve in the army to defend one’s country’s freedom or to produce ammunition and war machines to deliver them to the soldiers at the frontier. There

might actually curb it, at least disable its continuation or reassessment, depending on the state of economic well-being. Without repeating the arguments, it should be checked at the graph that a UBI might drag the GDP down. The assumption hereby was that the UBI was financed through an increased value-added tax (VAT) which would have finally been put on the consumers themselves as concerns and companies firstly pay it but redistribute the costs on the consumers. The idea that cutting back welfare programs in order to not further encumber the state and create household savings to pay back federal debt could actually re-establish poverty sounds baffling insofar as that one might assume that it was the UBI that at least partially dissolved poverty, so that it would either balance with previous welfare programmes or even had a greater positive impact on this issue. The question, of course, is how the market will react to the instalment of a UBI, and how the amount of money available would differ from what the people possessed prior to UBI, apparently in comparison to their welfare checks.

Without getting further into the text and remaining at the point that UBI might be bad for the economy while there remained doubt whether it benefited the people in the long term, the text can be read under the following link:

Smetters, Kent (January 17, 2020). A Closer Look at Universal Basic Income. Knowledge at Wharton: <https://knowledge.wharton.upenn.edu/article/universal-basic-income/>

Thirdly, in case anyone wanted to recapitulate everything about the Universal Basic Income to understand what it was all about—yes, I know that this should have been placed as the first, but what does it matter anyway?—a text has been published in “The Atlantic” putting the cart before the horse. It also emphasises on the current movements and activists promoting the instalment of a state-financed Universal Basic Income while there already were movements financing such basic incomes, extending it to people in shape of a lottery. *Vide*

Wheeler, David R. (May 18, 2015). What If Everybody Didn’t Have to Work to Get Paid? The Atlantic: <https://www.theatlantic.com/business/archive/2015/05/what-if-everybody-didnt-have-to-work-to-get-paid/393428/>

weren't many people left to serve the economy otherwise, and to forcefully employ prisoners of war could perhaps violate the Geneva Convention which back then as not written yet, but at least, we had The Hague Regulations, sealed in 1907, about seven years before the advent of World War I. The war's impact on the economy, in the meantime, brought up the likes of John M. Keynes who usually promoted deficit-spending in order to accelerate employment, simply because most of the men and women fit to work were already drafted for the military, so that it was up to the state to create incentives to hire the remaining individuals who for whatever reason couldn't be drafted or who dodged their drafts although they weren't physically or mentally disabled, thus unfit for military service (draft dodgers of course don't match into either category but simply didn't want to serve. Yet it might be up to them whether they instead want to serve their country by applying for a job in a warehouse or on the assembly line). Nowadays, contrary to the world more than one century ago (106 years from WWI's beginning and two years after its wrathful end), the Western World didn't see any major wars any more, beside the civil wars roaring in former Yugoslavian countries still struggling with their new-found restructuring disregarding cultural borders between Orthodox Christians and Muslims (next to Catholics, representing the third major ethnic population group demanding its say), next to national identities between Serbs and Bosnians (and Croats). This conflict aside, although it left Bosnia and Herzegovina with an incomprehensibly complicated tripartite presidential system¹⁴⁹, we could see what otherwise unrelated issues could do to the people: The war has ravaged the country socially by sowing hatred among the ethnic groups which couldn't relate to one another beforehand but were inappropriately cramped into a single country in which they, in their nationalist incentives, each want to carry the reins of governance; and economically in such a way as that due to the diplomatic instability, there is no

149 For those of you who want to get to know the tripartite presidential system which supposes to equally represent each of the three country's major population groups, you will find more information under this link.

Nardelli, Alberto; Dzidic, Denis; Jukic, Elvira (October 08, 2014). Bosnia and Herzegovina: The world's most complicated system of government? The Guardian:

<https://www.theguardian.com/news/datablog/2014/oct/08/bosnia-herzegovina-elections-the-worlds-most-complicated-system-of-government>

What most oftentimes is being forgotten among Anarchists is the likelihood that the Brčko district, an autonomous district north of the country, officially recognised, although its officialdom might finally derive from the Central government's incapability to get hold of the rivalling population groups' aspirations to subordinate themselves below it. Thus, the people of the Brčko district don't do it either, but enjoy their autonomy.

Or so, one might think—their freedom, after having done some research, is more limited than one might expect, as they still are subordinated to the Bosnian central government, although they do, in fact, enjoy their conveniences in terms of self-reliant leadership. To read more about their legal status, one can follow this link:

Office of the High Representative (OHR) (last time checked: January 07, 2020). Is Brcko District a condominium, an entity or a municipality? Link: <http://www.ohr.int/?p=48496>

fruitful soil to settle as a company, producing or offering services of any kind, thus provide space for employment and settling with a family or on one's own, gathering wealth to pursue one's happiness. Some might think that this metaphor was far-fetched, while it isn't. The conflict—as I said, it's the last one of its kind on European ground while not too old either, as the Dayton Peace Accords were sealed in 1992, which is only 28 years away (a *millennial* peace agreement, one could say); just as Belarus is the last dictatorship on European ground—didn't have to be endorsed by individual persons inevitably affected nevertheless. It may all happen on the incumbent government's behest but have immediate consequences on their constituents who would either be conscribed to the military or remain unemployed and therefore had to move to another country where the situation was more prosperous, even though they had preferred to stay in their home country. The system in general wouldn't change, but the conditions worsened, so that the chances to find employment, although it should have been degraded in the list of priorities to see ticked, might lower significantly. Employment would remain a priority for many victims of war, as one can tell when seeing documentaries of *economic refugees* born in post-war countries that never managed to cope with the shattered situation of their own, thus remained in a state of poverty. Such is the case for Bosnia and Herzegovina, by some considered to stand at the verge of becoming a “failed state”¹⁵⁰ unfavourably viewed by some observers of the situation, accumulating more economic refugees looking for their luck elsewhere, abandoning their country. While there might be few reasons why those people should actually prefer to stay in their country where only poverty would wait for them, employment is one of the primary reasons of their escape into the West (Eastwards, they only had to poverty to expect too, as Russia and Bulgaria hardly fare better than Bosnia. The West, on the contrary, is mostly viewed as the region where the countries of milk and honey lie). Personal prosperity to them is a great accelerator, and in order to achieve prosperity, money is needed. Money is gained through work and work can only be found in stable regions in which the market is able to set foot. Governments bear a powerful responsibility in maintaining law and order, a commonly known fact. More or less, we could assume that therefore, governments are hardly allowed to have personal interests of any kind as their interests could at worst cause unrest or other kinds of instability that finally turned away companies providing wealth. The government's solely permitted interest is stability and as few regulative responsibilities as imaginable and viable. Otherwise, it could of course consider some welfare policies, as long as the market was kept out of it and taxes would not be raised (preferably, they should be lowered, as this would also disencumber the market (unless the legislators only lowered the people's taxes but not the corporate ones)). Civil wars or wars against other nations are the

150 Falatar, Boriša (November 12, 2019). Bosnia is at risk of becoming a failed state. Does the EU want that on its doorstep? The Guardian:

<https://www.theguardian.com/commentisfree/2019/nov/12/bosnia-crisis-eu-europe>

worst the economy could brace for, as this not only threatens trading routes and general trade with other nations, including the one war was declared against, but also would monitored layoffs to conscribe able-bodied citizens become likely to happen. In times of war, voluntary participation in the military is not going to be enough—it will take every single probable soldier to protect the country until a peace plan could be drafted. On a different level, a war is also a race to the bottom between the two (or more) countries involved, as the economy can hardly continue as before but will be gridlocked, waiting for calmer times to arrive. Until then, the nation will have to rely on savings to finance not only the war but also the people remaining inside the nation; the defence industry producing tanks, transport vehicles and armament cannot sell its products as they will be extended directly to the national army without any revenue. Of course the state is going to finance the whole undertaking as he is also responsible for what has happened, but this is not going to draw any revenue either, so that the respective industries functioned at a hiatus, they simultaneously didn't produce anything and produced something; at least their machines degraded naturally, yet whether they would be reimbursed is a wholly different question, depending on who finally won the war.

What we have to note regardless of a wartime situation is the fact that coercion hereby exists, on behest of the state; once a war should dwell in one's country, there won't be a choice between whether one supported one's nation or not, as one will be obliged to defend one's country. The only alternative to it would be to leave the country behind and move abroad in order to dodge the draft. There was no argument that one was stolen one's freedom to avoid joining a war as it was considered one's duty to serve the country that gave one everything, first and foremost the security of peace and prosperity. Now, one was viewed to give something back in return, regardless of all the taxes that have been paid until then, or the obedience to the law. While some decry this, other just shrug it off and obey to it. At least there is a good reason behind this—once a war is on, there is no chance to just say that it would not be proceeded, even though it depended on the soldiers to say whether it would take place or not: If they said that they disobeyed their leaders' call and didn't carry the guns to the battlefield but instead continued doing what they did before the declaration of war, nothing would happen at all. As the saying goes: “Imagine there was a war but nobody participated in it”. Of course the fulfilment of this saying assumed that both sides followed it. If only one side decided to not participate in the wargames, the side complying with the cry could easily beat its chosen contestant. A similar imagery is shown to us with the system that likewise coerces us into working although we could instead accelerate the release of ours from this coercion: Automation could replace us in several jobs completely already, so that only the jobs in which human capabilities are indispensable were left, the jobs that could bring many people satisfaction and the opportunity to produce happiness. Whether jobs that could otherwise be exercised by robots and machines could

bring certain people satisfaction and happiness in life is up to one's own, and humans should offer the opportunity to do such a job, even though this could dwell new problems. Not necessarily, as our civilisation exists on many levels simultaneously, so that the same situation is possible to exist variably, in many shapes, but as from now, we cannot tell how it would function exactly, whether this multilateral solution would take effect or whether it would fail so that at least one side opposed the chosen solution. What I mean is that in our civilisation, the same work should be possibly done by humans and machines of any kind alike, that the choice existed. Only in this way was there a real choice between employment and unemployment. Promoters of Capitalism should feel obliged to view the choice between employment and unemployment as only then, freedom of choice could exist. A sole choice between jobs to which one could aspire to exercise is a one-sided choice, in a world in which to a certain degree, unemployment is able to prevail without any consequences deriving therefrom. Some might contradict and point their fingers towards countries that saw rampant unemployment rates and its consequences; countries like Italy and Greece or Argentina. They are right to do so as those countries saw depressing consequences in shape of a higher inflation and bankruptcies, private as well as corporate. But what were the reasons therefore? Were they all triggered because there were not enough qualified appliers who could have taken over the jobs that were urgently needed to be filled with competent people? Certainly not. People instead lost their purchase power to accumulate to economic well-being as money became nearly worthless, leading towards soaring prices. In the end, it's the state's fault to have created an environment in which commercial practices can no longer be committed as before. Such are the reasons why a close cooperation between the state and the business has to be maintained in spite of the *commercially secular* left might compare such co-operations with Heinrich Faust and Mephistopheles, a classical "pact with the devil". There cannot be—and must not be!—a division between these two entities as they mutually rely on one another, their respective actions affect the respective other, so that they have to draft their plans together in order to not bar one another. Assuming that automatization could be sped up in such a way as that jobs could be eradicated by three quarter so that marginal employment could no longer be accomplished, but instead disadvantageous unemployment, close cooperation would be necessary in order to prepare for countering the inevitable development of people failing to find employment opportunities. States will have to find a way to counter the development such as through widening the field of welfare benefits although this would immediately lead towards skyrocketing fiscal debt. Moreover, those benefits had to be ceased someday as there was no longer a steady influx of taxpayers' money because of their personal means of income's *decease*. In the end, the whole stately system depends on the dutiful transmission of taxes, meaning that when this influx dries out, the system collapses either through a confession of failure and the conclusion of consequences, or through a massive implosion

leading towards a thitherto unseen crisis of incredible magnitude. Plans are necessary, but it is unknown whether there could be a stately solution, due to the aforementioned reason of the tax dependence. Money again shows to be a means to an end—without it, the state would lose its bloodstream and gradually decay, turning bleak and losing all power to withstand death slowly escorting him beyond¹⁵¹. Could corporate taxes perhaps do the trick and keep the state in charge, again anticipating the state’s demise? This was the question of cooperation and whether the people’s Representatives in the capital city could bring up any persuasive arguments to help securing their body politics in which they worked so busily.

The Reason why People must wait for Automatization

After having appraised the idea of never needing to work again because robots and machines did the job thenceforth, we should return to reality and face the hard truth: It’s not going to happen too soon because of one reason: Human workers remain cheaper than the machines that had to be maintained and purchased in the first place. This is a fact regardless of the industry we focused on to see whether entrepreneurs were likely to replace their human workers with machines. Even greater an indicator would be the country we were talking about: Countries in which employee protection regulation is low are more likely to not lay off the whole personnel as it’s cheaper than buying and maintaining machines just to eventually scrap them and buy new ones¹⁵². Only the estimation

151 Metaphorically speaking, we could also assume that states generally don’t even perform at their best as most of their blood is being soaked up by figurative *vampires* withdrawing their money from the tax collectors. This issue is known to both, the US and Germany, which I grasped to have examples of how things are running (or failing). To have some information on the two:

- **In the US:** Gale, William G.; Krupkin, Aron (April 09, 2019). How big is the problem of tax evasion? Brookings Institution (in cooperation with EconoFact): <https://www.brookings.edu/blog/up-front/2019/04/09/how-big-is-the-problem-of-tax-evasion/>
- **In General:** Guyton, J., Langetieg, P., Reck, D., Risch, M., & Zucman, G. (2021). Tax Evasion at the Top of the Income Distribution: Theory and Evidence (No. w28542). National Bureau of Economic Research. Link: <http://www.nber.org/papers/w28542>
- **In Germany:** Greive, Martin; Votsmeier, Volker (July 05, 2019). Zahlen des Finanzministeriums zeigen: Behörden sind gegen Steuerhinterzieher unterlegen. Handelsblatt: <https://www.handelsblatt.com/politik/deutschland/steuerbetrug-zahlen-des-finanzministeriums-zeigen-behoerden-sind-gegen-steuerhinterzieher-unterlegen/24528944.html?ticket=ST-54641-07Mknaw-wPcEDsRC4geQs-ap6>

152 And the most important point to mark in this matter-of-fact is not that it still exists and is being committed in certain countries of this world—alas, the world’s former policeman, the US, did not manage to spread the world of Democracy all across the planet but had to stop short of the Far East, or the close West across the broad pacific ocean—, but the fact that the Western world is well aware of slavery’s existence and makes cheap use of it in its supply chains. China and Bangladesh might only be the most prominent examples of this tolerated modern-day slavery. There is a sense of double standards when one is aware of an issue and could at least put up pressure on the wrongdoer but doesn’t because there were immediate inconvenient consequences of this pressure felt upon oneself. The second question is whether others would join in this pressure so that it weighs stronger. Both uncertainty and pessimism would put pressure upon one so that one would soon give up and again be

how long a machine is going to function until it has to be scrapped tells us about the indigent conditions in which people in underdeveloped and entirely third-world countries have to toil¹⁵³. As we can derive from the sources, slavery is separated twofold: On the one hand, we have outright slave labour either through state-imposed actions—in the “Democratic” People’s Republic of Korea (DPRK, alias North Korea), people are incarcerated in compounds where they are forced to toil to compensate their crimes misdemeanours, such as insulting the Supreme Leader of the DPRK, at the moment Kim Jong Un. One could easily end up in such a compound for calling him a *little dumpling*, because of his shapelessness. This is forced labour on the one hand and a textbook example of free speech infringement, yet not a surprise with the DPRK. The textbook example effect on forced labour is intriguing in its unbuttered appearance in the 21st century too—beside the recently erected compounds for Uyghurs in Northern China, they are the last remaining ones after a history of rounding up minorities and dissidents from Germany and the US (respectively to round up *non-Aryan* minorities in Germany, Poland and so on; and Japanese citizens and prisoners of war alike) and Africans in South Africa, as the English did in their colonies.

How do we have to imagine forced labour nowadays, outside of countries like China and North Korea, which are just to unique outsiders in the Far East? The easiest example to answer this question is human trafficking and subsequent coercion into demeaning labour such as prostitution. Some numbers were already provided to us although they remained on a vaguely general level espe-

supplied by the wrongdoer, despite better knowledge. One life is simply too short to become a benevolent Samaritan interested in helping those enslaved on the other side of the globe.

Vide: Graphic Detail (July 19, 2018). Supply chain based on modern slavery may reach into the West. The Economist: <https://www.economist.com/graphic-detail/2018/07/19/supply-chains-based-on-modern-slavery-may-reach-into-the-west>

153 This is not to say that there were no slave-like conditions in the Western world to undermine legal standards costing employers hefty sums. We have to emphasise that numbers collected to highlight the issue of forced labour—according to reports the most prevalent shape of modern-day slavery on this continent—would only speak of Europe **and Central Asia**, which applies to Turkey and Cyprus beside all the states lying behind there, such as Georgia. Thus, the chances to become a slave in Western Europe is unlikely, although not non-existent, as especially prostitutes are oftentimes women sold by human traffickers from Eastern Europe, without a passport, therefore without an identity, disenfranchised from any law enforcement in the country they live in, easy prey for abusive procurers.

To hereby mention the facts that were mentioned in an annual report on slavery in our world, we can find that in Europe and Central Asia, there are approximately 3.6 slaves among 1.000 people in total. These are comparably few when regarding that in Africa, there are fewer, although the difference is oblivious: 2.8 among thousand. On the other hand, forced marriages, which are considered to stand equal, are higher: While 4.8 women in 1.000 human beings (we can assume that the victim forced into a marriage is a woman as 84.2 percent of all victims to forced marriage are women) are forced into marriage in Africa, only 0.4 are in Europe. Luckily, we can tell that in the US, only 1.4 humans in thousand are forced into labour and only 0.7 are forced into marriage.

Source: International Labour Organization; Walk Free Foundation (2017). Global estimates of modern slavery: forced labour and forced marriage. Link (PDF, 3.13 MB): https://www.ilo.org/wcmsp5/groups/public/@dgreports/@dcomm/documents/publication/wcms_575479.pdf

cially in the categories and the localisation, so that we have to dig deeper to understand how large the issue itself is. Again, we assume that since more than four fifth of all victims to human trafficking are women, our data shall be focused on female victims too. Heretofore, the federal criminal investigation department (“Bundeskriminalamt” in German) has compiled some information on where the women are from, showing that most of them formerly lived in Eastern European countries where poverty strikes profoundly (assuming that the victims were not originally from Germany but moved here, either voluntarily or involuntarily, the latter applying for human trafficking cases that led towards their forced-labour “relationship”) so that many young people, among them women as well, looked for their luck Westwards¹⁵⁴. The numbers reflect it partially: Originally German victims accounted for 18.4 percent of all victims while slightly less, 14.7 percent, of all victims were from Romania. 15.3 percent of all victims were born and grew up in Bulgaria, usually coined to be the “poorhouse” of Europe, not seldom also the first country immigrants from the Middle East passed when entering the European Union, which turned it into the country that has to accommodate them because of the Dublin III treaty of the European Union on immigration. It can be told that the treaty itself was a transmission of

154 Some words on the statistics—which can be downloaded from the link, but have to be downloaded manually as depending on the time of reading, the data could differ as new reports have been published from the point of reading on. Nota bene: Reports from yesteryear are only published one year after in the third quarter or so. Thus, in February 2020, only the report for 2018 was available as it was compiled and written in September 2019. The report for 2019, likewise, is going to be written approximately 2020. There was not enough time to show so much patience with the federal agents, so that the numbers for 2018 had to be enough instead. Thanks for your understanding.

On the statistics themselves, it can be seen that the amount of female victims in human trafficking cases are higher than the global average, it spikes at 96 percent. The cases on human traffickers were few, compared to the estimated dark figure.. Germany has also been accused of doing too little to combat human trafficking, as the US embassy to Germany once wrote in translated report on worldwide human trafficking. According to them, there should be rigorous investigations into alleged activities related to human trafficking while numbers should be published specifically. Punishments should be stricter and judges should be educated on their possibilities in terms of punishing traffickers. It shows that there is a good reason why Germany has become a hotspot for human traffickers and illegal procurers, as German newspapers already wrote seven years ago, as nothing has changed henceforth.

Sources:

- **The annual report** on human trafficking and sexual exploitation: Bundeskriminalamt (2019). Menschenhandel und Ausbeutung. Bundeslagebild 2018. Link: https://www.bka.de/DE/AktuelleInformationen/StatistikenLagebilder/Lagebilder/Menschenhandel/menschenhandel_node.html;jsessionid=5824DBCE1149277D1350EA26442808CF.live2302
- **The translated report** by the US embassy to Germany, on human trafficking and what has to be done against it: US-Botschaft und Konsulate in Deutschland (2019). Länderberichte zu Menschenhandel 2019 – Bundesrepublik Deutschland. Link: <https://de.usembassy.gov/de/laenderberichte-zu-menschenhandel-2019-bundesrepublik-deutschland/>
- **Newspaper report** from 2013, which is still current as of today: Kittel, Lisa; Meyer, Simone; et al. (05. April 2013). Deutschland ist ein Paradies für Menschenhändler. DIE WELT: <https://www.welt.de/politik/deutschland/article115023141/Deutschland-ist-ein-Paradies-fuer-Menschenhaendler.html>

responsibility on the poorest of the poor, putting further pressure on a county that was hardly able to deal with its own problems. But this is a different story. What it tells us hereby is that poverty and corruption gave reasons to traffickers to lure women into their claws to kidnap them and traffic them to Germany where they would then be coerced into prostitution or any other illicit employment, unregistered, thus unbeknownst to anyone. As I have said before.

What might be surprising is the number of Nigerian women travelling to Germany, or being trafficked hereto: It doesn't fit in entirely but is a fact nonetheless, while one might wonder why it seems to be exclusively them—no other African nation is mentioned, while it's commonly known that likewise, Senegalese women as well as Tunisian and Algerian women (or maybe there are no outright majorities between men and women when it comes to immigration from particular countries to France¹⁵⁵). Moreover, we can tell that the number has nearly tripled throughout the past few years, which hints at two developments: Either the situation in Nigeria worsened so that more women leave the country for the highly acclaimed country of Germany¹⁵⁶, or all of these women were caught on sight and transferred to the European continent, where they ended up unaware of their own locality and abandoning her to her own fate, or new *supervisor*. Either way would work as Nigeria, as in most unstable countries, the judi-

155 For France, they had a document displaying a procedure from 2018 to 2019 available, but this should be fine in order to at least mark a certain trend—in this case, a trend of which countries' inhabitants flee to France in order to pursue their moving ideals. Contrarily to what I have said in my text, the most immigrants don't come from Senegal but from Morocco. Moreover, Senegalese immigrants are a minority among all immigrants entering France. Besides the two, the single outlier is China, including Hong Kong.

The respective document one has to download to examine the statistics—"Les principales données de l'immigration en France au 21 janvier 2020"—includes a catch, though: It also displays countries from which immigrants arrived who fall under the category of *premières demandes*, i.e. countries from which great amounts of immigrants arrive that pled for asylum for the first time, one could call them novelty countries. Those were the well-known civil-war countries of Afghanistan, but also countries suffering from surging corruption, such as Georgia (not Georgia, US, but Georgia, the former Soviet province that brought up Josef Stalin, the totalitarian leader who beat Adolf Hitler on the Eastern frontier and in growing a moustache). Throughout the past two years, immigration from Georgia to France increased by 20 percent, most likely because of downbeat protests against the incumbent government, although this is just my opinion.

Source: Ministre de l'Intérieur (checked last: February 10, 2020). Les principales données de l'immigration en France au 21 janvier 2020. Link: <https://www.immigration.interieur.gouv.fr/Info-ressources/Etudes-et-statistiques/Statistiques/Essentiel-de-l-immigration/Chiffres-cles>

156 To many, this should be the primary response as Nigeria is a hostile country to women, lastly because of the presence of the Islamist terrorist organisation of Boko Haram, which reached the headlines when they captured multiple girls from a school and held them hostage for ransom. Besides this, there are the classical reasons for fleeing one's country: Poverty, corruption, a lack of perspectives for the future.

In 2017, the "Médecins sans Frontières" (Doctors without borders) published a press release outlining the grievances Nigerians experience in their home country. *Vide:* Press Release (2017). As refugees flee violence, others are forcibly returned. Médecins sans Frontières: <https://www.msf.org/nigeria-refugees-flee-violence-others-are-forcibly-returned>

ciary system and the law enforcement executives hardly function properly, so that the vanishing of people would hardly be investigated or prosecuted.

Why does this matter under this headline? For two reasons: The first one is that we can clearly see that there still were many undereducated people fleeing towards countries arbitrarily, demanding help. They would inadvertently cause more pressure to respond to, urged to spend money that might not be immediately (or ever) available as automatization might have drained the tax influx which only meekly corresponds with the influx from corporations paying additional taxes related to automatization, such as the maintenance of machines instead of human beings (which might just be another reason to not go with the change but instead stick with the status quo ante), those same people might be caught in an eddy of a system corrupted by being forced into a change they were not prepared for so that they struggled to get it right while every day, the pressure became more depressing, for the people trying to cope with the issues and the state trying hard to fix itself like a vehicle conductor trying to repair malfunctions on the engine while driving on a highway. There are easy ways to lethally crash as well as to just hurt oneself.

The second reason I want to mention is that we still live in a multilateral world in which there are at least two layers outlining the nations' general state of development subordinating into multiple individual states of development and secondary (tertiary, quaternary...) explaining why they are in such a state with no change in sight. What sounds so obvious seems to be so oblivious in public debate in hindsight, especially when it comes to general elections in which party candidates (and occasionally independent wildcards trying their best to remain *en vogue*, such as Gary Johnson during the Obama presidency) dexterously try to deliver messages on complex issues as easy as possible in order to not confuse their constituents, thus losing it to populists not trying to solve issues as they should be solved but instead focus on throwing punches. Throughout the time of surging populism, the theme of the erudite experienced candidate losing to the populist upstart without any political experience whatsoever has been recounted multiple times by both sides, mutually accusing the other side of yielding those candidates instead of reflecting on oneself and realising that Bernie Sanders' candidacy was just a response to Trump's 2016 (narrow) victory. This does not mean that Sanders didn't copy Trump's strategy of polarisation and radicalism—it simply is exactly this, just from a leftist perspective. He chose a nearly perfect time to ride this train: People deliberately lose faith in their Capitalist society as more and more people have to work in two to three jobs while others don't see any sense in working in the first place, or cannot extract a deeper meaning or advantage in executing their job—a problem in a society to which self-improvement has become a sacrosanct objective; jobs now have to be meaningful as well, they must not be obligatory nine-to-five blocks. The fact that work has become an alternative religion, on the other hand, is fairly disturb-

ing, as should be admitted¹⁵⁷—, and furthermore, they watch as the wealth gap grows between the extremely poor and the extremely rich, denying the ideals of the American Dream. The people, one could paraphrase, don't lose the sense in working in the first place, but their work's meaning and point seems to fade away, trimming down to working because society expects it, it just doesn't want to give anything back in return. When the state draws riches from the people through tax payment and costly medical bills; when jobs don't pay out as much as it would be needed in order to live the good life, then people apparently start questioning the meaning of their work, and wonder whether this was all life had to offer to them. This is when automatization appears to them like a venerated redemption sent from the Heavens. And why shouldn't it be given? In the end, automatization, introduced through the right channels and after a thickly instructed introduction leaving no gaps to fall through any more, it could help becoming a *coup de peuple*.

Which Conditions could “salvage” the People?

Some might wonder (or maybe they don't because I said too much beforehand, thus answering the question already) what I mean by those *thickly instructed introduction*, since it bears a lot of meaning by saying closely anything. Superficially, it should be clear: Automatization cannot just happen like a bunny pulled out of a top hat, and *poof*—there it was. This is impossible, states were never made like this. Technically speaking, the introduction of full automatization, if it happened within a couple of weeks, it would lead towards a gradual decay of the state in shape of the Titanic sinking again: The more automatization conquered employment, the more people vainly became unemployed, their savings shrinking with no defence, thus creating a crisis never seen before. I've spoken about this before, but gingerly left an open end, more or less. The end, normally, would be that the states fail but shyly resist to confess because they knew they then had to resign, with no likely capable successor to solve the crisis that cannot be solved by the states. Automatization to a full extent could not provide (enough) jobs to employ everyone. It's as clear as a cloudless sky. The impact itself—how our employment-based society would react to it or how it

¹⁵⁷ It's disturbing in such a way as that, unless one founded one's own company or one really did want to make one's job one's life essence, one should preferably keep a certain distance to one's job in order to not sacrifice one's life's quality for someone who couldn't care less about who does the job as long as the work is being executed properly. Exaggerating the position one's job has in one's life could lead towards a distortion of one's principles, it could become an outgrown mania eventually regretted at one's life's end. Before too much time is being spent on one's job, far beyond the regular working hours, one should consider a change of one's job.

For further information on the “working cult”, read:

Thompson, Derek (February 24, 2019). Workism Is Making Americans Miserable. The Atlantic: <https://www.theatlantic.com/ideas/archive/2019/02/religion-workism-making-americans-miserable/583441/>

would be affected by it—mainly depends on how the governments reacted to it. Whether they joined in the crisis and displayed utter desultoriness to the novel situation, or if they had a plan on how to adapt to it. Adaptation to such a new situation would be the safest way to cope with it as there was no other option; increasing hostility to technological advancements that otherwise were there to stay for the better of the people (presumably); to defend oneself or one's country against this development could finally mean an economic turndown as a digitally progressive infrastructure would eventually become inevitable in order to stay competitive; digitally precarious areas would soon be outdistanced, subsequently depopulated as aspiring young people moved to more progressive areas, so that the elders who stayed behind remained the last ones to inhabit the precarious areas, marking the areas' demise. It's the fate of many villages in rural areas, as they are not being upgraded because of economic inefficiency: There's no profit in upgrading areas that are not likely to become new settlements to businesses turning out large revenues. It depended on the federal government (or local governments) to provide this improvement as only they would finance undertakings that didn't naturally extract profits¹⁵⁸. Pundits I once heard

158 To many people, this point has been from the very beginning a thorn in their side as those spending initiatives are usually tax-funded, and taxes are being coerced by citizens of a respective state, whose violation—to decide not paying one's taxes—is a crime to apparently be prosecuted. There neither is a choice whether one wanted to pay taxes to fund public utilities or facilities (besides many more things that are being publicly funded), nor where the money would finally be invested, and in which way; it's all up to publicly elected officials as well as permanently employed bureaucrats (the term is in no way meant to be demeaning, but in the end, their existence is proven: They are being applied by respective personnel, while the vacant positions are being publicly advertised, so that everyone fulfilling the demanded requirements and interested in the position could apply for it, finally could be employed. Afterwards, depending on the state we talk about, they obtain an official status protecting them from arbitrary dismissal as well as dismissal due to wide-ranging reasons that would be legitimate on the market: Unless it can produce profits retroactively, there is no use in funding it: The market's maxim would gradually depopulate entire cities living under it, as the offer for pastimes would indirectly discriminate poorer people who could not afford them. We don't talk about pastimes only, but they are the offer one could renounce the most easily. One had to wonder what would happen to public offices, to public housing, to state-owned counselling or watchdog organisations supporting the people as taxpayers and consumers alike. They would all die off, of course, but the impact of their decay had to be calculated prior to the cease of their funding. Whilst claiming that those who fight tax payment the strongest were those with large wealth they were *unaccustomed* to sharing it, to put it euphemistically, is a strawman argument, there are also middle-class people who too would be delighted to see their tax rate dwindling. Regardless of one's wealth, it's plain to say that most people might be more favourable about a lower tax rate than a higher; only particular environmentalists were fond of promoting a higher tax rate in order to finance rampant policies objecting to radically revolt the status quo in order to design more convenient ways and means of living environmentally friendly. But they still don't make up such a great part as that they could positively promote such a stance for higher taxes with marginal support in the parliament as well as among the electorate.

Thus, the issue of taxes is at least twofold, but it would nevertheless be pointless to exclaim that taxes were an indestructible and indubitable pillar of our society, belated for civilisation. They usually have to be questioned as well as their usage. Only if the payers can tell whether their money was well used could they remain their *raison d'être*.

If such question s were openly discussed, there of course stood the Libertarians and fiercer Conservatives immediately throwing their hat in the ring in claiming that taxes should be suspended altogether as there was no essential reason in maintaining them. Their utterances, one could tell, were un-

—classifying themselves as Libertarians—stated that it should be up to oneself what to pay for and what not to pay for—just as it is usual business on the market. There too, one wouldn't be forced to pay for something one neither wanted, nor planned to ever make use of. And just because someone was accidentally born in a country and neither was interested in moving somewhere else, nor had the required capabilities to move to a different country where tax rates were lower or the tax governance was more loosely handled shouldn't mean that someone had to pay for something one didn't endorse¹⁵⁹. (I elaborated the point in fully in my footnote hereunder to be found across three pages) What I only

compromising, they didn't have any interest in finding a common ground if they solely fought for the complete dismissal of taxes, disregarding their function. Conservatives might not be entirely into the belief that taxes were inherently bad for the community, thus might be interested in finding that common ground. With them, such a talk could exist, but then, it depended on the tax-defending side to also be ready to negotiate compromises. Otherwise, the gridlock would remain, blocking every progress that could have otherwise emerged from an earnest debate. In the end, tax cuts are mostly feasible unto a certain point at which paying taxes wasn't able any more to do what they were supposed to do. To equip an economical terminology, we could tell that this was the crossroads of taxes and their function: In the one direction, their usage might be exceeded by the money that was spilled into them, thus creating savings on the state's behalf; and in the other direction, their usage might be failed because too little was paid. This point has to be examined to find a proper tax rate to be paid by the people, so that the two sides could debate what would be more useful for the people: To have the state creating savings for worse times at which higher investments were necessary to avoid larger costs in prospective. The breaking point itself would not be fixed onto one single position but variable depending on the usually alternating costs for the maintenance of public utilities and facilities as well as the addition of specific utilities and/or facilities in the future due to changing demographics. As usual, the future cannot be predicted, so that the ability to adapt to it is key to surviving and prospering. The greatest threat to such an ability to adapt are ideologues preferring to transport an agenda rather than reacting to changes and drafting plans to forecast probable future developments based on studies and experts' opinions. (Experts from the field of political science as well as economics)

Could taxes be founded on common sense? The question assumes a likely eagerness to find common ground in the first place, or otherwise, the answer is No. If there is such a ground, then yes, there is a likelihood to find one. The only problem we are confronted with as of now is that to many, the solution of climate change can only be found in raised taxes, raised far beyond what many Conservatives might ever consider to be righteous and bearable. Those who do promote such a hoist, their policy suggestions at hand and ready to read out, are not likely to move but one step away from their proposals, so that a gridlock situation is inevitable. There clash the mere ideologues—Conservatives determined to disencumber the working people from their tax burden—and the climate change activists stonewalling in favour of their combat plans. The world would go down because both sides were equally disinterested in finding a common ground and forwarding their own preferences first, above all. There is no chance in a change, so that it has to remain a paramount objective to dissolve states and create Anarchist communities in which every commune could live and fight climate change (or not) as it pleased, without having to listen in anyone else. Unity cannot be achieved by force, it has to be created from the bottom, through common sense, common ideals and persuasion. If a people or a nation stood at loggerheads not only with the most divisive questions but also with the most fundamental, it cannot be expected that those same people could create anything together, it would end up like a modern-day Babylonian confusion. I will not elaborate this point any further, though, as I already did that in a different text and also, this is the wrong place to discuss something like this. We will shortly come back to it in the Epilogue, but until then, it has to wait. Disunity is a bewitched illness in society, and it should at all cost be eliminated from it, but what advice can be given when there is no chance that it could be gotten rid of anytime soon? Were we ought to say that society had to stand strong and find a unifying ground, even though any else progress stood still, so that we finally had to realise that all efforts were in vain? This would end up in remorseful damnation, ingested by the

crudely mentioned in the end of my footnote was the dependence of the state on the cash flow from taxes—it runs like blood through its veins, and without it, it would gradually drain until it ran utterly white in its body and died, collapsing like a poorly performing in-game character which was poisoned beforehand. Beside the oft repeated societal benefits of paying taxes to support the poor to afford more services they otherwise couldn’t afford due to high costs which especially happened when the government was dissolved in its entirety, as cartelisa-

people themselves. Instead, it would be in everybody’s advantage to separate so that progress could be achieved on multiple parallel lines, each in its own velocity. Enforcing the combat of climate change to save the planet might sound right—to combat climate change can only be right unless one was rather interested in seeing the planet become uninhabitable, which would apply to only a small minority, though—, but no-one will be persuaded by being told that one’s personal wealth had to be cut down in order to achieve this Herculean goal. Again, persuasion, as much as it might sound like an evasive argument to cover one’s lack of determination for a goal, but as Newton famously acknowledged and as it has been abundantly repeated on the internet, actions usually ignite reactions; thus, to prohibit for example the rides with planes either nationally or transnationally, people are going to join the very first movement that will protect their *right* to fly from one city to another in the same country. Advocates for a prohibition or nominal decrease either have to find a persuasive argument to move people away from taking flights, or they have to find an alternative option to planes. Morbidly, or ignorantly, there are people who would prefer convenience over death. And this issue has to be addressed sophisticatedly.

159 Such are some of the arguments one might hear from those who either abolish taxes (or would do so if they didn’t have to fear prosecution and visits from law enforcement and tax collectors) or at least viewed them critically: The arbitrariness of one’s birthplace should not determine what one had to give up from one’s own possessions or one’s reward for one’s work. Logical the argument is, as many consider a natural right to possess property as given, just as there is a *natural* right to work, or a work place, to express it more specifically: As much as there is a right to gain wealth through work, there is a right to keep personal property. To deny one the right to own stuff one purchased through the reward of one’s work would apparently

upset the affected people.

Others are fond to deny this straight logic by explaining why taxes were in fact no kind of theft on the government’s behest, although the answer is not all that clear. *Vide*

- Goff, Philip (2017). Is taxation theft? Aeon: <https://aeon.co/essays/if-your-pay-is-not-yours-to-keep-then-neither-is-the-tax>

In this essay, Mr. Goff initiates a curt overview over the many possible points of view on how to view the question over whether taxes could be acknowledged as theft from which one had to beware of, or whether they are a reasonable as one did not deserve one’s reward from work in shape of a salary or a wage, but was rather *entitled* to it. It comes as no surprise that the text is of a philosophical nature rather than a political as the author himself is a professor of philosophy, not of political sciences or economics. Therefore, the stance he takes is comparably vague in its argumentation: In the very beginning of the text, it is said that the state would define property, stating that

Clearly if Ms Jones is legally obliged to pay a certain amount of tax on her gross income, then she is not legally entitled to keep all her pre-tax income. It follows logically that the state does not commit legal theft when it enforces the payment of this tax.

This is a positivist stance placing the rule of law ahead regardless of what it says in terms of content and context. What the government and the law code says should be of no interest to the question of property possession and the question of taxation; especially the latter would hardly be viewed critically on behalf of the state which heavily relies on it. The cow would not emphasise the content of nu-

tion would surely happen¹⁶⁰. I hereby used the terminology of a dissolved state instead of the abolition of taxes as both of them correlated anyway, the only detail missing was the period between the abolition of taxes and the states natural decease due to the *closed valve*. Cartelisation is a particularly important point to make as it would ramp up the prices extraordinarily (I know that my usage of adverbs is excessive). The reason for it I have outlined in my almost autonomously functioning footnote: We don't hold companies to account more realistically, but only in terms of illegal actions as per the rule of law. The reference to cartelisation, which led towards another incredibly long footnote, was jolty non-

trients in its meat when it knows that this fact would mean her death. We either have to unanimously accept the matter-of-fact of natural rights to own property, or we dismiss this right to enforce the foundation of a collectivist system to introduce and maintain equity in our society. Protection through law might come in handy in order to prosecute violations. Otherwise, it should not depend on the rule of law whether there existed a right to own property, as law could usually be adjusted depending on the government body (one reason why positivism in philosophy died after the demise of the Third Reich and the lessons learnt from its reign).

A valuable claim that can be extracted from the text, on the other hand, is the idea that property rights and therefore the taxation by the states are all but a social construct we agreed upon solely by not challenging it (as we do with almost all conventions that shape our society). It's true to describe the idea of properties as a social construct as hardly see a comparable behaviour among animals, although some of them, e.g. squirrels or acorn-gathering woodpeckers, do horde food in order to prepare for hardships or their hibernation. Do they consider their collected food as their property? This is a good question, as we cannot tell in which way they exactly contemplate their world, whether they too were able to think outside of the box in a way as we humans do. For sure they would protect their food from intruders trying to steal it from them, but rather because they know that they need the food in order to survive, but not because they had acquired a sense of property possession and the likelihood that some might steal their property, thus had to be considered as thieves. Although it might deliberately ignore results gained in biology and zoology alike, we have to believe that animals don't think in such a profound and widely ranging way as we humans do. Primates might be an exception as they come close to humans in terms of development, but as for the other animals, there is little ground to believe that they had a (fond) understanding of property and the right to possess such as a sentient being.

Animals obviously are part of nature and therefore should depict what is given from the primitive state upwards, so that we could refer to them in understanding whether there is such a natural right to possess property. Visibly, this doesn't to be the case as only humans are prone to individually gather wealth for personal endowment, since animals only do so in order to fulfil temporary or periodical needs. Beyond their needs, they wouldn't do anything. All their actions are related to fulfilling needs: Collecting food, running away from predators, mating to reproduce, fighting in cabals to prove their standing in the pack. Humans, on the other hand, are more diverse in their actions as they have created social surroundings and a multitude of pastimes to amuse oneself. Without intending to display an alleged human superiority over the wildlife inhabiting the open world, it has to be set that the advanced human brain made it possible to create a multi-layered society in which humans could proceed lives far beyond satisfying their basic needs and the maxims of their species, that is to reproduce.

Does this assume that humans consume or exercise various activities despite any interest in doing so? Do humans presumably exercise activities although they are not interested in, do they buy stuff without any good reason, just because they are able to do so? Some might do so in a tongue-in-cheek manner, but earnestly, such purchases might be a rarity rather than a habitual commodity. We have to broaden the issue of our society in order to understand that its complexity has led towards the novel creation of tempers and needs that weren't there beforehand, which subsequently led *purists* to question the reality of those alleged needs: Are they really needs, or are they just being pushed upon us to have us think that we really needed to satisfy them in order to feel happy? Are they just imposed onto us to accelerate consumption? Perhaps so, but even then, it would be hard for most people to struggle with the suppression of those artificial desires. What is there once will hardly leave anytime soon.

etheless, as it does not lead towards fewer paid taxes if companies organised themselves in a cartel, they still had to pay the same tax rate as before. Only their profits might increase due to a (near-) monopolist or at least oligopolistic position on the market, depending on the amount of companies working in the particular field (nationally as well as internationally) and a related increase of consumer prices. The question of responsibility is obvious here: Unless the customers don't benefit from the cartelization of companies in a certain business, the cartelization itself should be desisted by all probable participants. Of course this is a strongly left-winged approach to the issue: As the customer rules su-

This has gone a long way from the actual topic, which was the question about natural rights to own property, but this discourse astray from the question is important to realise why there might be no natural right to own stuff as the terminology of naturalness is relatively predisposed with instincts and physical improvements that helped to surpass natural selection, rather than such abstract concepts as property or a civilisation that went beyond mere groups (packs, prides, schools, etc.), as human beings have created. Thus, it can be said that the previously quoted text was right in its assumption that property as such is nothing but a social construct humans have created in their own sense. Academic researchers—in regards to this topic, I could find at least one article, which I will cite hereunder—tried to make the case for animal understanding of property, although the point remains vague, inside mere opinions on whether there was a cerebral predisposition to understand what property is, to acknowledge its existence.

The article: Zeki, S., Goodenough, O. R., & Stake, J. E. (2004). The property 'instinct'. *Philosophical Transactions of the Royal Society of London. Series B: Biological Sciences*, 359(1451), 1763-1774. DOI: <https://doi.org/10.1098/rstb.2004.1551>

Now, how does property exactly relate to taxation and its questionable standing in society? To put it bluntly, we could say that government in its justification for taxation functions by a controversial rule of thumb: If people can possess it, they [the government] can also have it taxed. Houses can be taxed for the ground they stand upon, which is supposed to be stately soil, it's not theirs [the house owner's/inhabitant's]; alcohol can be taxed as well as coffee and cigarettes; petrol can be taxed as well as the usage of water. The list could go on and on, almost frighteningly. It's the imagery of a devouring state intruding everyone with additional fees sucking out people like vampires do with their victims. Therefore, there is good reason to imagine a world in which the state wouldn't exist, so that people were able to keep the money they earned for themselves, instead of giving up more than 40 percent of it to the state so that he could take care of redistributing it across everyone, including them.

Aside from the argument that most land in a country was actually owned privately (yet in case of sudden death or decease without the prior creation of a will, the state would take over not only of the land but also of the fees and bills in case no bereaved who could otherwise take them over (even though this was a malicious logic, assuming that the bereaved had no chance of avoiding the unavoidable obtrusion of debt depressing one), a different text:

The Article: Huemer, Michael (2017). Is Taxation Theft? *Libertarianism.org*:
<https://www.libertarianism.org/columns/is-taxation-theft>

Makes a good point about the reason for why we pay taxes: That we are given something back collectively in return. I have mentioned it above—public facilities and utilities, such as public transport or swimming pools—, and that no-one is being asked whether one actually wanted to have it financed publicly. Some might, for example, demand it to be financed through competition on the free market. This way, only those who made use of the goods had to pay for it as they also used it, but those who didn't could keep their money and put it into something that was closer in their interest. As the author states in his article, no-one would be fine when being stolen their money as long as the thief left behind a book of his in return, perhaps equalling the value of money stolen. The victim of the theft never asked for the book and had preferred to instead keep the money. The same way, taxes func-

preme on the market by (allegedly) monitoring the offers through the expression of certain demands, companies should oscillate around the customer in any decision to be felled now and in the future. Right-wingers might take a different approach to what companies should be obliged to do: That they were free to shape their companies as they please as long as it serves the customers' interest in terms of what they will be served, as they demanded. Beyond the product shelves and the cash register, nothing should be of the customers' or consumers' business. A theatregoer wouldn't ask the actors and the director (let alone the

tioned: One never asked to see public transport financed through one's money and perhaps doesn't use it anyway. The same might apply to public swimming pools, libraries—the particular taxpayer we talk about might even send his/her child to a private school and be insured with a private assurer. All of this might apply to this person, so that s/he had no advantage from paying taxes, only the rest of society benefitted from his/her due payments. In spite of the absence of usage of public utility and facilities, there is no chance to be excluded from the list of taxpayers; although one completely relied on the private market to provide goods and services for everyday needs, as this behaviour cannot be measured individually to not be exploited by fraudsters. Thus, everyone has to pay taxes mutually, while it's up to everyone by his/her own whether to utilise respective services. Hence, the Huemer is right when he says that the state is a thief stealing money from the people to impose upon them the services to which alternatives still exist, although using them might occasionally lead towards double payment (this is not to say that those services for which people have already paid the state were thenceforth free; normally, people are told to pay separate fees still, which too are used to maintain the services in given quality and pay the operators and clerks wages).

An issue regarding taxes of course are the poor people as I have mentioned here: The people who might fall off the rim when taxes were entirely abolished, as prices for services would firstly rise to then balance through competition, assuming that cartelisation still remained a crime prosecuted through independent law enforcement, although this was not secured since the state would eventually collapse due to financial hardship as taxes no longer flowed. Thus, we had to assume that cartelisation between companies and concerns of the same branch, thus ramping up prices. Therefore, it would be heinous to assume that taxes only functioned as legalised theft. The only problem with them existing is that people are forced into socialisation in a welfare state regardless of their own preferences. “We are all sitting in the same boat” or “We are all in this together” are sayings that sprang from such situations, but at least, they normally referred to situations in which people joined up voluntarily, while we cannot choose where we were born, so that one inevitably ends up in such a situation and can only escape it by saving enough money to move abroad, wherever that may be as there are (almost)

160 And cartelisation would indeed happen, regardless of the state's existence and supposition to function as a watchdog over the market, maintaining law and order as a law enforcement entity. Human nature as understood by many right-wingers—greedy, egocentric, ready to do anything to succeed and achieve ever greater earnings in any field in which one committed tremendous activities, disregarding any moral obligations—could hereby even justify this stance: Cartelisation can bring commode advantages in terms of an extended ability of organisation and a lowered risk of failing on the market, thus having to cope with high costs and the necessity to start anew. Instead of risking to fall flat, one can negotiate conditions with businesses of the same branch to either increase the prices forcibly or to share customers (or protect preferred customers in return for other customers to one's partners). There is no stately reason behind the intention to establish a cartel in one's own business branch with dedicated companies, since cartels usually meant an increase in profits (allegedly), security first and foremost as well. The only obstacle before the commencement to start a cartel is the state itself, prosecuting the undermining of earnest competition on the free market. Although cartelisation can have positive effects on the end of the supply chain—with the customers—, reality oftentimes looks bleaker than this naïve hope: Prices are meant to rise efficiently (on the companies' behalf), these [cartels] presumably make up the most among them all. Not particularly because of this, but because of the damaging activity cartelisation is to the economy, in 2003, the global economy had to suffer a loss of US\$ 55 bil-

playwright) how they managed to stage the play so perfectly either, right? So, why should it be of the customers'/consumers' business how the products are being produced?

The reason is clear, and some might again accuse me of erecting strawmen in my text, but we have to address the issue to precisely outline the freedom of companies on the market, and the assemblage of products should of course be of every responsible customer's¹⁶¹ interest. On the one hand, there are the concerns regarding the ecological footprint, and on the other hand, there is the concern

lion. (More current numbers were not available by the OECD as of the time of this writing). It's telling volumes about the free market philosophy when companies would dare to risk being caught in the act of trying to undermine the same free market they joined in instead of competing and ever improving in order to stay safe, even if it meant to stall progress.

Of course not all undertakings to cartelise are ill-conceived, some of them might even be founded on a benevolent intent, as one can read in the following two texts:

Fear, J. R. (2006). Cartels and competition: Neither markets nor hierarchies (p. 7). Division of Research: <https://hbswk.hbs.edu/item/cartels-and-competition-neither-markets-nor-hierarchies>

Normann, H. T., & Tan, E. S. (2014). Effects of different cartel policies: evidence from the German power-cable industry. *Industrial and Corporate Change*, 23(4), 1037-1057. Link: <http://hdl.handle.net/10419/83498>

There, the author states that research could find that due to the given illegality, interactions between cartel members are limited according to how far they could go without being witnessed or detected by law enforcement officials. Due to this strict limitation, wrongdoings by participants of the cartel could hardly be punished by others as any kind of punishment could become visible by law enforcement, so that a vicious cycle took off, leading not only towards the dismissal of the cartel but also towards prosecution for improper exclusion of oneself from market competition. One would rightly view those conditions as mafia-like, as they are exactly this: Mobsters undermining the rule of law, the state's as well as the market's. Still, the question remains what, if not the preference of a stiff order comparable to central planning, even though one still steered the wheel oneself instead of delegating the organisation to a superior entity such as the state, could be the reason? Taxes still had to be paid in such a system, they could only be evaded by outsourcing them in tax havens such as the Cayman Islands or Panama. Nevertheless, this text, as well as a second text dealing more specifically with the issue of the interior life of cartels as individual systems—we could easily speak of autonomous enclaves, comparable to regions such as the Serbian Brčko district—, which is nevertheless administered by humans, acting just as humans do: Prone to conspire against members which voluntarily joined the cartel to benefit mutually from rigging the market, stabbing one another's back in case they are being caught by anti-corruption law enforcement (in the US, cartelisation was illegalised through the Sherman Act in 1890, while in Germany, German Minister of Economic Affairs Ludwig Erhard rushed against cartels as they have increased unto the highest amount in leading world economies, with approximately 2,830 cartels known in the end, while other countries saw about 100 cartels altogether. Caveat: According to the text, syndicates between companies of the same branch were considered cartels as well while syndicates don't necessarily commit the same activities as cartels do. Linking ones' productions in order to save on costs and produce greater amounts of the same segment don't mean that the market should be rigged. Farmers were mentioned as well as they are known to finance expensive machinery together and share it after the purchase as one might not be able to afford one and might not even need it all the time, so that a single purchase would be inefficient. Such agreements were considered a cartel as well while the underlying intention has never been to rig the market, but to be more economically efficient on the market by throwing together one's financial equities to not risk bankruptcy through imminent investments), or suddenly deciding that one didn't have to play by the rules but could cut off *items* from a partner's share, i.e. contracts or revenue. In the end, even being under cahoots with competitors didn't mean that things usually ran that smoothly, simply because one

about personal health: What do I find inside my yoghurt beside the milk that was used, as the most essential ingredient? Do I find anything I would not naturally think of when I think of yoghurt? And is quality always warranted in production, so that there is not going to be any metal shards inside? According to the dichotomy of demand and offer, after the first incident of reported metal shards inside yoghurt or whatever edible/drinkable product, they will react to it with stricter controls, presumably. It wouldn't do them any good to not react to it even though they were certain about their quality work, as competitors might relate to this incident by any means possible, exploiting it to advertise their qualitatively

usually was in danger of being caught. As it can be read in the text:

Jaspers, J.D. Managing Cartels: how Cartel Participants Create Stability in the Absence of law. *Eur J Crim Policy Res* 23, 319–335 (2017). <https://doi.org/10.1007/s10610-016-9329-7> (p. 326 pp)

The participants are not hesitant of throwing one another under the bus by taking away customers that were prescribed to be served by their partners, and vice versa. After all, being part of a cartel according to the text, can end up in a blend of an Augustinian Rome and a Shakespearean royal drama. This is just one reason why both texts state that most, if not all, cartels only existed temporarily, none of them managed to exist forever. This is not to say that a cartel could exist for decades assuming it was not discovered during a raid on the law enforcement's behalf, it only depends on the dexterity of the cartel's administrators and the capability of its members to negotiate towards a common ground, which presumably should exist all the time: The mutual interest in increasing one's gains without risking to be minced in free competition on the market.

Thus, what can be said about the likelihood of cartels dwelling on the parquet once the state was out of charge? Only one thing for sure: Regarding the amount of "white-collar crimes" (of financial and economical nature), we can tell that honesty is not going to prevail; the environment remains hostile and even worsens once there is no longer an independent ombudsman maintaining law and order in the open field, recovering the same once it should be broken. Whilst Capitalist and Libertarian promoters and thinkers would usually tend towards Lockean philosophy of the two sides' mutual interest and the idea that by working together, both sides' objectives could be accomplished, they never thought that this would remain a just game to be played. The underlying problem with this idea is that the game is not played by solely two sides, metaphorically the blind and the lame. There are multiple layers and abundant actors that even made Fyodor Dostoyevsky blush. (OK, maybe not so many actors, but still, many) Furthermore, companies don't necessarily need to comply with customers' demands and expectations to proliferate their value or revenue as a larger majority among customers remained complicit to pre-existing conditions in their favourite (or most dependent) sectors, so that changes wouldn't become essential to those same companies. What I mean by this is the fact that as large as the crowd of approvers of a change in, say, production was, no abrupt downfalls in revenue were noticed once the companies dared to ignore the crowd. Neither in the short term, nor in the long term had they risked anything fundamental in their deliberate ignorance. Of course it's needless to say that the alternatives to move to are scarce and already knew about the discrepancy between the shadow they are confronted with and the actual body that threw the shadow on the wall. Changes require a more daring mind, the readiness to risk something, which doesn't comply with a moderate majority among the people. The prospected majority may be found in surveys of renowned pollsters, but even they are prone to misrepresent society as their field of surveyed individuals lacked not the diversity but the relative amount of people as they can be found in our society. Diversity is of course important to have an apt reflection of society, but it is not as paramount as is the closest relative amount of respective people—white middle- and lower-class males and females, middle- and lower-class people of colour, black-tie upper-class males and females. It's no secret to tell that it's already hard to survey a representative amount of people in the first place as there is no obligation to participate in them upon being asked. In mid-sized and larger countries, approximately 1,000 surveyed individuals are a bare minimum to poll representative results. Moreover, the results have to be compiled quickly as the news run

superior products in which no metal shards have ever been found (assuming they did not suppress any reports expressing concern about such unfortunate discoveries). It might be one reason why the occasionally expressed fears of innkeepers selling stained alcohol (or ethanol, to imagine an even more dreadful scenario), might not happen anytime soon as cases of sudden decease due to the consumption of stained alcohol or ethanol served from a certain innkeeper might lead towards a downfall into disrepute with former as well as future customers. There is no reason to let all quality standards fall just because their violation was

quickly either, so that opinions can switch within mere days. Hence, to poll people is a full-time job to be finished within cramped days. To then go ahead and tell the pollster that they also had to mind their field’s diversity could break the camel’s back. As long as people didn’t feel obliged to contribute to providing a result as representative as possible, it should thus be recommended to don’t weigh their results too high, to enjoy them cautiously and carefully.

Now, how does this refer to the work of cartels? It doesn’t relate directly to it but in such a way as that there was no natural incentive to change anything on the company’s behalf, nor on the people’s behest. The majority prefers the status quo over adjusted ways of production or the ecological footnote. Young environmentally conscious people might be ready to pay a surplus in return for *less pollutant* products, but they still don’t make up an uncontested majority; they are even likelier to become fewer in the overall demographic scheme. Companies don’t understand themselves as servants obedient to the public need or the planet they rely on to deliver them the goods they need to produce goods on their own, but as money-making machines employing those eager to become gear wheels in their own clockwork, selling products that sell best; Of course the only things that sell best are those that are demanded, so that the dichotomy of demand and offer still worked out, though the discrepancy between what is being demanded betwixt the elders of society and the younger ones. We should also understate the fact that society is in fact growing older within the coming years (as well as for Germany, that is):

The US Census Bureau has forecasted a *greying* US society (which might be a reason why immigration laws should be lowered rather than straitened, in order to not eventually experience scarcities in terms of professional workers working in the digitised society): Vespa, Jonathan (2018). The Graying Of America. More Older Adults Than Kids By 2035. The U. S. Joins Other Countries With Large Aging Population. U. S. Census Bureau:

<https://www.census.gov/library/stories/2018/03/graying-america.html>

Luckily, for Germany, there is an interesting study on the economic impact of an aging society, so I will hereby cite two instead of one article. Firstly, there is an article on how the German society develops itself within the coming years and decades, in terms of fertility as well as the average age. *Vide*: Schulte von Drach, Markus C. (27. Juni 2019). Jeder zweite Deutsche ist älter als 45. Süddeutsche Zeitung: <https://www.sueddeutsche.de/politik/demografie-alter-geburten-zuwanderung-1.4502023>

Secondly, there is an article outlining how a general aging throughout countries of the world, especially economically strong countries such as the US and Japan (besides Germany, of course) affects the GDP. It comes as no surprise that a society growing evermore dependent on social welfare as its people become incapable of working due to a *degrading* physics and state of mental health (dementia and Alzheimer’s disease could become a severe problem at the workplace) could lead towards a decreasing economic output. *Vide* therefore: Lizarazo López, Martina; Peter, Thießen (12. Dezember 2019). Alterung der Gesellschaft führt zu hohen Wohlstandseinbußen in Deutschland. Bertelsmann-Stiftung: <https://www.bertelsmann-stiftung.de/de/themen/aktuelle-meldungen/2019/dezember/alterung-der-gesellschaft-fuehrt-zu-hohen-wohlstandseinbuessen-in-deutschland/>

As we can read from the sources, the US are growing older at a faster velocity, but are also more able to cope with the consequences as they—yet—benefit from a higher immigration influx bringing

no longer considered a crime to be prosecuted by law enforcement agents. On a foundational level, they might be complicit with following guidelines on how to produce in the customers' delight. Yet, beyond those foundational guidelines—as it would be a tiresome attempt to list all of them, and as no-one by oneself might be able to mention them all, some examples might be the usage of whole ingredients produced in a way that excludes pesticides and herbicides that might only be likely to be carcinogenic; to produce in such a way as that the products, under an utilisation by the book, are expected to function a time exceeding the average period of time; a production in such a way as that once the products are

in more young people ready to work, thus contribute to the economy and stemming the rising costs of social welfare (assuming that there was not a Conservative president cutting down social welfare programs to first shrink the fiscal debt). Some might say that this was just some leftist “Great Replacement” propaganda, but those people should be asked how they would topple an aging society in which fertility rate was too low to counter it. They might say that families—especially the nuclear family (father, mother, a variable amount of children), as only right-winged conspiracy theoreticians and ethno-nationalists embrace the “Great Replacement” theory—should be enforced through exclusive benefits. Nationalists such as Viktor Orbán of the Fidesz party in Hungary introduce such bills to call upon the people to reproduce themselves (to be read here:

Doehler, Austin (February 17, 2020). The ‘Strategic’ Reason for Hungary’s Free Fertility Plan. Balkan Insight: <https://balkaninsight.com/2020/02/17/the-strategic-reason-for-hungarys-free-fertility-plan/>)

Although his point obtusely is to avoid the Great Replacement through allegedly more fertile people of the Arabian and African countries. His plan, nevertheless, also functions in such a way as that the inevitable population ageing through the Capitalist causes of invoking a career in order to earn riches and live the good life which as I outlined includes the money that can be earned in high-paying jobs of the top brass. The better the job, the more money can be earned, so that in conclusion, a *better* life is possible. Children are a natural obstacle to someone’s chances to break through in the career options, as they demand not only a lot of time to be educated, but also a high rate of vigilance and flexibility (as when school ends earlier than usual, or a sudden incident demands the parent’s/parents’ presence in (nursery) school. A top brass career hardly allows such flexibility outside of the job, in a family life. This is not to say that children were inherently evil and destroyed everyone’s life upon arrival, but unless a company didn’t offer a “family-friendly environment providing each worker regardless of the level in which one worked utmost flexibility”, the chances are low to become a top brass manager are significantly dwindling before one.

Finally, we do have to wrap this chapter [footnote] up, to for another time ask the solemn question: How does this all relate to cartels? To sneak out of this question, we should emphasise that this scope is too narrow to answer the question properly. The issue itself is more fundamental than that: It again refers to the fundamental issue of taking responsibility for one’s deeds, which is expected more often than it is from the companies working on the market. We heard about the top managers of Volkswagen who received millions in indemnity, while a worker cannot expect the same although he might be fired for the same wrongdoing as the manager had committed. Critics of this point reminded us of the heavy responsibilities the managers had to cope with throughout their incumbency in this office. The point on responsibility is that they only have to cope with responsibilities as soon as those responsibilities are illegal and become a target to law enforcement. They play with fire until they burn their hands; as soon as none of their extremities or other body parts are being burnt by the fire, they will keep on playing in spite of their better knowledge. And as long as they don’t burn themselves, they burn others in the meantime. To clarify this incomprehensive metaphor: As long as coal plants are allowed to save money on catalysts to not omit mercury into the air because the EPA would not prosecute them for this toxic omission, they would continue to omit it and not install costly catalysts. Why should they? Just because they harm children even in utero? That’s none of their business, they

broken or out of order (which might be the same, but nevertheless), they are easily disposable and capable of recycling so that they are not going to end up on a dumpsite, not good for anything any more. The recycling capability also included an easy deconstruction which can at best be performed by machines as well, in order to avoid cheap labour beneath the minimum wage—they are less likely to comply and instead were eager to undermine those guidelines as their execution was expensive with little revenue down the line and also included the purchase of further machines or the employment of further clerks and workers. To put it bluntly: These were all avertible services or features, which were not necessary in order to sell them to customers. They could instead be minded once the competition became fiercer, so that one had to add features in order to stick out of the crowd of alternative sellers.

Is there no chance the competition could be rigged from the inside? It depends on the competitors and their fierceness against one another. The problem is that the competition on the market, or more technically speaking: The market itself, in its complexity as well as the tools (or weapons; whichever trope one preferred for the market) has widened throughout the Medici became the first moneychangers in the (Western) world in 1434, thus establishing the banking sector in Europe, to then be brought to America during the settlement of migrants in what is now known as New England. As I have noted above many times, Capitalist and likewise philosophers as well as economists, they all refer to the system they referred to as the trade between sellers and customers, swapping goods for money, while the gold standard—that is, before the end of World War I, during the advent of the Great Depression in the 1930s, where for example the US started to abolish the gold standard as antiquated—was believed by many to be the best system to value the means of finances people used to commit trades. In their depictions, Capitalism was only about this, even if they meant to only outline the basement of their idea of a social system. But even then, the complexity was left outside, thus drawing too simple a draft to fully comprehend what they finally contemplate: In our world, we have got institu-

might state, none of their employees' children were affected by this pollution, and the EPA didn't care either. This way, their business was more profitable, so that their consumers benefitted from it just as much as they did. If it wasn't for law enforcement and a court trial, companies on the market might become a cesspit of corruption, to put it the most vulgar manner possible. Irresponsibility is not being punished without a state, or at least not without a state holding wrongdoing companies to account. It's the issue I elaborated when I asked what was the difference between what was legally *obliged* to do compared to what one was *ought* to do, according to moral standards or common sense (both of them being separate guidelines, they are not necessarily akin to one another). Cartels, in the end, are just one more point to be collected under this question: Should cartels be founded? No, because they are illegal, according to the rule of law. Were companies ought to leave the idea of cartels behind and instead be superior in competition, thus victor in the battle of innovations and customer adoration? Certainly they should.

161 From this point on, and in all chapters following hereafter, we will only mention the customer but mean both of them, the customer as well as the consumer. It reads easier, and also shortens the text a little bit.

tions such as BlackRock, garnering trillions in assets through asset management and anticipation on future crashes as well as other kinds of downsides to be experienced on the stock exchange market¹⁶²; banks reaping riches from credit loans in spite of financial crises having left their marks through low interest rates conducted by central banks (which even before the Lehman Bros. crisis in 2008 has been scrutinised by economists for their gigantic power on the financial market, in terms of control they carry by manifesting such essential values as is the interest rate); as I have mentioned in the brackets, we have central banks on federal as well as international levels, such as the Federal Reserve of the US (of which one exists in every state), or the European Central Bank in the European Union, monitoring the interest rate as well as handing out credits and buying bonds from states and banks alike in times of crises, assuming that a specific subject had to be saved from failing, thus becoming an international victim that had to be kept alive by everyone else (Capitalist firmly emphasised the necessary ability to fail in order to keep the economic environmental system healthy; environmentalists too state that trees should be able to decay in their environment instead of becoming mere goods to be produced and taken out once they were ripe to become furniture or the interior of a Rolls Royce); finally, instead of another addition to this list, we should wonder whether billionaires or *lower* kinds of rich men such as millionaires—I broadly refer to men and women of an outstanding wealth at hand, being able to spend their money as *philanthropists*, i.e. to spend money on welfare organisations they commonly foun-

¹⁶² While my short description might appear one-sided, single-minded or misconstrued, an interesting piece published on Bloomberg should tell that I am right to describe it as a speculation on crashes and future downfalls. Of course the wording is more colloquial, less like the language of the businessmen and managers who work in this field. Nevertheless, it should hit the point.

Massa, Annie (August 30, 2018). BlackRock's Decade: How the Crash Forged a \$6.3 Trillion Giant. Bloomberg: <https://www.bloomberg.com/news/articles/2018-08-30/blackrock-s-decade-how-the-crash-forged-a-6-3-trillion-giant>

The article proves me right as it shows how BlackRock primarily (three quarter of its revenue, to be precise) makes money through investments for wealthy customers, as it estimates risks. By the time they bought iShares ETFs from Barclay's PLC when the great crash in 2008 approached, bringing to the world market the largest financial crisis since the Great Depression, it was able to perform greatly while all others had to cope with the consequences of the Lehman Bros.' insolvency.

The mere idea that they were able to become a company of such global import tells volumes about the world market as well: A company that makes money through the investment of money for others and consultancy on the risks of certain investments—the risk estimation software they programmed, “Aladdin”, is just another bestseller that brought the company such a well-known reputation—might have raised eyebrows among the earlier “Capitalists” such as Adam Smith or David Ricardo, while it's a common opportunity in the 21st century; banks have made a bloated business out of themselves as well, no longer focusing on private individuals saving their money on bank accounts or savings books as well as loaning credits to private individuals besides soon-to-be-entrepreneurs who want to start up their own business, which they will then have to pay back with interest to the banks, so that they are able to gain revenue from the previously loaned credit. Nowadays, publicly traded companies allow the purchase of shares in return for derivatives to the shareholders, so that they automatically receive new liquidity. BlackRock has thereby become the zenith of the “financial market”—a market where making money with money has become the paradoxically successful maxim.

ded on their own to display their name with it—are a problem of the previous mentions’ degree; whether their availability of large sums of money caused the same damage as did the work of BlackRock. Of course the money didn’t appear to them out of thin air but through their own successful stories in business (or any other field, such as politics, authorship (although this field is reserved to the estimated 0.01 percent of authors, who manage to sell as many editions of their work as did the various authors of the Bible or Harry Potter)), to which we have got a few examples: Michael Bloomberg, former mayor of New York City and one-time Democratic presidential hopeful, was also the founder of Bloomberg Inc., a major US media company featuring news on business in television as well as online; Peter Thiel, the German expat and co-founder of the payment service PayPal; the lesser-known hedge-funder and the innovator of trading algorithms and the usage of “Big Data”, which helped IBM gaining tremendous access throughout the market ramifications¹⁶³. Such billionaires are usually considered to be damaging for nations, more precisely the people with whom they live together, allegedly condescending upon them for having worked less but complaining about their poverty instead of changing something in their lifestyle¹⁶⁴. Of course not all of them do that, this would be a false accusation, but to hear only some of them applying such views against people is already telling

163 Mercer’s name is not familiar throughout society as is the case with most of the successful entrepreneurs on the market who prefer their products and innovations to be appraised rather than themselves. In Germany, we’ve got the CEO of Lidl (which seems to have successfully set foot in the US as well), Dieter Schwarz, who could even go undetected in his own hometown as he lives utterly reclusive, doing his job. It is even unclear how he looks, which would not apply for Robert Mercer.

The article to which I refer in terms of Robert Mercer, so that those of you to whom he is a figure unbeknownst: Frazier, Ian (March 27, 2017). The Reclusive Hedge-Fund Tycoon Behind the Trump Presidency. The New Yorker: <https://www.newyorker.com/magazine/2017/03/27/the-reclusive-hedge-fund-tycoon-behind-the-trump-presidency>

Some might see in him a deplorable billionaire as there were many of them, donating to Trump’s re-election campaign, but it has to be viewed from a more apolitical point of view, despite the fact that this was a political decision first and foremost. As a billionaire with a lot of influence in politics (money is a commonly known main driver in politics, as those who are wealthy do have a naturally higher influence towards Representatives than do the voters who quadrennially cast their ballots), he had to make a decision on whose electoral victory was more beneficial towards one’s own business outcome. Trump is known to have lowered bars for the industry, economically as well as ecologically. Thus, Trump is the obvious choice for someone who could benefit from a market-liberal policy approach, regardless of all the other policies outside of this field, such as immigration policies or the tariff war against China and perhaps the European Union. To support someone like Trump as a billionaire who has not lost his or her mind but does this decision purposely does so with great calculations beforehand.

164 I might hereby act unfairly as I refer to this Congressional confrontation of a JP Morgan Chase Inc. CEO struggling to justify low payment of bankers in its own company. Prior to this confrontation in Congress, a Social Media manager for JP Morgan Chase Inc. tweeted that those who hardly made ends meet with their salary should simply cut down costs in private life, such as boiling own coffee at home instead of buying Starbucks coffee, to mention just one example. It speaks volumes when CEOs of banking houses earning millions in revenue pay their own employees so little that they are hardly able to live off of it without spending their money irresponsibly.

about the bar's latitude, especially assuming that some of them inherited the wealth and the businesses from their parents, although this too does not apply to all of them. When it comes to billionaires' views on human rights and what should be done in terms of welfare and support of the poorest in those world, namely the malnourished, the starving, and those with no access to medical care, there was one figurehead who created outrage during an interview in which he, Peter Brabeck-Letmathe, the CEO of Nestlé, allegedly said that water was not a human right and therefore should be generally privatised. The interview to which many people referred was from 2005, but it was only in 2012, when the now-most famous documentary on Nestlé's work throughout the world and the consequences of it to the environment that the company—the CEO himself who was responsible for this outrage retired in 2008—clarified what was wrong about the quote, stating that they indeed thought that drinking water was a human right, to serve as a means of hygiene and hydration¹⁶⁵. Whether it was the CEO's fault that people were able to draw such a conclusion from his statement in the interview that he (or his company) thought that water could not be considered a human right, so that a general privatisation was a well-founded idea as it was required an economic value with which it could be measured is up to oneself after having watched the interview in the documentary. Heretofore, it's of no specific interest but only good as an example upon which ground grow and flourish beliefs of billionaire eccentricity and condescension for the poor lower-class people and the struggling middle-class. What is easily forgotten, or used as a sarcastic line to monkey, is that those billionaires also contributed to society in

The article on JP Morgan Chase CEO's underperformance before Congress: Davis, Michelle (April 12, 2019). Dimon Defends JPMorgan's Minimum Wage, Pointing to Low Pay Elsewhere. Bloomberg: <https://www.bloomberg.com/news/articles/2019-04-12/dimon-defends-jpmorgan-minimum-wage-points-to-low-pay-elsewhere>

And an article on the tweet, as Chase Bank immediately deleted its “#MondayMotivation” tweet due to a massive setback in the comment section: DailyMail.com Reporter (April 30, 2019). In hot water! Chase Bank deletes Monday Motivation tweet that said ‘people are broke because they buy coffee’ after being criticized for being tone deaf. Daily Mail:

<https://www.dailymail.co.uk/news/article-6974639/Chase-Bank-deletes-mondaymotivation-tweet-says-people-broke-buy-coffee.html>

Yes, it had to be the Daily Mail as tabloids are only good for reciting deleted tweets and delivering some biased background to it. Serious outlets with journalistic standards should not be exploited for such services. If I had been able to backtrack the deleted tweet via the Wayback Machine, I would have chosen that, but I couldn't.

165 Nestlé itself added this “internet myth” to its FAQ to clarify that they did approve water as a human right, which is also considered part of the global rule of law in terms of the United Nations. Ask Nestlé (checked the last time: February 23, 2020). Does Peter Brabeck-Letmathe believe that water is a human right? Link: <https://www.nestle.com/ask-nestle/human-rights/answers/nestle-chairman-peter-brabeck-letmathe-believes-water-is-a-human-right>

More information was also provided by “Africa Check”: Africa Check (November 12, 2019). Does Nestlé chair Brabeck-Letmathe say water isn't a human right? The messages are mixed. Link: <https://africacheck.org/fbcheck/does-nestle-chair-brabeck-letmathe-say-water-isnt-a-human-right-the-messages-are-mixed/>

their own way, by creating jobs and *partially* paying taxes, to which I will come back immediately¹⁶⁶. If we again referred to BlackRock, we could note that in this financial leviathan, more than 14,900 people worldwide are being employed at the moment. 230,000 people work for Wells Fargo, 750,000 people work for Amazon Inc. I know about the cynicism of emphasising those numbers as arguments to an end, especially regarding the fact that Wells Fargo was caught in an accounts scandal to which it had to finally pay US\$ 03,— billion to the Feds, while Amazon is accompanied by a litany of employee misconduct, to put it naïvely¹⁶⁷. Unless someone has got a formula on how to replace all those jobs an abrupt knockout of those super-size companies would instantaneously create, society will depend on them, thus should approach them only with the velvet gloves on. It might sound cautious and simultaneously betraying in front of the people who reportedly and evidently suffer from those same companies' harsh misconduct, as can be read in the 166th footnote. The main part of my text on companies in dire need of being given more responsibility in what they do, and especially a more determined prosecution of this misconduct to coerce them into treating their employees more respectfully—paying all of them salaries and wages from which they are not only able to survive but to also live a worthwhile

166 Did I feel bad writing this sentence to which I hereunder refer? Moderately so, but as we still live in a hierarchical society in which money is the central object around which everything oscillates, this argument is valid as every adult being who did not win in a lifetime lottery or found a rewarding job that almost exercises itself, such as authorship, we all either need part-time or full-time jobs with any company. Freelancers would be considered part of the authorship people who work in jobs that almost exercise themselves, even though some of them might not agree with my jolty description of their profession. You know what I mean, and I stand with this argument that the creation of jobs is valid in our society. If it was different, I stood corrected.

167 Wells Fargo's case, after having agreed to pay the aforementioned sum, was considered to be closed, while we could again recall its contributions to the Immigration Customs Enforcement (ICE). In this footnote, we will mention all these cases, thus having three subcategories.

1. Amazon and its miserable working conditions: Evans, Will (November 25, 2019). Ruthless Quotas Are Maiming Employees. The Atlantic:
<https://www.theatlantic.com/technology/archive/2019/11/amazon-warehouse-reports-show-worker-injuries/602530/>
2. Wells Fargo and its cooperation with ICE: Jan, Tracy (March 10, 2019). Banks bow to pressure to stop profiting from Trump's immigration policy, but Big Tech remains defiant. The Washington Post: https://www.washingtonpost.com/business/economy/banks-bow-to-pressure-to-stop-profiting-from-trumps-immigration-policy-but-big-tech-remains-defiant/2019/03/10/87bec704-40ea-11e9-a0d3-1210e58a94cf_story.html — While the article correctly states that Wells Fargo, before JP Morgan Chase, ceased to work together with ICE, we at least have to recall that then, they worked together with ICE until their obedience to the Trump administration's "zero tolerance" policy led towards public criticism which effectively hurt their reputation, so that they had to end their cooperation with this organisation in order to amend what yet was not in a state of irreparability.
3. Wells Fargo's fake accounts scandal: Sweet, Ken; Dazio, Stefanie (February 22, 2020). Wells Fargo to pay \$3B to resolve probes into fake accounts. AP News:
<https://apnews.com/b5fd960b22a95d5968f6781f786ac754> (I don't regret having placed the link one lien after the actual quote. Better than a total stretch of the title and the source's name)

life, regardless of their job's hierarchical position, may it be low or high, as in the end, they are a gear wheel inside the clockwork of their company which without them might experience significant hardships in thenceforth functioning as before—comes to mind again, simply because misbehaviour on their behalf is a problem that cannot be denied, even though we do have to mind ourselves not grinding innocent middle-class companies and responsible big-size companies in a *Socialist temper tantrum* leading us towards expecting the state to be inflated in order to disrupt them with an iron fist. Reports of employees being exploited easily produce demands of scapegoating companies and punishing them with utmost severity. Tax evasion is another example of just that: Because it's known that many exceptionally rich people deposit their money abroad, preferably in countries that are known to have exceptionally low tax rates so that their bank account would remain nearly untouched; if the country's banks offered numbered bank accounts, greater anonymity was given even when under prosecution from one's homeland, although recent development led towards a near extinction of numbered bank accounts as banks in their position as companies on the market are not freed from the rule of law, so that in case of justified suspicion, they had to extend personal information of a suspect's bank account with the bank. To cooperate with law enforcement rather than defending a client at all cost to show how trustworthy one was in times of *unfortunate complications with law enforcement* is of no use when one is then caught inside this gauntlet as well¹⁶⁸. As a banker, unless a suspicious client is affiliated to any mafia(-like)

168 While no such incidents are known to me, in which former customers to a certain bank sent mafia henchmen to banks to teach complicit bankers or accountants “a lesson” in loyalty to customers, there are of course known incidents in which rich men or women were caught evading taxes by depositing their money in so-called tax havens where the aforementioned attitudes—low tax rates, accounts as anonymous as legally feasible—were given and available. And of course such practices are primarily, if not only, known to be committed by rich men and women as only they had enough money to beneficially deposit abroad; only they had enough money to put aside in the most risky way imaginable. The risk wouldn't be worth it if we only spoke about approximately US\$ 10,000 at maximum.

As the English “Guardian” could report, those rich men and women who do evade taxes do so with the estimated third of their full taxable income. *Vide*:

Neate, Rupert (June 01, 2018). Super-rich evade on average nearly third of their due tax. The Guardian: <https://www.theguardian.com/world/2017/jun/01/super-rich-evade-on-average-nearly-third-of-their-due-tax> — as The Guardian himself writes, we should mind the age of two years of this article while reading it, as the numbers might have shifted, although we hardly can assume that they did so significantly, as we also didn't observe an usher of sudden honesty to no longer evade taxes and instead hand in full tax returns that outlined their actual income. If it wasn't for the corruption, Forbes no longer had to estimate millionaires' and billionaires' net worth but could simply examine tax returns obtained through the Freedom of Information Act, if they couldn't obtain them through voluntary cooperation. More current articles are indeed available, but they miss to tell us how high the hidden amount of money is, so that this is a more apt product to refer to.

What we have to mind is that those rich people do in fact pay taxes, but only in terms of their represented wealth, but not on their income, which makes a difference in such a way as that wealth as it is given can be hidden easier than income they finally had to put on display in their tax returns. A billionaire can hardly tell the IRS (or whichever department on tax collection is in charge in your coun-

organisations, there is no likely chance to become a victim of retaliation, but other steady customers might stay as long as no hefty fees are being put upon them in the wake of negative benchmark interest rates. It's no secret that handling billionaires with all their power is a question ideologues easily find themselves in juxtaposition to one another, with the ones putting them in a saintly position as they managed to become what they expect everyone to at least try—work hard and be successful at that, so that one could become entirely independent from society and their fellow human beings—, while others demonise them and want them to suffer for their misdeeds, which is the mistreatment of em-

try, dear reader) that he or she didn't earn a regular income while having described a few pages thereafter that they also donated an impressive two million in donations to a charity organisation in shape of shares (donated shares can be subtracted from the taxes that have to be paid). In a different Guardian article published last year, in 2019, the importance of those income taxpayers is higher than one might assume, in spite of all the anger directed to them as they do evade taxes but still pay a lot nevertheless (it's a paradox, one could tell: They evade taxes on the one hand and still bear a combined significance in their tax payments on the other hand). *Vide*

Collinson, Patrick (March 09, 2019). Actually, the rich pay lots of tax. But on income, not their wealth. The Guardian: <https://www.theguardian.com/money/2019/mar/09/actually-the-rich-pay-lots-of-tax-but-on-income-not-their-wealth>

Mr. Collinson makes the point in contradicting me that the rich don't necessary evade paying taxes through their wealth, that they don't avoid paying taxes for their wealth as per outsourcing it abroad, as that governments don't dare touching their wealth in fear of the consequences it could lead to, namely to scare away companies that too pay taxes and create jobs to stifle unemployment, to name just one example. In order to create wealth for the people who do so normally by working, companies and investors have to remain represent in the country, so the environment and the infrastructure have to lure them there. A wolf won't stay long in a country that doesn't have many sheep or bucks to hunt and nourish upon. When a drought haunts the country, the wolves will move on. And so, companies don't see a point in continuing to produce in a country that diminishes their revenue into oblivion. The people, on the other hand, don't usually hold multinational flows of income so that their home is steadily located in one country. If that one country mistreated them, they would think twice about moving somewhere else; they might withstand some of the hardships their government-elect suppressed unto them, hoping that within the next election, this would change because the public was sick of it. To move abroad, including to learn a new language at worst, but also looking for a new job in this unknown country, to dive through the bureaucratic obstacles to become a registered citizen, but to also leave the commode environment one calls home, behind, all the friends one made, the whole life one has built there, is hard to be left behind just because the government misbehaved. For billionaires, such questions are not as difficult as they have got ways and means to soften the impact, while they could also save money in more appealing countries. Live in country A with staggering tax rates while also saving money in country B where tax rates are surprisingly low. It's one of the reasons why particular Libertarians opine that there were no “tax havens” but only “tax hells”.

Some people also express their disgust with tax-evading billionaires and other rich men and women because as taxes commonly finance public programmes that would otherwise become unaffordable for the poorer people of the lower classes in spite of their essentiality in society and bare human living, because they effectively hurt the welfare state, so that they by any other means hurt society to its core (although one should not condone such emotional language as this would lead any fruitful conversation on the issue into disarray, but this is also a natural matter-of-fact). Thus, as so much money is being lost to tax evasion—and yes, I am aware of the fact that we already spoke about the issue in footnote n° 152 to some extent, but we didn't elaborate deeply on the issue, so that this elaboration was due by now—, people apparently wondered how this hurt economic growth, which as a question might already appear rather ridiculous as this would mean that the same people who happened to rely on economic well-being when it came to their personal wealth to keep on growing would also gamble

ployees who contracted to work for them in return for money, but without any consent to do so for less than legally manifested and under the worst conditions imaginable in the Western world (*vide* footnote number 166, the article on former Amazon warehouse employees).

Under this subordinate chapter title this paragraph (and these footnotes in particular) ran: “Does Neoliberalism invoke the worst in people?” subordinated into two other chapters which eventually blurred under the meandering rambling of my text, why people had to wait with the salvaging automatization of their own jobs and what might be linked to it, namely the freedom to choose whether

with this factor when it came to exactly this. Metaphorically speaking again, they bit the hand that fed them, risking to no longer be fed in the first place, thus stick to the little food that was left to them, hoping that it was enough to survive until either the bitten hand no longer bore a grudge with them, or another hand was found, although in our case, this is the most unlikely case given. And even though those footnotes of a particular length become more and more monographic, I have admit that this time, there is not going to be a text dealing with this question, as this time, I could not find one dealing with the question on how exactly, tax evasion affects the economy, or more technically speaking, how it affects economic growth. Of course we could imagine that it’s going to be stifled, as governments need taxpayers’ money in order to invest it strategically into the maintenance of the infrastructure (in the Aeon essay on the question whether tax was theft, in footnote n° 160, we could already read about this usage and its import in society), so that some people might complacently wonder whether governments should apply harsher methods to combat tax evasion, although there hardly was any way that would not also injure those who duly paid their taxes: To bar those from benefiting from (an advanced) infrastructure, which would lead towards affected companies’ downfall as many of them could no longer proceed without access to things such as broadband internet, roads, harbours, etc. As long as governments existed, they also possessed the land upon the roads are constructed, through whose soil the cables ran, where the courts spoke justice for everyone alike. Many of those things were finally linked to far greater fees and taxes if the governments didn’t exist, so that their properties were up for sale to the highest-bidding entities that of course were interested in not only seeing their payments retained, but also profits earned from them in retrospective. The issue itself cannot be treated in a one-sided manner, although this behaviour might be more oftentimes viewed on both sides mutually, each side accusing the other side of the exact behaviour: Especially the wealthy and influential companies calling upon the government to spend more money on investments into the infrastructure so that economic growth was not going to be endangered, although their CEOs and bosses probably evaded tax payment so that in the end, less money might be available (yet in Germany, an opposite effect is usually observed, with more money being available annually, but spending being an indisputable question to be neglected upon proposition), might be the entities paid the least attention to, at least for the people; lobbyism, on the other hand, forces some politicians to be attentive when they command their recipients to act as they were supposed to. The people, on the other hand, don’t have as much money, thus cannot donate too much of it to favoured politicians or parties in particular, so that beside their vote and in spite of the Democratic maxim that it always a “people’s government” first and foremost, there are sombre forces pulling strings behind the scene to have their voices heard more clearly than the people’s/voters’ (and that is not to say that those human beings pulling strings already in their own companies and concerns weren’t voters too. As registered citizens, they are at least allowed to cast ballots in their home countries). But we’re becoming more biased again, which we should avoid, so we should shortly sum up what is my point as I was unable to retrieve an article or a study on the (probable) side-effects of tax evasion on the economy, respectively the economic growth: The rule of thumb I hereby equipped was simply: The more taxes are being evaded, the less money the governmental household has got at hand, so that subsequently, less money can be redistributed into the infrastructure, which might at last hurt the evaders as heavily as those who paid. One might wonder about how much money we talk about, which immediately comes back to the dry response that it cannot be told precisely but only estimated, as in order to know, one had to investigate the crime that is tax evasion, which might finally lead towards the arrest of multiple suspects who had to serve some

to have a job or not—the most likely reason was that abroad, through outsourcing, their might be cheaper workers than machines, so that they were more likely to see their job being given to someone else who was (involuntarily) ready to do the same work for less money than either of them, the machine or they. I also asked whether people were being coerced into working for anyone who was ready to work for them, also referring to the professor and book author David Graeber, who wrote about so-called “bullshit jobs”, i.e. jobs that were only created to have jobs for people, even though those “bullshit jobs” were in fact disposable, known to those who created them as well as those executed them. It’s a

time in gaol and had to pay a penalty for all the taxes that had never been paid (calculations on the mere sum of taxes withdrawn would of course be undertaken as well.

Now, how high is the amount of money not paid to the state either voluntarily or timely, thus not at all? In the US, the “Internal Revenue Service” (IRS) in September 2019 (according to explanations from Brookings Institution, this is the regular treatment of the issue, in which periods tax years are eventually being examined to calculate a mere amount of taxes evaded, thus concluding an estimation for the expiring year under the assumption of consistency throughout the past few years until the current year has been reached) estimates the amount of money lost to witty tax evaders to be approximately US\$ 600 billion. And this only applies to approximately 16.5 percent of all taxes “voluntarily” and “timely” paid, according to a fact sheet provided by the IRS:

Internal Revenue Service (2019). Understanding the latest Tax Gap estimates and overall taxpayer compliance. Link: <https://www.irs.gov/newsroom/understanding-the-latest-tax-gap-estimates-and-overall-taxpayer-compliance>

And for those who would like to read the full report on the years regarded themselves, they can do so under the following link: Dubois, Alain; Hendemann, Janice; et al. (2016). Federal Tax Compliance Research: Tax Gap Estimates for Tax Years 2008–2010. Internal Revenue Service: <https://www.irs.gov/pub/irs-soi/p1415.pdf>

In Germany, the picture is equally bleak: According to the Bundesfinanzministerium (Federal Ministry of Finances, FMF), more than EUR 29 billion could be retrieved through prosecutions, while no estimations were given on the undetected amount of evaded taxes. According to a study, still, about EUR 125 billion are still being hidden altogether, while the number of retrieved money might be included in this sum, that is to say. *Vide*:

Murphy, Richard (2019). The European Tax Gap. A report for the Socialists and Democrats Group in the European Parliament. University of London.

https://www.socialistsanddemocrats.eu/sites/default/files/2019-01/the_european_tax_gap_en_190123.pdf (PDF)

It is plain to see that this is not a report exclusively focused on tax evasion in Germany, but in the entire European Union. Still, its topicality leaves it the more interesting for this text, and as nothing but the (estimated) amount of taxes evaded mattered, the article remained atop of the expectations directed to it. With its 125 billion in lost taxes, Germany ranks only second behind Italy, in which up to EUR 190 billion are being evaded from the tax collectors. In Europe altogether, up to EUR 823.5 billion were being evaded, thus exceeding the US by approximately 37.25 percent. The numbers are expectedly surprising as the US’ nominal gross domestic product (GDP) is approximately 02.94 percent higher than the EU’s (assuming that the US’ GDP is estimated approximately US\$ 19.30 trillion, while the EU’s is *only* US\$ 18.748 trillion. This is not to say that there was any required relation between the two, but in the end, the GDP is a national scale, representing the fitness of the national economy and therefore, how much money the national household has got at hand to improve the people’s lives. The worse the national economy is off, one can tell thereby, the worse the people of this nation are off; and vice versa. Hence, if more and more (especially wealthy) people withdraw their money from the tax collectors, the less money is available for the state and therefore for the people,

strong example of this coercion: Once a time dawns in which there weren't even enough useful jobs that created meaning to those who executed them and products to those who needed someone to execute them—simply jobs that produced something that morphed the executors into functioning and meaningful gear wheels in our societal clockwork rather than pointless outsiders who no-one in the production cycle would miss if they weren't there any more, speaking cynically—, we can tell that a state of coercion does exist: People don't have a real choice whether to work or not, but only as what they could work. Through applications, they fell choices, although even this kind of choice is limited

and the economy as on display fares less well than it actually does. An abrasive comparison and certainly not (entirely) correct, but it helps getting a grip on how these two factors could be reconciled.

Finally, to wrap this up, what could we learn? Firstly, we learnt that it's especially the rich men who evade taxes, to no-one's surprise, which leads some moderates and appeasers to believe that taxes should be lowered to decrease incentives to commit this heinous crime, while more radical people of the left wing demand severer punishments to scare probable future evaders—including those evaders who already committed their crime but now suffered from a bad conscience—from doing so in the first place, thus choosing the sufferance of high tax rates curbing their wealth. They might realise that their crime would eventually blow up and they could lose more than they did through taxes. But regardless of who paid taxes, no-one should view it as a burden one struggled with, such as an illness that could only be gotten rid of through medication. Taxes should universally be viewed as a price tag to maintain the modern-day civilisation—without them, the days of civilisation were numbered, and the Western world would fall back into the Stone Age. Or so, one's saying might go. I won't doubt that it's hard to persuade die-hard fiends of the tax system of the positive effects of paying taxes especially for the let-down communities, since they believe in paving ways towards opportunities so that those reliant in social welfare could help themselves out of this dependence on their own. They don't mind that even such opportunities are mostly linked to money that is not going to be extended by private companies on the market: It's about free courses to educate the people properly while most, if not all of them never had the chance to attend schools that would bring them a worthwhile education moving them forward on the job market (which in both Europe and the US (excluding chronically ill-faring nations as in Eastern Europe and alongside Mediterranean Sea as well as Mexico in Northern America) is tensely embattled, stagnating at about four percent and less, occasionally little more, but not enough to provide jobs for all those seeking), free consultancy to find the job that matches most with their personal abilities, and perhaps some money to revitalise them so that they also appeal subjectively during their job interviews. An inconvenient truth especially to right-wingers is that many of those in the poorer boroughs of large cities are immigrants who entered the country illegally and never stood a chance to become registered citizens in spite of their best intentions to the nation that would grasp them up unknowingly. Sending them back to their home countries most often doesn't work either because their country was at war or because they eventually won a lawsuit against their deportation. It also didn't make sense because they wouldn't stay for long and tried the same method of entering illegally anew. It would be a cycle of apprehension and recurrence. Those who were already there should be helped to contribute to the economy into which they migrated. This would cost money, just as installing border patrols would; as would conducted raids to pick out those who managed to enter illegally would. One could spin it in such a way as that it would cost far more to not collect taxes to redistribute into prevention of illegal immigration or immigration into the welfare system than it would to not do so. To let down certain areas that might be stricken the hardest from immediate or gradual dismissals of taxes could become an issue for neighbouring areas/districts, who might be collaterally to increasing criminality. Paying and collecting taxes might therefore be the lesser of two evils in a stately system, and perhaps, both sides could agree on this: The side that promotes taxation as a means to civilisation maintenance, and the side that abhors taxes as an unjust punishment to entrepreneurs and generally successful workers that champions society's wealth.

through the offers the market makes. If, for example, someone wishes to become a journalist for a renown (or any) outlet or station/broadcaster someday, but cannot find any outlet, station or broadcaster to teach him/her this job or let him work with them in a reasonable time (at best permanently, until s/he retired, but a temporary employment might be enjoyable to the applier as well), the period of applying without any financial pressure could run out and urge the applier to turn down one's expectations towards future employment, to look for something different, in other fields of clerkship, like in departments of various companies; something that might pay less but might be more delighted in receiving his/her application. Many people—some might have been forced to make this decision because they also had got a family—surely waved off this example when I brought it up similarly beforehand, but to some, it made sense because this is how this coercion functions. If people were truly free to fell a choice in their future contract to life, in their contract to offer themselves for work to make a living, thus become independent from society, entirely self-reliant, they could also choose to not work at all as their preferred profession was not vacant at the moment, so that they could only choose to pursue a different profession, at worst one that even paid less so that they had to stifle future plans as well, as those plans might cost more than they could then afford. In the outcome, the decision over whether one had to find work or not could lead towards vaguely related decisions as well: What one could make out of life, depending on what it costs. Unless society is not radically reshaped in terms of that everything had to cost something, this might only change towards the worse because without work, there cannot be any income, thus no means of affording anything. I stated it before: Money means the world to this world, so work is nothing but a tool in this world, though a necessary one at that. This whole text obviously surrounds around the question whether a—Capitalist!—world was imaginable without money, with my thesis that people are only free once they were no longer dependent on earning money in order to instate their self-reliance. One might question what self-reliance meant without the attitude of earning money on one's own; how would self-reliance be defined then, when one no longer needed to earn money in order to be independent? This bears the reflexive question: How is self-reliance exactly defined? Does it only bear the prerequisite of earning money, or is there more to it, such as the capability of managing a household, taking care of oneself generally? Of course these are unmentioned requirements, unmentioned because they are logical to one another. So is the necessity of a constant cash flow into one's bank account. In the end, money can only go as long as society undertakes the radical reshape, which leads back to the fundamental question whether our society can function without money. We come back to that immediately, but first have to answer the question whether the coercion into work invoked the worst in people. From my point of view, the answer is: Yes. Because people are helplessly driven into desperation in finding work, in hoping that they are not going to lose their job, thus perhaps end up in poverty

because they, as many people do, live *from paycheck to paycheck*¹⁶⁹. They are in fact the poorest of those coerced into work: Not only were they forced to start working to live independently (many of them surely found the workplace they love and always wanted to obtain), but also did they have to find out that in spite of the high importance of their job and the responsibilities they bore, that they hardly were able to make ends meet, regardless of the many hours they spent working in their field. It's a twofold societal failure, we had to understand: We are not free to choose whether we want to spend the approximately 2,380 hours we effectually spend at work (a calculation I undertook, assuming 238 days of work, which presumed 13 bank holidays, 10 days of paid vacation, and 104 Saturdays and Sundays, which were not filled with work, which of course excludes the professions that have to spare their free days), but then even had to live with the grim reality of irresponsibly low salaries and wages, of which they are a part as well, then. We might condemn unfilled legal loopholes for such nuisances, such as the possibility of never-ending chains of low-paid contracts in certain professions, such as the missing duty to someday fully employ part-time em-

169 Paquette, Danielle (December 28, 2018). Living paycheck to paycheck is disturbingly common: "I see no way out." Washington Post:

<http://www.washingtonpost.com/business/2018/12/28/living-paycheck-paycheck-is-disturbingly-common-i-see-no-way-out/>

Of course about one year after, the Washington Post has released another article on this problem and on how to surpass it, but on the one hand, some people simply cannot escape this vicious cycle, and on the other hand, something like this should not happen to the working people in the first place, especially when they already worked in professions commonly suspected to pay goodly, such as real estate agents or professors (although those who do teach in universities but hardly make ends meet are adjunct professors not enjoying the benefits of their permanently employed colleagues). Such issues should not be justified in a first-world society known to be extraordinarily wealthy due to a strong economy; the US cannot deny those attitudes of hers.

This article might be scrutinised by many readers nonetheless as many of the persons quoted in this article were federal workers who fell off the rim due to the partial government shutdown; they might say that they had better sought a job on the market, which is not dependent on any politicians trying and/or failing to find a common sense during negotiations, thus had to shut down any governmental work because they couldn't agree on a household plan. There are two arguments against it, one related to recent global developments concerning a near-pandemic virus, namely Covid-19, or the corona virus, as commonly called. The first argument, though, surrounds the necessity of the government and how it is nothing short of a publicly financed company that too needs clerks and workers of any kind to run it smoothly. Without employees, no company could run; even computers and machines need to be maintained and controlled. The government too functions this way, and so do all of its ramifications, from the departments where people file for benefits, or the national parks held under protection, where visitors have to be guided in order to not get lost. As for the government necessity in general, we have spoken about this broadly already.

The second argument to make is Covid-19, as I have said; having started in the Chinese city of Wuhan in the Hubei province, it has reached as far as Germany, Spain, Iran, the US, Nigeria, to name a few. Thousands of people have been infected with it, as many have died, with the most deaths in total recorded in China, and relatively in Iran, where even the Deputy Health Minister and the Vice President—Iraj Harirchi and Masoumeh Ebtekar—have been infected with the virus (some people rumoured that the Slovakian prime minister Peter Pellgrini was infected with it as well, due to the symptoms of respiratory pneumonia, but it turned out to not be the corona virus, and that he would be cured soon). In China, many people already were *incarcerated* inside their homes in order to either not spread and contract the virus, or to not be exposed to it, thus worsening the already terrible status quo.

ployees that might be fired and immediately re-employed shortly thereafter, but even then, we have to wonder why it's legally feasible to employ part-time workers for a longer time than humanely bearable; in the end, part-time workers had a second job sealed with a part-time contract as well, thus earning two wages hardly above the minimum wage (assuming that the minimum wage had to be paid for temporarily employed part-time workers, i.e. workers who might work in full time for the employing company, but only for a certain period of time, as it's usual during projects that required a force higher than the regularly employed one¹⁷⁰). To not pay someone even the minimum wage has to be considered to be a crime to be severely punished, although even under the given circumstances and the laws as they read, are still too soft as there are many exceptions, or exemptions, as it was called under the link in the footnote hereunder added. There are many professions which are not subject to the minimum wage, thus not subject to the FLSA (Fair Labor Standards Act, for those who didn't read the FAQ provided by the DoL; yes, these are a couple of coins for the abbreviations jar), such as cab drivers. This is to say that we speak of many professions that are executed by people who execute them not temporarily to abridge a certain period of time until they would smoothly join a job that paid them a reasonable salary putting them in a position of making ends meet and living a good life, but did so out of a lack of alternatives, out of a perspective in which they could execute a safer, higher-paying job. We speak of people who ended up in their position perhaps not because of poor life decisions but due to a fateful encounter in their life that misplaced them in this misery. Such jobs are painful enough as they limit their options in their present and future life, but without strengthening regulations forcing their employers into paying them more to ease the struggle—again we see ourselves in the ever-lingering question of what businesses were *ought* to do compared to what they were legally *obliged* to do —, they either risk their employee's/worker's suicide or lifelong anguish (depending on the worker's will to live on), which already qualified as an act of irresponsibility at least causing a certain degree of drawback online as well as in future employments. The likelihood of struggling to find successors for retiring or quitting employees is low as many people living in countries with a record-low unemployment rate oftentimes hardly manage to find a (new) job in the first place, thus display readiness to take over any job that might them pay anything, referring to my short description above, about applicants necessarily lowering their personal expectations in spite of their own *amour-propre*. At worst, people have to take up to three jobs, working three quarter of their days but not earning what

170 And as it seems, temporarily employed workers of any kind are exempted from the minimum wage, although already the Department of Labor emphasised that many states run their own rules, especially speaking of the minimum wage's bar; the DoL's recommendation currently lies at US\$ 07.25, which many might accordingly consider to be far too low.

they therefore deserved, for this sacrifice they commit unto their respective employers. Those people¹⁷¹ are the symptom of a system failing those it was supposed to serve for their hard work. There is obviously no foundation the hard work many people put into their lives, displaying their will to live at all costs. Those who could no longer withstand the hardship encumbered upon their backs could as well just end it all, giving up on a life that tried its best to smother them. According to Capitalist theory, those people should be awarded the greatest gifts—wealth, a renowned reputation and influence, blackjack and hookers. Instead, what they received is the financial rock bottom of society, and they are even likely to be referred to themselves when explaining the hardship: They should have chosen to educate themselves in a field that is currently demanded by the market (*so much for the consumer's choice and the market's duty to serve this choice*; it's merely a two-sided affair in which the consumer conducts production but the market conducts what it needs to produce what consumers reversely demanded, so that the consumers finally had to think twice about what they want as they themselves had to produce it, so that consumers perhaps had to abstain from certain wishes as long as some of them were not ready to pay the price of giving up on their preferred professions' execution because it didn't align with the broader mass' product delight¹⁷²) and withdraw

171 According to the Census Bureau in the US, approximately 8.3 percent of all workers in the US held more than one job, most of them also holding their second job across the entire year, so that we had to assume that they didn't necessarily hold this job voluntarily but because they had to, in order to make ends meet. This is not to say, as we can also read from the article, that this applied to every one of them—many of them might also hold a second job in order to gain more experience. It's a luxury some can afford while others, to emphasise it, have to work multiple jobs just to not go bankrupt. A fatal difference, we have to realise.

Beckhusen, Julia (2019). About 13M U.S. Workers Have More Than One Job. Women More Likely to Have More Multiple Jobs. Census Bureau:

<https://www.census.gov/library/stories/2019/06/about-thirteen-million-united-states-workers-have-more-than-one-job.html>

In comparison: In Germany, the number of people working in a second job according to their main job is at about 4.1 percent as of last year. While we know that of the 8.3 percent in the US, approximately 6.9 percent also held a third job, thus living on the verge of falling into utter poverty, we don't have any corresponding numbers from Germany. Funnily enough, the official press release of the "Statistische Bundesamt" (the German counterpart of the US Census Bureau) didn't even mention the data on workers with a second job. The data from which the journalist hereunder cited derived his information to publish this short report, is from an institute related to the "Bundesamt für Arbeit", the German counterpart to the US Department of Labor. It stood up to question why they didn't cooperate closer to one another.

Brandt, Mathias (2020). Über 4 Millionen mit Zweitjob. Statista:

<https://de.statista.com/infografik/1171/erwerbstaetige-in-deutschland-mit-nebenjob/>

172 We obviously have to elaborate on this conflict of interests, so let me please take up the freedom of subordinating this into various bullet points, for which we universally apply the following abbreviations: We will separate the people into two classes, "A" and "B". "A" stands for the people who are unemployed and could immediately enter a new job, mostly because they have to as they otherwise run bankrupt, including all the consequences of a private bankruptcy. "B" is the class of people who

their personal preferences, as I have written in the bottom of this longer footnote. I personally once read a comment under a video produced and released by the popular right-winged YouTube channel “PragerU”, hosted by its equally famous pundit Dennis Prager¹⁷³, in which one man argued that he left behind his originally preferred dream job to look for a different job in which he would end up quicker as he was married and had to feed children. He expressed his joy with the choice he made back then as he now lived in a steady relationship and built up a family. All I could express for him were my congratulations, but still, it felt wrong that he had to make this decision, to leave behind his old plans to

do have a job and consume just as every average working person does. We assume that **A** currently is unable to consume in such a way as that **B** is able to do, because **A** has to think twice about what to purchase and what not to, as his (we assume all entities hereby used to be male—*mea culpa, mea culpa, mea maxima culpa!*) financial bondage doesn’t allow him to purchase whatever he wants to purchase. Instead, he has to buy the cheapest goods, so that his choice is not led by quality but by the price tag attached to the good in question. Thus, they have to remain outside of our view just as they are usually being excluded from society (I’m joking). Anyway, we need some more variables to complete the picture. Thus, we add the letter “**a**” for the goods that are being demanded by the public, and “**b**” for the jobs that had to be created and employed in order to produce those goods. The likelihood and an apparent variable for jobs that might be dismissed in correspondence to this altered/shifted demand will be excluded as there are no numbers investigating such shifts in businesses responding to those altered demands. If **B** demand the product **a** immediately, the market—we shall give him the letter **M**—apparently responds with the increase of jobs **b** in case he cannot produce as much as being demanded with the given workforce. It’s likely if we don’t speak about the temporary hype of a certain product that will fade away within a couple of weeks, approximately a month. For such short hypes, which are normally predicted as such by experienced marketing experts, seasonal employees are a useful option as after the hype, the search for a good reason to fire the excrescent workers is growing scarce; and luckily we can tell so, as employee protection is an essential regulation to protect them from the employers’ arbitrariness in hiring and firing as s/he pleases. But this is a different topic and of no interest in regards to the question we hereby subject. We said that **M** responded to **B** by asking for more **bs**. So far, so good, but now is the question who **M** directs the question to—who is supposed to take over those vacancies, according to **M**? The elephant in the room is **A**: Those who don’t have jobs in our world are in dire need of capturing vacancies through applications. There are only two complications linked to this presumption: Firstly, those who stood in queue for such jobs perhaps didn’t learn those exact jobs; a craftsman might not learn easily how to operate a machine to stamp biscuits on an assembly line (just a flat example). If they were truly interested in taking over the jobs, they firstly had to retrain for the new job. For such an undertaking that might at worst be linked to costs they could hardly pay for—for such (indirect) contributions, stately investments could surely find *bipartisan* approval, namely from left-winged liberals as well as fiscal Conservatives. Because, how else would unemployed people get back into fixed employment, away from odd jobs as they might have hooked up with to somehow cope with the situation. A small investment can have long-term revenue as those same people are no longer dependent on social welfare in retrospective, which should especially appeal to Conservatives.

Yet, what if the unemployed didn’t disapproved of the new jobs offered to them, because it either didn’t look as peachy to them as they hoped they would, although some might roll their eyes over such pignickety, but in the end, it is also about keeping one’s humane dignity: Prevailing dignity and not taking up every job thrown before one’s feet simply because they were in dire need of earning money in order to no longer live in poverty. It’s up to companies whether to employ someone showing interest in a recently vacated job, but it ought to be up to someone whether to show such (alleged) interest. At best, one will remain in this particular for a lifetime, unless someone prefers various jobs in miscellaneous companies, it depends on one’s personal preferences. Those preferences, on the other hand, should not be dependent on one’s state of education, or one’s origin, or any other unrelated scale put upon them, let alone one they could not determine or manipulate. The only expectation the market,

assimilate with the status quo, even though it went well for him, but this is not the textbook scheme in this world; many people dropped out entirely, even though there are no specialised statistics subjecting the question of people who are desperately applying to jobs, but we do have statistics on long-time unemployment; at this point, we will rely on numbers from the OECD¹⁷⁴, which draws a balanced picture: As I have focused on the total OECD average, the US', the EU-28's, France's, Germany's and Japan's long-term unemployed rates, we can all feel assured that the situation is rather meek (just as the rate of rambling of mine; there is no balance with such high rates of long-term unem-

and therefore the state, should be allowed to have is that the unemployed display a certain degree of eagerness to change their life conditions unless they voluntarily chose the life of the homeless, thus didn't draw any social welfare. From the very beginning, we excluded those people as they were not connected any closer to the state and tax funds. And those who do depend on social welfare should not be as indignant as to be coerced into taking up the first job offer extended to them; it should be up to them which job to take. While this is a purely left-winged approach to the issue, disregarding the financial burden society bears for those poor devils, it would be wrong to expect them to sell themselves like slaves on a marketplace, being appraised by their possessor exclaiming their qualities. No-one says that those people should enjoy their leisure to the fullest and take all of the time they wanted as there was no deadline to them. This is not true. As usual when two tribes are clashing against one another, it's hard to take the middle path as one could easily end up in between the two's crossfire, yet this is not to say that it was worth a try: On the one hand, it would be wrong to speak of freedom in a society but to then tell the needy that they shouldn't be so picky about the job they chose as it didn't have to be a job for a lifetime but solely to overcome the brink of poverty, to acquire some experiences they could then add to their curriculum vitae. Superficially, this appears like some good advice as experience can help people being promoted in the company they are currently employed in, or to find something better in their later future. The question is: How far can this advice go? To become a dishwasher first to finance one's job training in a more valuable field? Certainly not as we already debunked this point by claiming that it should be up to the state to finance trainings at a higher age than having finished school (i.e. after having dropped out from school and having worked somewhere already, although they had quit that job thereafter, or had been fired and couldn't abridge to a new job, perhaps the same as before, but in a different company). How far, then? To get rid of social welfare as quick as possible, to finally disencumber society from their dependence? Again, no. As I've said, the answer lies in the middle of the field: The people currently unemployed have to show an endeavour into changing something as quick as possible (and also as quickly as possible, in order to not be evidently suspected of being actually inactive) through looking for job offers and vacancies, writing applications. While they should have the permission to turn down offers, they should not stonewall every job; furthermore should they scatter as broadly as possible. In fact, they had to behave rationally, and seize an advantageous opportunity once it was within their grasp. Eventually, this opportunity will approach them, with a valuable consultancy and a self-esteem properly representing themselves. Never did I say that they didn't have to put in own efforts, but rather did I repeat multiply that they surely had to show their greatest possible efforts to stand up again. They will be supported, this is an indisputable matter-of-fact, but as it is with learning: Unless there is an inner will to learn, there can be no success during the time of learning. That's why it's so hard to move young boys and girls into taking school seriously, because they are unaware of the advantages it is going to bring them afterwards, while adults are more likely to succeed in attending (evening) schools, because they attend them voluntarily, through their outspoken will. The same state has to be reached with unemployed people as well, without any pressure or extorting them to shut off the supply of welfare checks. As with everyone in our society, with every party and private entity, persuasion has to be the primary means of change as it is the only means of reaching a bipartisan agreement. If we only force one another into doing things we didn't want to do even after we did them, we are going to sow the crops of distress, hatred and division, while we can sow the crops of cooperation, mutual conviction and the sharing of ideas and incentives. That's also the reason why prohibitions should only be the last resort of legis-

ployed people among those who are unemployed in general, with those numbers linked in the same footnote number 173). The OECD average lies at 29 percent sharp, with Japan slightly above this value with 32 percent sharp; France and Germany battle one another vis-à-vis with ratios of 40.4 and 41.4 percent respectively, while the EU-28 topping everyone else with a terrifying 43.4 percent (we could assume that it could be the Eastern European states above-average unemployment rates as they struggle to emerge from their swamp of corruption, unemployment and poverty). Only the US manage to beat the trend by keeping

lature, never the first and, at worst, the final one.

Coming back to the original example, what can we tell: It's obvious that **M** would direct its demand of (perhaps seasonal) employment to the unemployed [**A**], and in case the offer they had to submit to them appealed to them, which is the average outcome, presumably, the increased demand will be satisfied; thus, the cycle closes, as he usually does.

Everything is fine then? Not necessarily. As I have noted above, there are many exemptions from the minimum wage, which under the federal law is even below US\$ 10,—. This is by far not a wage under which people could live a proper life, especially those who are not even subject to the law that protects the payment of at least this wage. The bar has to be raised, while a good social welfare has to be paid to the unemployed so that instead of pressure from the cold hands of poverty don't exceed the common sense of independence through a regular payment. It's wrong to stigmatise unemployed people into being lazy, disinterested in finding a regular employment. Many of them simply don't like to be put in a position of begging for the lowest-paying job that is given to them, likely to undercutting their own abilities. It's a to-and-fro on how to treat the unemployed without wrapping them in cotton wool, but also not torturing them pointlessly. One has to walk a tightrope when finding the correct approach to unemployed as every one of them has got individual reasons why one is not yet employed: There are those who are severely disabled, thus unable to at least work full-time, if at all (and those were also exposed to the entirety of the market's indifference if it wasn't for the state to back them up with social welfare, as they weren't able to work to pay for premiums for a private insurance), and those who had been writing applications to various companies with vacant positions, but to no avail. All of them need tailored measurements to lift them aboard, sanctioning would only depress any future efforts to the contrary.

Some people might also accuse me of revoking a prior statement in which I said that we had to abolish the “civil duty” (quotation marks instead of italics on purpose) of working to pay taxes and become independent this way. Partially, they were even right: I do paddle back on my previous statements, but only as far as we stepped away from my personal Utopia, back into the reality of our status quo. It's a populist thing to say that we should abolish the coercion into work because our complete society depends on at least a supermajority of people toiling on the market, functioning as the oft-mentioned metaphorical gear wheels of our societal clockwork. There is a difference of portentous magnitude: In order to reach the Utopia in which we could genuinely discuss the possibility of eliminating that imposed duty altogether, leaving it to the voluntary workers feeling an interior urge to maintain the wealth of their society, while those who suffered from bad luck with their applications, eventually giving it up and spending their days with leisure and the pursuit of their personal interests, such as writing, playing golf or wandering around the world with a backpack and a charming personality, like medieval vagabond. Usually dependent on such a development was the procedure of automatization, which I elaborated upon earlier, so that we don't need to recapitulate this issue herein (in the superordinate chapters of “Neoliberalism and the coercion into work” and the chapter in betwixt, “The one reason why people have to wait for automatization”, references as well as articles cited in footnotes can be found, nourishing the debate with worthwhile information and viewpoints). What can be emphasised nevertheless is that there is a difference between these two worlds of which we have to imagine one while the other is already here: One of them has to be reached, so that the hopes and dreams linked to it can be accomplished. The other world, the one we're living in, doesn't have to be accomplished but also doesn't give us the advantage of fulfilling the dreams of *worklessness* (to be without

the ratio of long-term unemployment at 13.3 percent. The general unemployment cyphers, in the meantime, are more calming:

work but not unemployed because there was no need to work in order to survive, furthermore to be independent from society) and *true choice* because the conditions, developed within at least three centuries (from the Industrial Revolution onwards), are immovably arranged, so that it didn't need a fervent Conservative with a broad base and even broader support among the people to defend them in their very positions—there simply was no chance to displace something without breaking a whole range of other things only slightly related to it in a collateral chain reaction, leading towards a cataclysm of destruction. Centralisation of goods to monitor consumption and equal distribution was just one of those examples, even though the instalment took place gradually. But in the end, pre-existing conditions led this collectivist ideal unto failure, with the now well-known outcome of poverty and rebellion among the people. The problem itself didn't lie in the interior but rather in the situation it [the whole system] caught itself in: Surrounded by hostile nations functioning by a wholly different system, preferring to declare embargoes to cut the opposite system off from supply lines. Autarky was not possible as there were too few resources to remain autonomous from others except the fraternal countries such as Cuba or the GDR (from Soviet Russia's point of view that was). The greatest problem the Socialist [collectivist] countries faced was the largesse of their adversaries, namely the US and the Western European nations (except for Franco's Spain and Salazar's Portugal). Due to them, survival was a permanent question, a continuous risk. Combined with obstructive mismanagement and ironically complacent officials and functionaries, the collectivist Utopia's demise was predestined and solely a matter of time. In spite of this obviousness and the couple of examples that outlined the Collectivism's flaws on the inside, there are few serious texts trying to explain what exactly went wrong, although we may have to differ—many right-winged Liberals and Libertarians remained profanely superficial in order to transport their own views, justifying their advantages in comparison to the opposite view's disadvantages. An example could be the right-winged Liberalism's individualism in contrary to Collectivism's sense of community and unity of the people, their motto, comparable to the situation on a ship: "We're all in this together". Individualists primarily care for themselves while Collectivists primarily care for one another. A good example could be taken from Bakunin's "Man, Society and Freedom" (1871, coincidentally the year when the Franco-German war ended with the latter party's victory):

"I am truly free only when all human beings, men and women, are equally free. The freedom of other men, far from negating or limiting my freedom, is, on the contrary, its necessary premise and confirmation. It is the slavery of other men that sets up a barrier to my freedom, or what amounts to the same thing, it is their bestiality which is the negation of my humanity. For my dignity as a man, my human right which consists of refusing to obey any other man, and to determine my own acts in conformity with my convictions is reflected by the equally free conscience of all and confirmed by the consent of all humanity. My personal freedom, confirmed by the liberty of all, extends to infinity."

(Quote: Bakunin, Mikhail (1871). *Man, Society and Freedom*). Marxists.org: <https://www.marxists.org/reference/archive/bakunin/works/1871/man-society.htm>)

Bakunin hereby states that even though he was free, he simultaneously wasn't unless all other people inhabiting enjoy the same freedom. This way, realistically speaking, Bakunin wouldn't even enjoy his freedom if he lived in these days, as the world has grown out of its boundaries, with billions

- OECD – Total: 5.2 percent
- Japan: 2.3 percent
- France: 8.5 percent
- Germany: 3.1 percent
- European Union: 6.3 percent
- United States: 3.5 percent

of people living under various circumstances requiring different actions in order to liberate them. Individualists would take a completely different approach, calling upon the bounded people to liberate themselves, stepping up against the chains keeping them aground, as I have iterated at assorted points.

Throughout the entire time, we have come back to the question of self-reliance in contrary to people's unity and the defence of one another. I have stated that the market must not force the people into taking over a job but submit to them an offer they cannot refuse, to paraphrase Mario Puzo's "Godfather", and it makes sense. Unfortunately, at one point, one will inevitably be coerced into taking over a job regardless of what it pays, additionally to the remaining conditions surrounding the relation between the worker and his/her employer. The unemployed are the dominant target group, with the employed people contemplating a change of scene as the secondary group. Voluntariness and the submission of the market below the free individualists to many Capitalists is an important aspect of their idea, outwardly. The problem is that this degree of voluntariness is almost impossible to be reached due to the many other aspects they want to implement as well. As long as there are even slight means of coercion, there can no longer be true voluntariness in the sense Capitalists see it. The freedom to choose a job is immediately stunned by the coercion to find a job as quickly as possible because there has to be a means of earning money. Some people might say that this pressure changed nowadays as one could also become a freelance journalist, screenwriter or whatever one could do for contractors, for clients who contacted them and brought off a deal. People who lived off of contracts for single customers or companies who ordered their work but didn't want to employ them as full- or part-time authors or whichever remnant they worked in did so because they enjoyed their freedom of movement, choice and detachment. We have spoken about this before, including the downsides of such liberties. It could be used as an argument against this feeling, against this view of coercion in the market, but even this argument would disregard the underlying complex of problems surrounding this mere solution of unchaining the people from one of the boundaries that limited their possibilities. Instead of dissolving the coercion into work, they offered more opportunities on behalf of the employees to detail their relations to employers, and the employers have got more legal opportunities of organising their workforce. Of course such loose relationships and the absence of a long-time work relationship could also bear risks, such as salaries below the minimum wage or the rejection to pay the negotiated wage, but altogether, this cautious approach is a move forward in terms of freedom and the release of the people from the olden scaffolds that were the prior worker-employer relationships. This is not to say that the finish line was reached, as people were still forced to work, but many of them (the employees) have managed to apply the internet advantageously, for their own benefits. Yet until the people have to work for money regardless of their personal preferences, there is still a lot of work to do, and unfortunately, Capitalism doesn't seem to deliver the solution to it.

173 And for those who are unfamiliar with "Prager University" or Dennis Prager, *vide*: Bernstein, Joseph (March 03, 2018). How PragerU Is Winning The Right-Wing Culture War Without Donald Trump. BuzzFeed News:

<https://web.archive.org/web/20220322221323/https://www.buzzfeednews.com/article/josephbernstein/prager-university>

174 Organisation for Economic Co-Operation and Development (OECD) (data from 2018 or the latest available). Long-term unemployment rate. Link: <https://data.oecd.org/unemp/long-term-unemployment-rate.htm>

The “Common Wealth” as the Paramount

The numbers are indeed impressive, especially for one reason: The wealth we hereby enjoy, in spite of those who are still barred from it because they couldn't find unemployment and had to live off from the welfare checks and food stamps or raid containers behind supermarket chains (others, as in Germany, have to depend on free foodstuff from soup lines), was created by a miraculous defeat of unemployment down to the hard-core unemployment rate of an estimated four percent (as four percent could be perceived a rate that was scoped to be the rate we should be able to undermine, Germany's 3.1 percent is already an incredible achievement which the US surely were going to follow by someday), yet we treat the situation with a sense of paranoia as if we had to protect it from the Four Horsemen of the Apocalypse approaching us with a fierce gallop. Covid-19 could be a vindication of such fears, as the stock market took its toll from the consequences governments had to draw in order to maintain public safety and prevent further contractions of the virus: People were asked to stay at home, greater public events were either postponed/adjourned or annulled altogether. Productions abroad, especially in mainland China, was curbed as shipments were (likely) considered a risk; on the other hand, Wuhan (in the Hubei province in Southeast China) as a hotspot of the virus and an important production area nearby Shanghai as one of the country's main ports, saw the most contractions worldwide, thus was hit the hardest by the virus and consequences for further production¹⁷⁵. On a side line, it also showed how dangerous it could be to nearly centralise production in a globalised economy in which not only the benefits of interdependence were shared (almost) equally. But this is not of interest here: Some overcautious operators and functionaries might have seen themselves corroborated by the impact Covid-19 had on the world economy, and again, we have gotten a poor point to promote the *non-prerequisite* of full employment or an urge towards everyone to seek employment. What was truly required was a calculation of how many people in fact needed to be employed to secure what we could call “common wealth”, i.e. wealth we could justly redistribute to everyone regardless of his or her state of occupation. Of course this question bears a lot of factors to include in such a calculation, which is the reason why I am not going to hereby instate an authoritative formula as I lack the education to

The numbers for the general unemployment rate can be found on the left-hand side of the chart, but for those who preferred to be directed straight to them, follow the link hereby given: *ibid*. Unemployment rate. Link: <https://data.oecd.org/unemp/unemployment-rate.htm>

175 In fact, the Chinese politburo has brought its entire country, or at least the affected regions, to a total standstill in order to cope with the virus, coping with the extent of the outbreak, as in mainland China, not only metaphorically everything is more tremendous than in smaller countries. In the New York Times, the consequences of the politburo's wide-ranging decision have been documented:

Stevenson, Alexandra (March 02, 2020). China Stopped Its Economy to Tackle Coronavirus. Now the World Suffers. New York Times:
<https://www.nytimes.com/2020/03/02/business/economy/china-coronavirus-economy.html>

be presumed to provide such: Economics, and Mathematics. Still, I want to draw an attempt to at least outline the factors we should mind when contemplating an estimation of employment in our globalised, Capitalist world.

First of all, we have to mind that our world is not equally structured, nor equally constructed, and that production does no longer happen in the best-developed first-world countries such as Germany or the United States. Instead, we excavate rare earths in Central African nations; sew garments in Southeast Asian nations intoxicating their rivers with the effluents of their production; we ship sycamores and bananas from Central American countries. What do all of those regions have in common? Most of them are not even nearly as wealthy as are the countries the ships with the goods are directed to. Yet their employment is as important to our calculation as is the employment of our own countries (assuming that you, dear reader, are from a Western European nation or the US, or any country comparable to those I added to my range): For they not only dig for resources that were nowhere else to be found, but also do they do so for less money than would be expected to be paid in the Western nations, mainly because those ~~slaves~~ workers in the African and Southeast Asian nations couldn't find any other work for a more decent payment¹⁷⁶. It's similar to the question of cartelisation we have addressed earlier in this text, in footnote number 159. We

¹⁷⁶ This of course craves the question of how much those people do earn in nominal statements. It has become almost a cliché to speak of the poor African people walking around in their rags and dirty clothes, with starving children with bloated stomachs, many of them probably infected with AIDS. We should not fall for such clichés and instead face the likely reality of a rising Africa that stomps tremendous wealth from scratch through emancipation and the erection of an own international industry.

To have the most detailed view available, we should take a look on the development of average wages in respective countries according to the World Bank. There, income was compared by the national annual income per capita, valued in US Dollars.

The World Bank (last time checked: March 06, 2020). Adjusted net national income per capita (current US\$). Link: https://data.worldbank.org/indicator/NY.ADJ.NNTY.PC.CD?name_desc=false

From this chart, we could randomly choose African or Southeast Asian countries and see that on the one hand, recalculated into US Dollars, those people earned disturbingly little, but on the other hand, their wages gradually rose. For example: The Democratic Republic of Congo (DRC): Around the millennium change, in the year of 2000, the national income spiked at US\$ 335.87 for the first time, then began to sink again, to finally reach a probably steady zenith of US\$ 347.06. In Western European nations, this would be considered a wage below the minimum wage even for so-called mini jobbers. Working in Germany or in the US for such a wage would be considered slave work and should be filed in a lawsuit to demand a repayment. The same could work for the Central African Republic (CAR): While for most of the time when numbers were available for the staffers of the World Bank, the CAR exceeded the Congolese people until the year of 2017, when they nearly met one another: Averagely, the people of CAR earn an annual income of US\$ 322.997. Two move on but also have examples from the faraway region of the South East Asian countries, we shall include Bangladesh and Thailand, beside mainland China as it piques itself on having arisen from the ashes of the Communist leadership of Mao Zedong; under Deng Xiaoping, they claim to have become one of the best-functioning Capitalist countries, with its dexterous blend of Capitalism and state control (Xi Jinping even wrote a book in two volumes, titled “Governing China”. Nota bene: This was written before the social scoring system were introduced and the Uyghur internment camps were constructed in Northern China).

could think of those people to be the mythical titan Atlas, carrying the planetary earth (although he actually carried the sky, but in shape of statues, it's easier to explain his display as carrying the earth on his shoulders) on his back, as a punishment for rebelling against the Gods' "father", Zeus, being redeemed from his burden only once (his own father actually was Iapetus, not Zeus, but we are not going to dig any deeper into these legends)—the people of the impoverished nations of this world didn't choose their destination, nor did most of them choose their forlorn "professions". Instead of the whole world, they carry the Western world's wealth, resting upon their work ungratefully; ungratefully in such a way

For China, we receive a staunch US\$ 6,567.929, which assuming the Yen to not be entirely nugatory, could secure the middle class; while Bangladesh only passes by with a mere US\$ 1,484, which might still be more than what we saw in the DRC and the CAR, but we could also assume that the number was also pushed upwards through a rich upper class overshadowing the poorer people. People in Bangladesh are known to live beneath the poverty line with only US\$ 01.90 at hand per day. There may be a slowly but steady development towards the better, as the "Global Citizen" in reference to World Bank data has shown —

Keck, Madeleine (October 04, 2019). 8M Bangladeshis Were Lifted Out of Poverty in 6 Years: Report. Global Citizen: <https://www.globalcitizen.org/en/content/8-million-people-bangladesh-poverty/> —

but it still cannot significantly change the trend we see when observing the graph provided by the World Bank.

The last addition to this comparison also stands out the most by those other countries hereby added: Thailand, a favourite tourist spot by many Westerners, comes up US\$ 4,967.844, again an income that under modest conditions, should be able to feed an average middle-class family, but this is only a vague estimation regardless of the social dependencies that surround the response to such a question I hereby didn't look up (yet). Thailand is outstanding in such a way as that although the country still has got a powerful monarchy costing the taxpayers millions and even though the country, unlike mainland China, is a Democratic nation with free elections, it can still catch up with its neighbour in the north. The difference between the two countries' incomes is only US\$ 1,600.85, which is a bearable amount in regards to the stately limitations the Chinese people have to suffer, especially in wake of Covid-19 and all the time beforehand and thereafter.

Now, how do the people do in comparison to the incomes they averagely receive through their work? Bangladesh we have already seen through the lens of the Global Citizen's article, and for mainland China, we all might already have a vague idea of how the people live (hint: The legend about Xiaoping's legacy is not completely wrong, although the whole story is a bit crueller, as have been the legacies of all Chinese dictators from Zedong onwards).

To shorten the comparison and the path towards answering the question on how people cope with their average income (assuming that they belong to the golden middle of recipients of this average income), we shall take a look at the poverty rate in order to comprehend whether there is a broad majority receiving modest incomes or if this is not just the fault in the centre between a staggeringly rich class atop and an extremely poor class underfoot. Again, the World Bank offers some data, although we have to put a couple of caveats in front of its presentation: Most of the data is at least three years of age, thus no longer necessarily represent the current development, although most of the ratios would remain in their state of depth or height unless a surprisingly positive or negative incident changed their course radically. Such incidents were by now well-known to all of us, yet since none of these developments seemed to have happened, we could fully rely on those numbers, showing that for example, China and Thailand allegedly managed to eradicate poverty entirely, which would come close to a miracle unseen anywhere else. Yet, according to the World Bank scheme —

The World Bank (last time checked: March 07, 2020). Poverty headcount ratio at \$1.90 a day (2011 PPP) (% of population) - China, Congo, Dem. Rep., Bangladesh, Thailand. Link:

as that the inequity of work executed compared to the wage that is (not) being paid is condemned occasionally but no change is being committed immediately or afterwards. Rather, the inequity remains untouched until it is being condemned for another time. At least in our attempted calculation, we should consider their work, as it should be clear what had to change, although the question remained how this could be achieved firstly without any decimation of wealth (it had to be contemplated whether the existing wealth had to be redistributed bluntly, or whether the products exported from the African continent and the Southeast Asian nations had instead to be left behind so that local entrepreneurs

<https://data.worldbank.org/indicator/SI.POV.DDAY?locations=CN-CD-BD-TH-CF> —

This is the case in both Thailand and China. Bangladesh strolls along with a moderate 14.8 percent while three quarter of the people of the Democratic Republic of Congo are living poor, with the people of the Central African Republic apply to this state of living by two third (respectively 76.6 and 66.3 percent). One might wonder how this could happen, meaning how Thailand and mainland China managed to smash poverty according to the definition of the World Bank: Only US\$ 1.90 available per day. None of those two nations are known for especially bloated welfare states, nor for an especially Socialist policy of providing individually tailored measurements to lift them up. Battling and finally defeating poverty of course is every true statesman's paramount objective as a country's leader, regardless of the title, is a people's servant first and foremost, as one can imagine. Therefore, s/he has to take care of the people's well-being, or at least conditions that make it possible for every individual of oneself to reach one's preferable state of well-being. In China, as a dictatorship has been installed steadfastly, the country's leader is the People's Congress and the politburo. Expectedly, those are indeed interested in eradicating poverty, which they themselves don't see accomplished yet, so that the promises before their people all come true, thus further manifest their *raison d'être*. Their latest press release (in English) can be read here, exclaiming their future plan in terms of poverty eradication:

Huaxia (March 07, 2020). Commentary: China firm to win poverty-elimination battle in 300-day countdown. Xinhua: http://www.xinhuanet.com/english/2020-03/07/c_138852125.htm

But already in 2018, when their endeavours towards zero percent of poverty were moving on, interior flaws showed the failure that was going to eventually collapse the system that was thereby constructed: As a “Foreign Policy” article reported, people from the land working in agriculture were forcefully moved into urban peripheries where they would no longer work as farmers but had to look for jobs in companies, in professions they had never learnt, so that they of course could not attract any employers. They were coerced into living as urbanites although this didn't match their own preferences, nor their professional training. The provincial leaders and the politburo didn't care for such necessary preparations, so that the former farmers were left alone in an environment unbeknownst to them. We could easily accuse the failure of collectivist planning, which obviously mismanaged their restructuring programme. While it was directed by benevolent intentions, it forgot to prepare its people for an allegedly better future. Whether those people actually suffered from their poverty is a different question perhaps never proposed by the planners of this relocation programme. The article that states this programme:

Chow, Eugene K. (2018). China's War on Poverty Could Hurt the Poor Most. Foreign Policy: <https://foreignpolicy.com/2018/01/08/chinas-war-on-poverty-could-hurt-the-poor-most/>

Finally, what we could tell is that mainland China was capable of obtusely eliminating poverty by moving its financially poorer people into urban areas artificially erected, regardless of interests into moving in cities and background checks about whether those people were in fact “poor”, i.e. unable to take care of themselves and living in states of misery. This way, people lost their property and told to thenceforth live lives that were not theirs. This bears the question how Thailand reached its record-low poverty rates, and whether they fared better than their northern neighbours. Due to Covid-19, poverty

could cooperate with European and American warehousemen [wholesale dealers] to burgeon their nations' GDPs. One reason why their people remain poor despite flourishing industries is because jobs are being created by foreign companies and concerns smothering them through thick webs of subordinate companies undermining regulations to pay minimum wages. The same methods could be combated when local companies were founded, replacing the foreign criminal *organisations*, thus ceasing the adverse conduct formerly in place. This is all well known, it's nothing new and at best common sense. The greatest benefit stricken regions can enjoy is the enforcement of their local emancipation—

began to rise again as economic growth slowed down again, as we can read here:

Kongrukreatiyos, Kanitha (2020). Thailand's Poverty on the Rise Amid Slowing Economic Growth. The World Bank:

<https://www.worldbank.org/en/news/press-release/2020/03/03/thailands-poverty-on-the-rise-amid-slowing-economic-growth>

This comes as no surprise and is hardly the only example we could find for this correlation of encounters. When people have to cease their work and stay at home because they either were tested positive for an infection, or are being advised to stay at home because their colleagues were suspected to be carriers, so that they could proliferate the virus' reach. Many large events have already been cancelled, sick people or people with pre-existing conditions were advised to stay at home to not infect their colleagues, so that the market inevitably had to be crippled necessarily. In the end, the market couldn't continue as before when all people gradually fell ill from the pandemic virus, at worst dying one by one without any replacements springing off quick enough. Slowly but steadily, the markets had to be decreased to match the shrinking world populace. But this is only a probability for now, as the major outbreaks are concentrated in a handful of countries, namely China and Italy, with South Korea presumably under control after a larger outbreak.

Coming back to the actual issue we were talking about, the wealth of nations we would otherwise consider rather poor, we can tell that our thinking about certain nations has to change. African nations in particular suffer from political corruption, from presidents pocketing developmental means of finances for themselves while watching their people surviving in sufferance, while China erroneously fights its good fight against poverty. What we can tell, nevertheless, is that globalisation and world-wide production and sales does have its winners, besides its many losers at plain view. To wrap this footnote up, do we have some comparable absolute numbers? Perhaps so. The survey company Pew Research Center has undertaken a survey on how many poor people have been lifted into the middle class within the past few decades, with frankly surprising results. According to their results, more than 700 million people have evidently been lifted into the middle class, as we can see here, although they themselves are careful with any false appraisal:

Kochhar, Rakesh (July 08, 2015). A Global Middle Class Is More Promise than Reality. Pew Research Center: <https://www.pewresearch.org/global/2015/07/08/a-global-middle-class-is-more-promise-than-reality/>

As we can read in this article, having left the stage of poverty, to put it vaguely, was defined by having entered the middle class, which in itself is a status in need of a definition. Such a definition might be: To earn an average income, with average being the median income earned in the country one inhabits. Unfortunately, such a definition could fail countries in which people are hardly able to afford the basic needs of everyday human beings, even though in Capitalism, people are the parameter coordinating the movement of prices. Thus, the researchers of this study have taken a more *statist* definition, manifesting the "middle class" at a daily availability of money between US\$ 10,— and US\$ 20,— (the incomes between middle and upper middle, with high income presumably the upper class). Remember for this purpose that The World Bank put the poor at an availability of money of US\$ 1.19 or so. This definition considered, the global middle class has increased by about six percent,

Liberalism has usually taught us exactly this: That it should be up to everyone on one's own to pursue one's personal happiness, no-one should be allowed to interfere in this pursuit. Nor should any institution stand in anybody's way the path should be evened for everyone. That's where reforms have to be set when taking effect. Economic reforms in order to ease entering the market as an *up-start entrepreneur* could help creating jobs by oneself, thus emancipating from the “neo-colonialists” that are Western companies and concerns suppressing local entrepreneurship through their takeover of production and employment. In a world of nation-states, employment is the only solution to poverty, as even

from seven percent to thirteen. Some might utter an expression of disinterest as this assumingly was nothing significant, let alone something that could comfort anyone, especially in the affected countries and continents. With a global middle class of thirteen percent and respectively nine and seven percent in the sectors of the upper middle and the high income, we still had respectively fifty-six and fifteen percent living in the lower-income and poor sectors, with the first one mentioned even having increased by six percent. The meanest people would even speak about a rebalancing of the staggeringly poor people and the better-off people, thus there was nothing to cheer about, let alone honour the greatness of Capitalism salvaging the people. But not only is the point of view adapted by the study comparably narrow compared to the length not only of human existence but also in terms of the time at which we have been living in a globalised world assembled by self-conscious nation-states, with many of them yet to become independent, to arise from the oppression of colonialists. In an article, published by the “Foundation for Economic Education” (FEE), this wider lens was adapted in order to highlight how Capitalism was able to lift the lower classes gradually:

Murphy, Robert P. (May 30, 2018). Extreme Poverty Rates Plummet Under Capitalism. Foundation for Economic Education: <https://fee.org/articles/extreme-poverty-rates-plummet-under-capitalism/>

It shows that the poor especially benefitted from ongoing trends provided by market-oriented governments making space for companies to invent novelties and innovations. This is of course not to say that everything moved towards the perfect direction: In the US, there is still the issue with medical bills bankrupting households; student loans which graduates are going to take with them into the grave and perhaps bequeathing to their next ones even in spite of well-paying jobs academics were likely expected to receive; the unaffordability of living space in Western nations, especially in the metropolitan areas where all the jobs lie; the unlikelihood to live off from one job, as we were able to read in footnote n° 170; there are many pressing issues that were firstly taken over by Senators like Bernie Sanders from Vermont or Elizabeth Warren from Massachusetts, or Alexandria Ocasio-Cortez from New York City, all three of them either self-proclaimed Democratic Socialists or somewhat more radical Moderates. He promised to provide Medicare for All, forgive all student loans and grant academic education for free, yet he never promised to seize building companies to provide affordable living space, a topic that was once exclaimed by German Social Democrats, just to then withdraw this proclamation (apparently, it was never seriously considered but uttered to highlight the issue of concerns deliberately increasing prices for flats while not combating the issue of uninhabited flats that were purchased to wait for a price increase to sell them like shares on the stock market). The issue that inequality is not only felt but can be proven with the status quo; the sense that Capitalism, even though it might be the solution to a perilous condition, works too slowly, and fails to improve the situation so many people see themselves caught in. Whilst many countries experienced an augmentation in their people's life quality, the positive outcome is only relative. The scope is too broad as there are too many millions of people in most nations, so that even outwardly positive developments were not ought to be observed as such because under the bottom line, the development was still little. Finally, for many people in their comparably short lives, Capitalism didn't react quickly enough, and regarding China, many people supposedly believed that government-led action could manage their whole situation faster than the market did. People could accuse the human being's desperation for the good life

tax-financed welfare can only function temporarily as people will accordingly grow tired of being the unemployed people's Samaritans, regardless of those who perhaps cannot work full-time or at all. The latter represent a particularly difficult question of stately welfare, as they were actually old enough to go working but are physically or mentally unable to do so, they cannot help it for a good reason, unfortunately so. While it would be wrong to castigate those people's disabilities, which they didn't choose either, it would also be wrong to permanently take a great share of the taxpayers' money to finance their well-being.

Or would it be?

Social Darwinism and Capitalism

States face some struggles of moral and legal nature when it comes to preserving the well-being of everyone under their hood, under their watch, to the best of their capabilities; some might consider it to be a state's duty to redistribute taxpayers' money in favour of the needy who had no other choice but to depend on social welfare. What other choice could be presented to those people? Self-reliance would be a simple-minded, short-sighted idea showing a lack not only of empathy but also of interest in seriously discussing the idea. One cannot compare able people in possession of their physical and mental functions to the physically and mentally disabled people who could not interact in society in such a way as their abled counterparts. Those who followed with a question whether we could manifest a universal duty to help those people regardless of one's opposite preference of independence from society, arguing in a Kantian manner (and meaning it to the fullest, with no catches attached to their solemn state), were the first in charge of presenting a functioning alternative as it would be the downfall of civilisation to suggest that those who cannot take care of themselves should be cut off from any kind of life support to get extinct according to the Darwinist rule of the "survival of the fittest". It would again contradict human capabilities of doing better than mere animals, the savages some hardcore humanists might depict them, even though they did so jokingly or sarcastically. It is many *human apologetics*' main argument when speaking out against an enforced human extinction: That humans were better, could do better, and were ought to do better than animals roaming the wilderness. Those (probably denialist) "Social Darwinists" couldn't withstand the incentive to praise human accomplishments throughout the millions of years of existence and progress, but

as the reason for their newly discovered appeal for Socialist actions, and rightly so even, but were they therefore safely called naïve or downright simple-minded, incapable of felling an informed, responsible decision? Certainly not. The market would be better off properly reacting to such warning signals, adjusting itself to the people's needs, among them stability and security rather than the question whether they earned enough not only to live the good life or they could barely make ends meet until their next payroll. To usually accuse the state of ripping the flesh off the people's ribs could precisely be called *gaslighting* in today's internet lingo.

then could easily be confronted with an icky question: Why shouldn't the state of Darwinism be overcome by the *human race*¹⁷⁷ at such a high state of development?—Some might even speak of a developmental zenith, at least humans are broadly considered to be the pride of creation. Shouldn't a species of such utmost capability be able to preserve itself without the exclusion of the weak, the needy, and the disabled? A question that would again divide the two main directions political philosophy takes—the socially oriented people who would doubtlessly take care of those aforementioned groups, while the individualistically oriented people would shrug their shoulders and say: “May the Devil care, I do not”. Moderate Conservatives and right-winged Liberals perhaps tackled slight commitments towards helping them to not fall down, but altogether, they remained disingenuously about it. Depending on whether they had to persuade anyone about their earnestness in those commitments, they would either stagnate the financing the support or dismiss it entirely. What arguments would they perhaps introduce to a debate on their estimated behaviour¹⁷⁸? Costs and the ever-looming fiscal cliff would be a paramount argument—the state is usually bloated like a soap bubble, ready to explode at any time. This sudden burst has to be prevented by deflating it, moving it away from the verge. Politicians have to take responsibility for this by removing money from wherever it can be removed, and to them, the welfare checks paid out to those who could instead, according to them, look for jobs to pay their bills on their own. This logic is dangerously flawed and disrupted those concerned people's lives. In Boris Johnson's England, the effects of such cuts could be experienced in fully already, when Social Benefits ceased to pay out to long-time unemployed people as well as retirees and, of course, the disabled. People have committed suicide because their life support has been cut abruptly, just to save money in the stately household. It's a purely Social Darwinist measurement with the expected consequences. Did it work out? It depends on whether the aftermath was not only forecasted but also intended. Naïvely speaking, we could assume that no, this was not what the government intended, yet it was not only expectable but also

177 As some people are likely to insist that the speech of a human “race” was either misleading, pejorative or subliminally nourishing racist intents, I will henceforth, assuming that I was using this term again, speak of the humankind to understate the breadth of the target group I address. This point was solely used to regard this discrepancy of the terminology's understanding.

178 Some personally outspoken Conservatives or right-winged Liberals might step in and contradict my stylisation of Conservatism or Liberalism as inhumane, antisocial or utterly misanthropic, while it was actually fervently directed to everyone's well-being, including those who were inevitably dependent on social welfare. They might then correct me and elaborate that the state while still in charge would take care about as little as possible, but maintaining a “watchman welfare state” taking care about those who seriously needed his help, which solely included the disabled, but not, for example, the unemployed or families (just an opinion, but not necessarily every, if any, Conservatives' or Liberals'. Assuming that I was completely wrong in my comprehension of those two ideas' treatment of the (welfare) state, we could still consider this paragraph as a thought game on probable arguments against social welfare for the disabled. In the end, such thought games are helpful to detail one's own ideas still lacking vital editing. And even then, opposite sides require a name to address, which we hereby have.

having happened. Contrarily, it would be a horrifying imagination to see the Johnson government purposely starving the poor and the needy regardless of the intent *justifying* this action as it was never a government's duty to *purify* the people, *freeing* them from the *burden* of costly folks only resting upon other people's backs. And expectedly, the argument put ahead of this commitment was the need for cost-cutting¹⁷⁹, a matter of rationalisation as it has oftentimes been found considerable in terms of economising the usage of taxpayer money. Johnson, therefore, only behaved like the typical Conservative who ideologically rushed forward in his objective of slimming the household in spite of the

179 On Austerity in the UK—another lengthy footnote.

Austerity has got a long tradition in Great Britain, and in England in particular, as the island's centre of power always lied in London, in Downing Street n° 10. Regardless of this, austerity has usually been a coherent style of policing society while simultaneously keeping the costs low. Margaret Thatcher, in company with the US' Ronald Reagan, can be considered two of the first truly neoliberal leaders of countries, unapologetically. What distinguishes her from Reagan, nevertheless, is the legacy she prevailed throughout even her own tenure, crossing at least four succeeding governments even beyond the partisanship between the Tories and the Labour party: It was Tony Blair who continued here neoliberalism with his "New Labour" agenda. More on that can be read in this paper:

Jessop, Bob (2015). Margaret Thatcher and Thatcherism: Dead but not buried. New York: Macmillan Publishers Ltd. Link: <https://link.springer.com/article/10.1057/bp.2014.22>

Only within a couple of governments did the neoliberal agenda fall from grace with the people, who finally elected a government that would put an end to the market-liberal policies that led towards an austere rate of poverty, although austerity itself did never leave the hallways of Whitehall. Until this day—and perhaps beyond it—did the United Kingdom struggle to curb poverty, although there hasn't been an earnest attempt to do so in the first place, either. Rather, costs have usually been cut off primarily from the social benefits for the disabled as well as those who failed to make ends meet. Moreover, leading politicians of the (currently) sitting government have been talking brazenly about their interest in enlarging the social welfare budget, just to finally vote against any bill that would have insured more benefits for the needy. It included the sitting Prime Minister Boris Johnson; candidate for the office of mayor of London, Rory Stewart (an Independent); the Southwest Surrey Member of Parliament Jeremy Hunt (a Tory at that, too); the Minister of the Cabinet Office, Michael Gove (again, a Tory), and Chancellor of the Exchequer Sajid Javid (the third Tory in this round). Of course not all of them equally had the chance to veto a greater budget for public policies, but all of them either did so or at least talked about the austerity issue just to then utter deceitful remarks about how concerned they were about it. Some short information can be extracted from this article from last year:

Lock, Helen (June 18, 2019). Austerity: The issue no-one is talking about but is still ruining lives. Politics.co.uk: <https://www.politics.co.uk/comment-analysis/2019/06/18/austerity-the-issue-no-one-talks-about-is-still-ruining-live>

The latter person of this list, dear Chancellor of the Exchequer, Sajid Javid, even in the wake of the corona virus crisis, pleaded for the balancing of the household's spending bill, so that the fiscal debt would not be increased. But this is a barely different topic as it was Javid who also prolonged the "new tradition" of austerity under the Johnson government. To add another link to this footnote, we can proclaim frankly that it was his effort that called the non-profit organisation "Human Rights Watch" (HRW) to conduct a ten-year investigation on the development of austerity in the United Kingdom, with apparently appalling results in terms of the state of poverty in a well-faring first-world country. While the whole report ranges at a 150 pages, the most important information were put front: From 2010 to the date of release, emergency food parcels had increased by a concerning 5,146 per cent, only depicting the loss of control in the public policy sector. In 2013, as it can be read in the report, the government already started capping the social benefits as the country had to finally emerge from the ruins of the 2008 financial crisis that shook the entire developed world. The summary can be

predictable consequences of such radical measurements, just as Socialists—out-spoken ones exist in parliamentary systems such as France’s or Spain’s, enjoying remarkable popularity in polls and elections—, so that many left-wingers from the US feel encouraged to highlight the fact that whenever a Republican president was elected, the unemployment rates went up again, while Democratic presidents managed to lower it again¹⁸⁰. The same could apply for the NHS under Boris Johnson: The budget is being cooked down, thus decreasing the quality of single hospitals. Correspondingly, more frequent *mishaps* are being encountered and the people do generally worse than with a properly funded health-

read hereunder:

Human Rights Watch (May 20, 2019). UK: Welfare Cuts Mean Families Go Hungry. Government Policy Failings Exacerbate Food Poverty, Violate Right to Food. Link: <https://www.hrw.org/news/2019/05/20/uk-welfare-cuts-mean-families-go-hungry>

(The report itself is linked clearly visible in the summary as well, but as there will be more people favourable of the summary rather than the full report, I will link this one here)

The common idea that a free market would create free (and wealthy) people is not entirely wrong, although the question of how to cope with crises and the aftermath of theirs, is seldom discussed in the public as well as among scholars and theoreticians. During and after World War II, many pieces were written on how the economy behaved during wartime, how the war affected the economy especially in regards to the monitored production directed towards the construction of tanks, cargo jets, helicopters and of course the assemblage of infantry armour. Yet few well-known pieces have been written on how non-war crises affected the economy and how governments could properly react to them in order to not weaken any entity but balance the damage that was inevitably caused regardless of how the government steered the wheel. Unfortunately, the British governance navigated the people ideologically rather than pragmatically, negligently placing fiscal interests before the health and well-being of the populace. Some might again accuse me of partisan affiliations put forward as the only right answer to this question, but we have to view this from a more multilateral point of view: With an unwell people, sick leaves happen more frequently, the unemployment rate increases because people are either unqualified or become disabled, thus unable to go to work for *good reasons*. An unwell people is more prone to become addicted to drugs, end up in poverty due to a disadvantageous social environment that predetermines an unpleasant future, specifically an environment stricken with criminality, drug abuse and even forced prostitution and the likes. A healthy people presumes also a healthy social surrounding, so that Representatives and councillors alike can kill two birds with one stone by operating in such a way as that they don’t place either entity before the other but try to figure out an equilibrium which serves both entities’ interests, the economy’s as well as the people’s. To either obediently serve the *market’s interests* (obtusely) or hysterically pampering the people because they could otherwise be depressed in their well-being is equally wrong and likely to injure both sides without any advantages for either one. The past governments from Thatcher onwards showed how a *neoliberal* policy can lead towards a Dickensian England in the 21st century. Likewise, a Socialist policy countering this—some people seem to expect this to happen under a Corbyn-led government, although his heavier issue is his barely veiled anti-Semitism—could lead towards a sudden downfall in the people’s wealth (paradoxically, conserving how fervently this incumbent government’s maintenance of poverty was highlighted), although we still had to await the hard consequences of Brexit to take place to further consider how a Labour government under a “non-austere” leader could shape the status quo *priori*.

Speaking of austerity also means speaking about the periphery of many metro cities also housing unassimilated immigrants and long-term unemployed. Those people, as reiterated many times already, are hit the worst when it comes to cuts in the social budget. Nationalists and apologetic fiscal Conservatives would demand a stricter asylum policy which might at *worst* contradict international law, thus end up before the court in The Hague, being dismissed after a moderate period of time in a hiatus. And attempting to reduce the amount of people finally is nothing but a sign of weakness, of incapability to

care system. Overall, such austere policies, as have been discussed in footnote number 180, can be rightly considered Darwinist as they eradicate weaker beings who suddenly become dependent to healthcare's grace, hoping that it would not perform unto them a *coup de grâce*¹⁸¹.

To speak of the healthcare system all the time—it has even found its way in successive footnotes—becomes tiresome and one-sided, to accuse Conservatives and right-winged Liberals of Social Darwinism, of instrumentalising the state for allegedly misanthropic policies eradicating the poor and the scoundrels pick-

cope with a distressful situation that requires one's full commitment in order to be championed. Instead of turning down asylum bids, thus threatening helpless people's lives, the welfare state has to be restructured where necessary; the least countries usually headed for have got good reasons to consider a harder border. Most of the time a significant amount of people loudly demand such measurements because of a rather incompetent leadership occupying the governmental halls because resignations would be a highly unfitting turn, creating a vacuum of power in a time when such vacuums were easily abused by "parliamentary rebels" exploiting the tense environment to take over the distracted people's minds desperately seeking a new leadership to weather the storm. Statesmanship is the only vaccination, the only cure available against the surge of populist parties, "schools of thought" and general sentiments infecting the public debate. In the end, it's up to the governments disproving their critics off their grounds and dissolving their bedrock accusations with counterarguments, as expected by every common iterator of arguments. Coordination of the discourse and the oppression of reasonable critics, the tools authoritarians, only prove the loss of a *raison d'être*, proving themselves that it was time to resign, paving the way for a more reasonable government and officials, not only interested in pocketing the big payrolls but also in taking over power for good. Of course this is a naïve belief, but in Democracies, nothing stronger and more reasonable is available, so that this circuit should be preserved and treated mutually responsible. When it comes to the *raison d'être* of not only incumbent governments in lieu of an Anarchist society,

Government culpability, to return to the actual topic, has always been an issue in terms of combating and pre-empting poverty. Particularly in the example of Great Britain, it again has to be highlighted, is a special one as poverty there had been enforced for decades with no end in sight. The need of the "National Health Security" (NHS) after World War II couldn't have been more important, even though the Labour government back then couldn't know what was yet to come. Still, in retrospective, we can understand that poverty must never be a partisan or even ideological question but only one about the *raison d'état* as such, what is the government's obligation during incumbency—what makes it so unique in its position, so indispensable for the people, so that the people could never legitimately prefer utter independence instead? The support to return into a decent living standard has to be one of those services, regardless of the measurements undertaken therefore. Trainings to take over a well-paid job and professional advice to find the right job for oneself are exemplary offers a government could offer for free in order to show that it is indispensable for the needy, to receive what was otherwise unobtainable for them. Without the state, they could argue, there was no help for them. Reversely, culpability against the state could be stated when the state does not interfere with his people's misery in spite of his (sole) responsibility.

The study by China Mills, apparently titled "The Dead Don't Claim", profoundly deals with the question of guilt on behalf of the victims as well as the government, although the latter seldom feels guilt for its actions as it usually acts out of pure persuasion, and in the outcome try their best to either relativize or deny failures, just as many Socialists and Communists either try to relativize, deny or ostracise Stalin and/or Mao from their ideology as if they never practised them (of course their proximity to the original ideas are questionable, but nevertheless, many features liken their legacy to it evidentially). But this is a different question we are not concerned about in this place. Here, we talk about the guilt in terms of poverty and who is to blame for it. Quotation:

Mills, C. (2018). 'Dead people don't claim': A psychopolitical autopsy of UK austerity suicides. *Critical Social Policy*, 38(2), pp. 302-322. doi: <https://doi.org/10.1177/0261018317726263>

ing pockets and robbing shops. The main question, though was whether a state should be broader and more helpful towards the needy, or whether it should be shrunk in order to hoist the virtue of self-reliance. As I stated beforehand, the frontiers are clearly cut: On the left, we either have those who opine the root of all evil in the state, or those who think that the stronger and more gargantuan the state is, the better it will finally be for the people. We must at all costs avoid to become too emotional and too populist on this subject hereby, despite all the allurements lurking around the corners. Healthcare has led us on a dangerous path already, just as the subordinate headline. Self-reliance is of course an important

As it can be read in the subtitle to this study, the author also dealt with suicides related to the cuts of Social Benefits (capitalised letters on purpose), which led the people towards believing that there no longer was any hope of survival. Suicides, from a third-person perspectives, are a highly emotional subject almost inviting all *actors* in the social *play* to scapegoat one another, pushing the culpability around like a hot potato. In this case, though, we would rarely hear someone shrugging the topic off and claiming that the victim was weak and had no chance of survival anyway as he or she already relied vitally on welfare instead of looking for a job. Why wouldn't that happen, or seldom happens? “*De mortuis nihil nisi bene*” — Good taste demands of the people to not speak badly of the dead, which includes the recently deceased. It was comparable to pouring salt into an open wound. Even if there were good reasons to believe that it was no-one's fault but the victim's, there should be a period of time between the death and openly speaking about one's opinion in the cause of death. *Luckily*, the study only looks into suicides that were obviously caused by withdrawals of Social Benefits; those who spot the *felo-de-se* might have found a suicide note or evidence that hardened the assumption of death through despair sown by a cease of welfare payments. Such a situation is given through the suicide of famed Scottish poet Paul Reekie, who committed suicide after having received a letter stating that he was fit to work, thus not applicable to Social Benefits. *Vide*:

The Scotsman [via “Internet Archive”] (2011). This lost genius: The legacy of the late Scottish poet Paul Reekie. Link:

<https://web.archive.org/web/20200124090156/https://www.scotsman.com/arts-and-culture/books/this-lost-genius-the-legacy-of-the-late-scottish-poet-paul-reekie-1-1667694>

He's a prime example of the probable criticism of his lifestyle leading towards his suicide, and as his death took place about nine years ago, it would be right to contemplate his unemployment for his premature decease. As his writing did not make ends meet, he should have looked for a simple job that didn't take too much of his time so that he could in the end still invest most of his time to his poetry. Of course this is a blunt recommendation posthumously, not helping him any more, but it's a sound one nonetheless, and finally, it could have saved his life. His death was not the first one, nor was the unreliability of the Social Benefits system. More or less, he could have predicted that someday, he would have been thrown out as he didn't suffer from any disability that would have kept him inside the system. Cynically speaking, one could have accused him of having gambled with his welfare checks. On the other hand, one could wonder why he was applicable to Social Benefits for so long. Was it an administrative failure? Then again, one could wonder why this mistake was overseen for so many years; years in which he could live off those checks, continuing to write poetry and live the life of a vagabond instead of joining the 9-to-5 lifestyle many men of his age entered in their early adulthood.

Some might call this contemplation disrespectful, but in the end, they cannot deny the accuracy of this argument: While I too would consider a world in which artists of any kind could freely dedicate their lifetime to their art, may it be the painting, the scripture of novels, poems or screenplays, without the angst resting at their back, always lingering on their doorstep, whispering to them that their payroll was running out and their refrigerator was empty, the last bill unpaid with their debtee growing impatient with their apologies. Such a world would be truly just, not only obtusely just, until someone with an unproductive profession claiming his rights of independence in a civilised world. Unfortunately, though, this world is currently inexistent, and unless we amass, unanimously interested in revolting

attitude we need to defend liberties and freedoms mutually shared by everyone: Free speech, free movement, the right to anonymity and to roam undetected by anyone (i.e. abstinence from public surveillance on the state's behest)—there are many to mention, but the point should be clear by and large. Once the people became incrementally more dependent on the state, he could witness his opportunity to advance his powers irrevocably, even though the question on irrevocability remained in the open as succeeding governments could revoke their own recently acquiesced powers. But as I have noted somewhere else in relation to per diem allowances for members of parliament, which seem to eternally rise while others on the market had to struggle for simple pay raises, there is no chance to this nuisance, we have to excuse our field of lyricists and novelists as an attempt to revolutionise this world would fall short of the people's consent, so that all rebels would either be incarcerated or shot on sight, with mortar law probably drafting them for the military, so that they either ended up like Ludwig Wittgenstein, who survived his military service; or like Franz Marc—an artist and member of the “Blue Horsemen” (“Blauen Reiter”), who died in World War II as a soldier, although there was an assent to withdraw all artists from the military. For him, this assent happened to late, while it was even successful, all remaining artists could be released from military service. Yes, I added Wittgenstein to this list, even though he was a philosopher, not an artist. But as a writer, he deserved to be added to this comparison, as the arts, as well as philosophy, is a ramification of the humanities, equally dependent on public defence.

However, gruesomely, we live in a world that is keen to admire the *œuvres* of famous artists in museums and ateliers; we enjoy listening to orchestras in great halls and small chambers, or under a night sky; whenever actors premiere with new plays or new interpretations of famous tragedies and comedies, we gratefully attend their performances. Yet, when it comes to supporting them, either through extra tips or a larger budget for the arts, to bolster specific ones at least, people start distancing themselves from such approval. According to them, the arts should be something that is there, functioning autonomously and available on demand, but without any additional costs besides. Such complacency becomes fateful once the artists intend to make a living from their work, which might in the end require more time than they could probably invest as they worked full-time somewhere else because their dedication didn't pay out down the line. Politicians are eager to emphasise the import of artists as conservators of modern culture, reflecting contemporary arts, yet their interest ends in budget negotiations, especially when hard times were predicted and cuts had to be executed in order to balance the debt. To the fore, there is high appraisal for the occasionally arduous work artists have to execute, the many preparations, the editing, and the struggling to calm the debtors by the end of the month. Meanwhile in the background, the artists themselves usually experience the horrors of the artists' life in the modern world, as George Orwell once transported it in his “Confessions”, which we mentioned in footnote n° 132. And finally, the dependent artists are being thrown overboard as *disposables* by the government when money has to be saved in order to balance the budget.

Disposable costs are being curbed to make space for more essential points. The arts are never considered an essential requirement that needs to be protected from the red pencil. Contrarily, they are the usual victim of fiscal cuts: When times are pleasant and relaxed, some additional pennies might dribble down into their bowl, but when times are tough, their share is certainly going to be cut down. As it's usually said, when the recession emerges, the poor are the first ones to recognise its advent.

Artists are of course not the only ones who are being felt the hardship during times of economic heyday as well as the recession. It's a cliché artists as well as students of the humanities alike have to struggle with: To be, end up or eventually become poor because of their outside lifestyle; their unconventional, unorthodox choice of life predetermines their difficulties which they were inevitable to experience. Doubtlessly we can tell that they were prepared as they were aware of what was to come, none of them enter these lives naïvely, seemingly none of them were the first to realise the hard way that the arts didn't pay their bills.

ever experience such acts of earnestness. Rather, the proverbial pigs learnt to fly. So, whichever power was manifested was thereby there to stay.

How does it relate to the question on whether Capitalism equalled Social Darwinism? It's the nagging question on the ethics of Capitalism, to put it bluntly. Left-wingers tend to accuse Capitalism of being inherently unethical, amoral; that it went contrary to human nature and against human interests, sometimes specifically against certain group interests, related to nationalities, ethnic groups or workers of a certain company expressing their inconveniences

Finally, what can be said, especially in regards to the point in the text this voluminous footnote referred to? To keep it short and at least obtusely insightful, we have to make one important point: Fiscal Conservatism is an essential school of thought especially in public policies, and it has to be regarded beyond partisan politics, likewise party politics. Whenever we can, we should consider the reduction of existing debts, at best don't encumber any debt in the first place, to work in the manner of the proverbial Swabian hausfrau, demanding not to spend more money than available in one's own purse. Accordingly, debt should be decreased before new debt would be piled upon. Exceptions could only be crises or extraordinary encounters that demanded a renunciation from the prior policy. Crises like Covid-19 or another (purely) financial crisis as it happened in 2008 until 2009. Philosophical thought games on the outside can be interesting for politicians analysing daily politics with friends or like-minded individuals online, who play through various sequences from this specific début, presuming their preferred decisions to be felled, which are finally set in their ideological affiliation (although those can vary in detail, depending on the issue's *sector*). Politicians, on the other hand, depend on their people who will cast their ballots again. Furthermore are they responsible for the consequences their governments fabricate. Ultimately, their decisions will have impacts surpassing their own tenure, ranging far beyond their nation. As humans, they are flexible in their decision-making, which is an important asset necessary in this naturally dynamic world capable of proceeding into any imaginable direction, perhaps even into directions hitherto unbeknownst or found impossible to happen. Such indicators are imperative to comprehend one meaningful lesson in *professional* politics: That ideologies should be lied down like a dusty mantle. It's useless if not completely impedimental, as the ideologue could juxtapose with opposing voices in the parliament, albeit the same with whom this leader has to find a common sense in order to not enrage greater parts of the public. A fraternisation is hardly expectable, but at least, the governmental coalition and the opposition should usually feel at loggerheads with one another. Few times are there crises or wartime situations in which such negotiations were useful in terms of a unified nation rather than a separating fault between two antagonised tribes. Hence, one's ideology should step back when working as a professional politician—one might feel directed by it, but should not place it before the paramount objective of being a true statesman or stateswoman, putting the people before party; unification and common sense before stubborn goals promised during a campaign or manifested in one's party's programme; flexibility and the ideal of thinking beyond partisan lines before partisan or ideological obstinacy unto the most damning lines, such as abhorrent poverty rates or a bleakly dwindling economy in which companies are turning their backs on the surreptitiously acting government more interested in keeping promises at all costs and trying to enact them as quickly as possible, with mere contempt rather than cooperation finding a mutual consent to proverbially have the cake and eat it too.

Governments are culpable of having failed their people as well as their administrative obligations when crises or slight malfunctions emerge in the midst of the people and are not properly being reacted to on behalf of the government. No-one can prevent the emergence of unfortunate events, but nearly everyone can do something against them, with the government (almost) always in possession of the tools to dissolve hardship as quickly as possible, usually under consideration of the given circumstances. There are various options on how to cope with an unpleasant episodes:

Dragging the episode: This would happen if the incumbent government was either uninterested or interiorly divided on how to handle the (temporary) downfall. Poverty would be an apt example for such a division. We could imagine a Conservative government of either one or two parties, both of

with particular corporate policies. Again, the main part of the blame refers to the giants of the market, which are able to incorporate with suppliers in countries with appalling human rights records, such as mainland China or Bangladesh. Seldom do people express such disgust against middle-class companies who customarily accept the creation or consolidation of or with workers' unions as they had no interest in smothering their workers to depress their wages or severe the conditions under which they had to work, perhaps causing a mass walkout stifling the production and presuming him to cope with a strike that might even receive national—at least local—coverage. No manager, boss or CEO could expect of

them fiscally Conservative, with side features of no interest in this case. The Census Bureau (or a department of statistics, if more common in the specific country we thereby addressed) recently reported that more than 40 percent of the people lived in poverty, correlating with a surge in right-winged populist parties; most of those people lived in the urban periphery, others in classical working-class neighbourhoods. 'Something has to be done', the minister of interior affairs (MIA) states, although primarily because of popularity rates simultaneously polled. Scepticism arises along the rotunda, cautious nodding, suspicious looks shared among the present members and ministers. After a couple of moments, one of these members raises his/her voice: 'I see that you are concerned about the wealth of our nation, and rightly so', the member states, 'but you have to mind that our options to alter their conditions are limited'. The member opines that while it was a horrendous matter-of-fact that in a first-world nation with a strong GDP, the government should not burden itself with evermore debt it was already trying to curb again. 'But don't we have a duty to have those people feel their work is not in vain?', the member asks. 'If those people live from payroll to payroll*, what message do we send those people? That they could as well quit their job and instead live off their welfare checks?' The remaining members realise the mood was tense, that a disparity existed between the two arguing individuals. A middle way had to be found, to not lose the working-class people in their *slums* were not lost to the Social Democrats and the Leftists, but also without becoming the party of "deficit spending" à la John M. Keynes. (**vide* footnote n° 170).

What could be the solution to their problem, how could the two sides work upon a common ground? As few of them wanted to help only the working people, as their main client is considered to be the class of entrepreneurs, CEOs and so on, and that measurements towards the working people's benefit could finally depress the companies' and concerns' well-being, or at least leave behind a meek image. It might sound like a cliché, but in the end, right-winged parties (and politicians) are more likely to receive donations from companies and concerns, and more of them are either likely to be able to retire on their boards of supervisors or have worked there prior to taking a political office. Thus, we have to expect their most likely to choose a method that is going to serve both sides mutually, rather than a one-sided approach that would serve the people exclusively. This doesn't have to be a bad thing—it only becomes one when it serves solely one side and it's not the side that urgently needs support from the government. Such a phenomenon could, for example, be observed with Donald J. Trump's "Tax Cuts and Job Act" (TCJA): In the outcome, it was the class of people earning US\$ 150,000 per annum in order to benefit from those tax cuts, as the left-winged "Center for American Progress" (CAP) highlighted:

Hendricks, Galen; Hanlon, Seth (March 10, 2020). Trump's Rumored 'Tax Cuts 2.0' Proposals Aren't Focused on the Middle Class. Center for American Progress:

<https://www.americanprogress.org/issues/economy/news/2020/03/10/481392/trumps-rumored-tax-cuts-2-0-proposals-arent-focused-middle-class/>

Some might claim that once such proposals are being enacted, the mission was in fact not accomplished, but that the people that were expected to be helped were simply deceived by their lawmakers. Whether they realise that they were being deceived or not depends upon their attraction to those particular lawmakers involved in this. In order to understand whether a party or government was true to either its people, its registered members and voters, or all of them altogether, it requires such analyses. In this case, the government blindsided its people with a false promise.

himself to by him- or herself know what the workers wanted or needed, so that the creation of unions is importantly needed. If CEOs or similar leaders of companies are not interested in their workers' satisfaction at the workplace as is usually the case with megalomaniacs, there can of course be no chance to have one's voice heard; the larger the company is, the greater the probability is that such cooperation is going to be daunted as too much was at stakes to risk it for greater consolidation with the workers who promoted this success story, unless this success was founded upon a close link between the company and its workers. In small-scale businesses of the middle-class, such shoulder-to-shoulder

In these times, partisan tribalism is a common accusation, and some people might indeed accuse me of bashing Trump by reversely accusing him of having broken one of his signature promises beside the wall construction: Cutting middle-class taxes to lift up this particular class in which he found plenty of his voters. Well, Republicans more or less possess a history of obtusely supporting the middle class while in fact helping their mega donors with tax cuts and avoiding to tax their immense wealth. Under the first Bush administration, from 2001 to 2003 [2004], the so-called “Bush tax cuts” were passed and implemented, with results similar to the “Trump tax cut. As we can read in a *recently* published analysis—

Horton, Emily (October 23, 2017). The Legacy of the 2001 and 2003 “Bush” Tax Cuts. Center for Budget and Policy Priorities: <https://www.cbpp.org/research/federal-tax/the-legacy-of-the-2001-and-2003-bush-tax-cuts> —

Bush even instated the same measurements as Trump would later acquire to stymie economic growth. Likewise, winners and losers can be observed in the long run: The wealthy and other denizens of the upper class benefit enormously from such tax cuts, while those in the middle class, as they are less eligible for the tax cuts due to the littleness of their income, gain nothing but might even be disheartened, financially as well as in terms of trust in the incumbent government and its *true* intentions. Nevertheless, a veritable amount of people might fall for such crooked actions, thus believe in this false compromise, so that the president could tick the box on his to-do list, dragging the everlasting episode of poverty, something increasing, while occasionally decreasing; it remains in a constant state of development, for the better and worse simultaneously.

Calling upon the people's self-responsibility: It seldom happens as this would most likely cost votes in the next election, including by-elections in certain districts that asymmetrically stand towards general elections, thus provide a meantime check upon the governing party's work, even in spite of the injustice committed this way, as parties function differently on the federal level from the national level. However, such proposals would immediately lead towards heavy losses in polls and finally in general elections.

Finally, the government would of course do something. They wouldn't just sit idly and don't do anything, repeating their formula of everyone caring for oneself first and foremost like a mantra. In no time, accusations of an underlying inequality would arise, telling the government that even assuming that this was a worthwhile policy to recommend to the people, companies/concerns and the people stood unevenly to one another, barely mutually opposing; they might say that entrepreneurs fared better legally than the people as they were granted more freedoms, especially in terms of firing their employees and payment of minimum wages. Even during many layoffs and alternations in working relations, the question of employees rights in Western Europe and the United States has come up, as can be read here, in an opinion piece for the Financial Times:

Masters, Brooke (March 10, 2020). Coronavirus puts worker rights and protections top of the agenda. Financial Times: <https://www.ft.com/content/d883d41e-61e0-11ea-b3f3-fe4680ea68b5>

Could we tell that either side was favoured before the other, that there was a disproportion in regards to rights? We could again get into the discussion of how many protections employees deserve in order to not be fired for no reason mentioned; whether they deserved a raise in their minimum wage in

work is more conceivable simply because of the size. The greater a company becomes, the more non-transparent its inner workings become, the more negligible the single worker becomes. This is common sense, even though a grim one nevertheless. When a shepherd possesses a small flock of sheep, he might give every single sheep a name and even be able to distinguish each sheep from another by the smallest details; yet when this shepherd has got a flock of, say, 250 sheep, the ability to distinguish sheep individually might become impossible because the flock was simply too large. It won't become uncontrollable, as he still had one or two dogs to assemble the sheep and keep them together, but he won't

order to live off their employment even in metropolitan spaces such as New York City or Washington D. C. Blunt responses such as those who cannot make ends meet should simply look for a different job have been examined publicly as well as in this text, and been deemed a ridiculous, one-sided method to shake off inconvenient topics. What good is a job one cannot live off although the job is nevertheless important to society, either in a way that it fulfils an essential position in it, or because it brings to the people the small joys that make life worth living. In the end, people don't live to work and therefore be the repetitively mentioned gear wheels of society, but to enjoy their lives to the fullest possible. Hence, blunt responses showing utter carelessness for the *people's cause* (a terminology obviously captured by left-winged workers' movements, mainly because no-one else cared for such pressuring issues) are substantially irresponsible in their own ways and show that someone lacks the qualifications it required to successfully govern a nation, more broadly the capability of taking part in a discussion on how a government should react to certain (crisis) situations. As I have written a couple of times before, to be a statesman, or only a competent career politician in a high office—with the presidency or chancellorship in the utmost rank—, one has to mind both sides, the middle- and lower-class people in dire need of governmental support in case inequality remains untouched, as is almost always the case unless financial hardship outside of personal failure—we will come back to this in a minute—was not entirely eliminated; and the upper-class people and Conservatives/Libertarians who might belong to the middle class (as much as there were no atheists in foxholes, there are hardly and Conservatives or Libertarians eking out their existence(s) in the boroughs of the social outcasts (I hereby assume that, as I always did in this text, Libertarianism is a chiefly right-winged idea/ideology, although I am aware that some people would contradict the idea and state that it could also be left-winged. Yet this would exclude the attitude of market-liberalism included in the Libertarian idea as especially modern-day left-winged radicals despise that market and would like to see it dissolved to unchain the people, in their point of view). When leading a nation, one cannot simply exclude one group almost continuously dissenting with the president; while they might never find a common ground, they cannot remain unheard, or being proactively excluded by the president through his own words. Two examples have arisen only in the time between 2016 and 2020, with Donald J. Trump having rushed throughout his entire presidency against the Democrats, liberal media institutions and outlets, and the “Deep State”, meaning the bureaucratic body politics that shapes the Beltway, finally Trump's own government beside his cabinet. On the other hand, there is the Democratic/Independent presidential contestant Bernie Sanders, the man who has on his behalf continuously rushed against Moderates opposing his comparably radical agenda of intense deficit spending for better healthcare and the removal of free trade agreements such as the “North American Free Trade Agreement” (NAFTA). On February 22, 2020, he tweeted the following words: “I've got news for the Republican establishment. I've got news for the Democratic establishment. They can't stop us.” While it was, in the end, just a tweet, although one he shared via his verified account and while running for president, he played the card of his Republican contestant Donald Trump, serving the scheme of the “Us vs. Them”, finally feeding the tribe battles. He wouldn't be much of a statesman or a professional career politician (although he successfully serve as a mayor of Burlington, Vermont, and as a Senator of Vermont) as rather another divisive populist. He too would fail his main responsibility of uniting the country and maintaining its unity thenceforth.

Now, how does this all relate to the question of self-responsibility and what a government actively promotes as its general policy line? Messages that consider a government to not significantly operate

be able to no every sheep by name. The same comparison applies to companies, or, on a greater scale, on nations. The Founding Fathers of the United States of America, whose forbearers fled from monarchical autocracy and the bondage of the people, living under higher commands with no ability to fell free decisions, knew well about the dangers of central governance above everyone else. They knew that no matter how great or small a nation was, there should never be a central capital ruling above the people all by itself¹⁸². What it required would also be regional leaders representing their people in the capital city, representing their interests locally bound to the needs that could otherwise never be even

in such a way as that it could shift any levers in society or the market but leave it to the people to pursue their luck without any restrictions enacted by the government. Such inactivity of course has perfect equity of the market and the people as an important prerequisite. Governments, when having understood their duty in our society, are like watchdogs inside a nuclear plant: During their shift, they keep a jealous watch over the plant's operations, attentively resting before their machinery when everything is working fine. Why would they feel urged to do anything when everything was working according to the book? They would only create more work for themselves. Governments, in these times, are like radio stations compared to themselves back in the days: They haven't got any time of idleness, no reasons to lay back and enjoy their leisure, as there is no time for leisure. Even though the images of Donald Trump spending several days on his golf course, he never did so with a good conscience, or at least this is how he was viewed by journalists as well as the eligible public. He was the iconoclastic allegory of an inattentive, indifferent government leaving it to the public and the market to do what they found righteous, not intervening in their affairs. Came a public health crisis or the sudden assassination of a high-ranking Iranian General, he usually found some time to play balls on the green where others would have spent extra hours in the Oval Office or in hermetically sealed rooms with his/her advisers.

Similar discrepancies, to pull the steering wheel round briskly, could be observed with critique against the so-called Capitalists, when it is being talked about their influence onto ruling politicians or their payrolls, accompanied by their regular premiums, raises and the stark difference to the people they employ, who sometimes fail to make ends meet, as emphasised multiple times already. Nothing like this has ever been reported about a CEO so far, or at least no-one has told me yet. Unless his or her company or concern hasn't crashed spectacularly, they remained in lavish class and even lived in flats whose interior reminded people of the Romanovs' "Amber Room". Instead of redistributing at least modest parts of their wealth, they deposit it in bank accounts or wherever they could hide it from tax collectors, as we have already mentioned in footnotes n° 9 and 168. In such situations, certain people would love to see their government take actions to use this subject to combat poverty: Coerce the rich into paying higher or simply more taxes so that this money could keep the poor effectively away from breadlines, make a vital change that left a positive mark in their curriculum vitae. More or less, there are indeed good reasons to stay away from such tactics: It could scare away investors who inject a lot of money into the money, and also would it stifle private shareholders who invest smaller sums of money into shares to have a side earning beside their regular job. Companies and concerns could further outsource productions or relocate their headquarters in *friendlier* countries, thus remove their tax payments altogether, rather than just greater parts of it (Apple and Amazon did that in the first place by settling their European headquarters in Ireland, where the corporate tax rate is ridiculously oblivious, beneath the decimal parameters, thus highly appealing for internationally represented concerns). As nonsensical as this might sound, we were still talking about large sums of money that would be lost by the states, regardless of how much more they could expect from those same debtors.

Another reason why such turns could be waived off by the responsible politicians depends on the country we were talking about and is closely related to the question of investors and other shareholders: Such decisions could severely quake the market, leading towards either tremendous shake-ups with several ups and downs, or into a downright recession with a prolonged trough. None of these two choices are pleasant for either side: The market, the people, or the incumbent government, the latter which then had to justify the decisions that were felled prior to the trough itself. Despised market-lib-

imagined, let alone be considered in legislation. Especially in the US, there exist differences between the “New West” and “New England”: The Western states are scarcely populated, primarily rural, so that the people living there live off from agriculture and industrial parks. The Eastern states, on the other hand, are densely populated, urban people live there, well prepared for the New Age. The contrast of population per square miles justified the invention of so-called “electoral colleges”, in which during general elections, people voted for voting men or women who would cast their collective vote, reckoned by a measurement that preserved the equality of the people regardless of their state. Without

eral policies, perchance, could benefit each side mutually, given the following presumptions:

- **All affected companies** acted in good faith and didn’t abuse their secured freedoms to maliciously exploit their employees through low wages, viciously bounding contracts and unpaid extra hours as a requirement to have a chance of being employed. I am fully aware of the naïveté in this singular presumption, but only in this way could we also persuade the Libertarians and Conservatives of companies’ nature when being presented nearly unbounded freedom. One could compare it to the punt between the Devil and God when the Devil questioned Job’s fidelity in God, to which God replied with the removal of all of Job’s possessions, his family, and so on. Finally, God won this punt against the Devil. The same way, the market could (temporarily) enjoy unrestricted opportunities, to which he either replied with benevolent cooperation with the people so that both could benefit from the government’s recent decision. And if harder times dawned towards the companies and concerns, they at least had a free hand in deciding how to counter their hardship. There were no boundaries. Indirectly, the *raison d’être* of the free market could be questioned with a response to be awaited from the questioned entity itself. This short *play* should at least be considered and discussed.

- **The companies prepared for recessions and other crises properly, in order to avoid sudden layoffs *en masse***—this point newly arose amid the Covid-19 crisis, but should have been recognised long before, as no normal businessman or –woman would normally have run a company or concern so carelessly as many finally did: Even in the most flourishing times, as this globalised world did throughout the past few years, preparations towards a recession have to be undertaken in order to soften the instantaneous crash experienced once the recession occurs. A company itself can easily prepare for such a recession, firstly because projects and demands don’t interrupt or cease to come in. Their quantity just shrinks as customers are averagely less liquid, thus have to save money somehow. To protect employees from any aftermath of the recession is more difficult, thus demands more long-term preparations by the boss. Finally, we could see what a well-paid and disproportionately wealthy CEO or mere boss (as CEOs are just heads of a large concern with bosses in lower ranks operating in the plenty ramifications of this super-size company, earning their meagre wealth while carrying an awe-inspiring title in their own regards; nevertheless, what also differs those two is that the first-mentioned manager hardly makes contact with single-employees, especially those far away from their headquarters, perhaps having heard of this bigwig somewhere on the internet, knowing that they are barely related in terms of their corporate affiliation. Their relationship could be described as similar to the one between Josef K. and the count in Kafka’s “Castle”. The boss and the single employee, on the other hand, certainly know one another personally as they work in the same store or shop): The CEO had to commit all those preparations superficially, instructing the lower ranks and what had to be undertaken in order to not threaten insolvency shortly after the recession was introduced by the market’s development. Just like a president had to instruct the federal governors, the CEO has to make up a plan with his staff, planning towards the next couple of quarters or years, depending on how long the recession is likely to endure. Those instructions, if possible to be undertaken in such a long prospectus, have to then be delivered downwards to the respective bosses operating in those single shops and stores. What is easily said is hardly done the same way: In order to surge in hierarchies, one has to show great dexterity and mindfulness in business practices, assets that could be extended into various side requirements. To put this otherwise long story short: One doesn’t simply become a high-ranking manager or CEO for nothing, or solely through worthwhile contacts or through mere charming—those jobs are given to those who deserve them, those who showed their utmost capabilities not for once but

those colleges, voters from Eastern states had a more decisive vote than those from the Western states, simply because they displayed a popular majority. Furthermore, the popular vote would have caused something the Founding Fathers coined “the mob rule”: The people would have voted with their vote and every single vote would have counted individually, the system which is nowadays used in most European countries¹⁸³.

Such democratisation can also happen in companies, but unlike states, workers and employees don’t have comparably many rights to design the leadership. Funnily, even publicly financed companies are closer to states, although they continuously. Putting it in a different way: Managers or CEOs, whether they founded the company or concern they now led, or whether they inherited the position from their parent, brother or whoever, doesn’t matter as long as their success through earnest work and tiresome efforts affirmed their *raison d’état*. Then, they also justified the latitude of their wealth and their monthly/annual income, which they can set independently, being responsible for their own and in front of their employees, in terms of pay raises in times of well-being and adjustments in times of a weakened economic cycle, slowing directing towards the trough again.

More or less, we already mentioned a crux in these past few sentences: We speak of earnest work executed by those recipients of extraordinary payrolls. Some might already have laughed me off for my naïveté, and they might again exclaim the litany of Jeff Bezos and Elon Musk, the latter who interrupted the creation of working unions, as commonly known. They already assumed that I again was speaking primarily about the big shots in business, presumably unaware of the existence of smaller businesses besides them. It’s undeniable that the largest businesses on the market not only carry a sheer overload of financial means, but accordingly a whole lot of power in terms of pulling strings and determining the direction the market finally takes. This does not mean that they solely bore it; when it comes to fulfilling the chains and keeping the system running interiorly rather than in the foreground, the smaller, less known and more unimpressive companies become the most essential pillars of our society. To illustrate my argument a little bit: Those atop of the whole construct are those who figuratively work in the saleroom to present the exhibitiv models to the buyers, schmoozing them to finally sell their products. Below them, the middle-class companies do the hard work, producing the products those above them attempt to sell. Closer to our given reality, the middle-class depiction still works. Perhaps some of them commit to what others have already aggravated to a far higher level, like Walmart compared to an owner-operated supermarket existing under its name only in one town as the owner doesn’t consider expanding his business anytime soon.

What we must not forget in these complicated days in which one cannot deal with such a topic without dedicating a lot of time into it firstly, is that a whole lot of power is also handled through investing money and administrating investments on the stock market. So, above the already-big businesses having reached their height through traditional means such as production or services, there is the sinister caste of hedge fund and asset managers, either working independently on their own or in companies such as Blackrock, the world’s greatest and most powerful asset management company, managing multiple billions in assets. While they don’t produce anything and, from a public perspective, don’t do anything good for society—implying my oft-used metaphor for another time, they don’t partake in our clockwork as a useful gear wheel but rather as a hand displaying the time simply by being moved by their workers—, they are still the richest people living on this planet. Staunch left-wingers despise those people for exactly that: Not producing anything of worth for the masses, but still gaining riches while the poor workers in the factories constructing vehicles or railways experience the shake-ups of the markets first-hand. The paradox of disproportionate distribution of wealth in relation to the work that is being done for it. Right-wingers, on the other hand, would speak of the good luck and the expertise those victors of the market had, so that it would be wrong to condemn them for their success story. More or less, they are right, although, as I have stated beforehand, it’s not all black and white: Yes, no-one must be condemned for having successfully created a company or otherwise made a lot of money as long as the story of how one gained all that money accorded to the rule of law, as -

paradoxically not: Shareholders in publicly financed companies can elect chairmen and –women occupying the board of supervisors; shareholders with a significantly large share even bear the power to demand the ousting of the CEO or any other chief. Workers didn't enjoy such powers, all they could do would be to go on a strike organised by their union, although they then risked to be laid off for reasons unspecified. In other shapes of company leadership, the situation is even bleaker. The only right usually emphasised is the one to simply quit the job and look for a new one.

suming that the incumbent rule of law treats everyone equally fair. As I have also stated beforehand, not every one of them inherited a company from their family or benefited from nepotism crooked contacts that preferred one over the more qualified colleague who was considered next in line. They started from scratch, with a bank credit at hand to have a small advance for their new business; slowly they pave their way forward, sympathising with their customers, perhaps acquiescing their first regular customers, although this is unlikely in such a premature state in which they still seek a steadfast direction. Gradually, the company grows, more employees will be hired eventually. At one point, two pathways seem possible, the choice meanwhile can only be made by the market itself, and the dexterous operation of its founder and leader: The company either is going to continue growing so that it might someday become a global player with new shops or stores springing off nationally as well as internationally; or it will lock down upon one point of its development, and manifest its state of progress, to become a traditional middle-class company securing a safe haven for its employees until retirement, with no sudden events erupting their lives. It will then become the place to frown upon the classical, almost bourgeois nine-to-five lifestyle with which to found a family, build a home and settle down. A dreamy perception into the future, for people to decelerate rather than becoming upstarts who plan to see the world in eighty days or so.

A bloomy picture, of course, but not too far-fetched when talking about the discrepancy between the multinational concerns and the middle-class companies, beside the aforementioned example of *comradeship* among the workers and their boss, compared to the CEO and the ever-deeper reaching hierarchy place under him. We could even philosophise about the opportunities and advantages of deliberately obstructing growth in order to stifle its expansion (tautological simply keeps better), but this would finally break the camel's back. And we don't want to see the camel dying painfully. Or at all. Instead, we should return to the topic, which was the incredulous disparity of salaries between employees and bosses, CEOs and their likes. I argued that they were justifiable in such a way as that those people not only have to do a lot more work on their own and have to administrate the entirety of the company in spite of his or her employees supporting his work to the best of their abilities; and secondly, those men and women bear a whole lot of responsibility for the rise and fall of this same company or concern. Prior to this footnote, we called out the hypocrisy of this bromide when referring to the case for ousted Volkswagen manager Martin Winterkorn who received an outrageous pay package of US\$ 14.33 million. And this was during his dishonourable departure from the company he served as the CEO (*vide* footnotes 134 & 135). Prior to this unfortunate encounter, he already received hefty sums per annum, while his subordinated workers received their regular income as was then the usual payment on the market. Expectedly, the market regulated their income, additional to their employer's liking. Surely, none of them (or few of them) complained about the lowliness of their income, while many of them kept true to their company while enjoying or imperviously complying with their earning. They might only question what they have complied with in their past few years of employment when times become rougher for them and greater savings would have eased their problems a bit. Moreover, the drawbacks they stoically went through in the past they could have evaded if they had had more money. Of course this sounds decadent to some: Would they really have needed those holidays in the US if they had had the chance to take them? Isn't their homeland England a nice place to be too? Planet earth certainly was grateful for them staying at home. And of course (perhaps), this logic applied smoothly, but the lack of money shouldn't have been the determining factor in their decision-making, but rather common sense on various issues aside of financial viability. The issue of vi-

Would it do any harm to the companies if they democratised their company in such a way as is more or less the case with LLCs/S.A.s [*Sociedades Anónimas/Sociétés Anonymes*]? As we have already spoken about on page 47, with reference to footnote number 54, there are attempts to do just that: To involve the workers and employees closer to the process of decision-making, so that people will again find a reason to continue working and also find meaning in their work beyond the obligatory breadwinning. Flat hierarchies was the concept that found entrance into this text above; there should be no more bosses com-

ability could be projected onto more life-threatening issues such as paying for heating bills and electricity at home, let alone sudden repair costs such as for washing machines or the dishwasher for the family of five. Speaking of a family: Whether to found a family should also not be a question primarily surrounding the financial viability but rather whether the couple sees itself fit to bring up a child, or two. The question on a minimum wage and how high it had to lie in order to call itself a *minimum* wage is as old as is the workers’ movement. Nowadays, as it has become easier (yet not necessarily cheaper) to survey data on regional differences, we could say that the question was not as easily solved as to bargain for the best minimum wage feasible in mutual consensus. Federalist endeavours would immediately be fed by such response, but not for worse—of course federal states individually handle such regionally differing states. In Germany, we usually apply the competitive comparison of Western and Eastern federal states, strictly aligned between the Federal German Republic (FGR/BRD), and the states of the former German Democratic Republic (GDR/DDR). The reason: Wages and salaries are averagely higher in the West than in the East, the same applies for retirement. Likewise, when improvement of lowliness is up to the agenda, the Eastern states receive higher percentages in order to near the centre of their average. There never has been a question of how high was the cost of living in the Eastern states and whether one could live well with the visibly lower wage. With rising wages and retirement come higher costs of living, but at best, both of them are harmonically balanced so that no-one will be coerced into moving somewhere else where living is cheaper.

Free Markets, Justice and Crisis (Mis)Management

Non-regionally bound are excluded from this almost Utopian balance as they are sold throughout a larger scale of customers, living across a nation or even across the planet. The fluctuation of received salaries is too broad to narrow down the scope focusing on balancing the price on a single region in which, for example, a mass of customers lives that perfectly represents the average buyer of this particular product. Instead, corporate economists calculate the best price for a product that attracts as many customers as possible without selling the product below its true value. These are all basic economics, I know. Everyone knows that. But few are ready to accept the righteousness of such economic principles, especially in terms of crises or when the needy complain of the inaccessibility of certain products, many of which they urgently need. Then, the people are ready to condemn the principles of the free market, demanding what they vaguely elaborate, so that their demands remain incomprehensible as they are loud hollers in the air. No-one denies the intolerability of needy people forced to beg for money or look for any odd job to somehow pay their bills, weeping disorientated, in need of a helping hand. In countries that introduced deposit bottles, those same needy might also look for such bottles to return them to supermarkets to receive some small change. The mantra would again proclaim unto them to look for better-paying jobs they qualified for; and if they didn’t qualify for any job, they were recommended to undertake a professional training in order to find a job. Thus are the basic principles of the free market that have people boiling with detestation, mainly because it doesn’t envisage stately welfare. As meticulously recorded, the free market relies on the independent individual instead of a state pulling the people out of the gutter once they have ended up in there. Correspondingly, those who do need help might experience a hard time. While the amount of people who seriously recommend the complete removal of the state are rare, they do exist. The hardest critics of the state might forsake their own truth of a “minimum state” and run in line with the radical mercantilists, finally seeing even the least of social services collapsing before their eyes. *Be careful what you wish*

mandeering top-bottom, but everyone should work tête-à-tête. The outlook so far remains hopeless, times should only become rougher for those who were supposed to be included in the arrangement process of their employer. While the idea is good, the organisation and performance were rather mediocre, we could formulate the verdict for the flat-hierarchies process.

Have there been more *felicitous* experiments in the past? Certainly, there have! In 1962—yes, we’re going far back in the past—, researchers of the Norwegian “Work Research Institutes”, in collaboration with the “Norwegian Trade Union Confederation” and the “Confederation of Employers” experimented with

for...

Independence remains the central theme, beside the basic market principles of offer and demand and a regulation through the market. It’s plain to see, nevertheless, that those loose principles have been disrupted heavily so that they no longer work effortlessly. The market has pushed the levers downwards, although we should specify the *market* to large corporations who keep on pulling the strings in such a way as that the debate doesn’t abandon their talking points or their preferences. As much as a supervisor monitors the working plan of their department, the larger corporations monitor what is being produced and what essentially is demanded. The myth of customers putting on demand that they expect to be satisfied has long been shattered by the companies that are now being considered “too big to fail”. Companies whose size justifies extraordinary treatment in order to protect them from any life-threatening crises or hardships. Yet whenever one read texts by the paragons of Libertarianism and Classical Conservatism, one is highly likely to stumble across maxims that proclaimed the necessity for companies to fail, to collapse, thus leaving their entrepreneurs and workers back on the streets, looking for work and a regular income. Of course there have to be companies that successfully run for a time long enough to secure the consignment of goods demanded by the customers. The perfection of the market’s entities to provide onto the customers only the best goods and services under the best conditions available, between the companies, a constant wear and tear with occasional eliminations of companies who failed to successfully withstand the pressure put onto them by their competitors. We could speak of Darwinist measurements undertaken to separate the wheat from the chaff. Shouldn’t we then defy all criticism on the companies declared too big to fail as they have proven their merit, so that they affirm protection given unto them?, some might ask. Endurance inside an embattled field could be considered a signal of quality and satisfied customers, so that a sudden disappearance would be a pity for everyone, especially when the cause of disappearance was not a bankruptcy by regular market means but through a crisis as happened in 2008/’09 or is likely to take place in 2020/’?? (Some even observe the situation as taking place by the transferring from March to April as an “ice age”). Jobs are being lost as well as is repeatedly recalled in the ongoing debate, although amidst the people, economic scepticism has been spurned whenever politicians and Conservatives beside right-winged liberals reiterated the import of debating on when to *reopen society* and in particular *the economy*. No matter how many people die throughout a crisis, and no much it has to be emphasised that there is no reopening in sight—I am not going to promote a quick reopening of the economy or social life, as this cannot happen just yet, as of the 29th March 2020, for the records—, such discussions have to take place as no people, let alone its society or the entirety of this planet, can live off reserves and within a standstill for a couple of months, as those reserves continuously wear off like a tool in quotidian usage. There is going to be a visible finishing line eventually, but to even come near it could translate into more panic, more than there had been before. We talk about explicitly such situations in which people began to question the functionality of the Capitalist system by large popular quantities, while seldom submitting a contrary advice on which system would have fared better in such a situation. Perhaps they were directing towards the nationalist path, giving enormous leeway to those who also planned to fight globalisation by and large, stopping refugees heading northwards either to Europe or the US and enforcing nation-states as they existed before the first World War. Liberal ideas would die out and make space for Prussian virtues beside Napoleonic warfare, to put it figuratively. The loss of the freedom of movement and affordable goods thanks to outsourced jobs beside preservative peace at least in the Western world might be the least of losses to be mourned thenceforth (al-

what Marxist theory usually described as the “seizure of the means of production”, the ownership of companies on the workers’ and employees’ behalf. Prior to reading the study¹⁸⁴, we could understate the argument we already had before, that some workers simply were not interested in becoming entrepreneurs, which was the reason why they chose to become *simple workers*, that is workers as such, without any administrative function inside the company. They did their work from nine to five, traditionally, and then went home again. By the end of the month, they received their payment, and so, the circle revolved until the day

though the fact of outsourcing to many might not be the most convincing example as it was rightly criticised by many people for many years. Still, the idea as a whole should not be keelhailed just yet—too many accomplishments are linked to it, one of them being the broader competition between rivaling companies and concerns—internationally, that is. The combat against the lowering of the employee protection bar is of course an important one and one that can only be achieved together. A nationalisation of this world would create a useless obstacle in front of the most powerful nations that could take over the reins of this battle.

Is the “Supply-Demand Chain” Broken?—Or didn’t it ever work at all?

Heretofore, we now have abridged a couple of sectors that we should examine more profound in order to also propose a question that is essential to the question of whether the free market tends to rather fail the people in general, or is a generously matching construct created by the people to manage *their* resources more dexterously, responsibly and finally economically. Many of the factors we have hereby addressed, not only in this *footnote* but also across this entire text—salaries and wages, employee protection and working condition, more broadly environmental protection; mostly far-fetched, we could also include crisis management as this has also become a side headline in this *footnote*—are linked to the question on whether the “supply-demand chain”, that is what is mostly narrowed down to the simple dichotomy of customers’ demands and producers’, traders’ and whoever delivery of just that. Prior to any further amplification of this issue, I want to offer a caveat to beware of any indignation of those who would like to question my qualification on querying one of the most fundamental principles upon which the market was finally constructed: The interaction of willing subjects to undertake a trade. I am not interested in shattering anyone’s confidence in theirs truly, as there is no need to do that (or that I had any chance to reach someone so closely that they began to doubt their prior beliefs; no-one who truly believes in something is being persuaded to such a degree in the falsity of what they previously were convinced in so much; if that was the case, they didn’t believe in that beforehand either, and were not going to do so in this one henceforth). If only to provide a different perspective and see if such an alternate point of view was even logically possible, this sub-point has already proven its right to exist on steadfast ground.

Now, what shall be expressed hereby? The question on whether the supply-demand chain has failed the people as it couldn’t live up to the new-born challenges and keep up with the evermore complex system we have erected before us; that a simple system of trades is no longer topical to outline what we see before us, and that economists and those who defend the free market play down the complexity of our creation. Simply said: A psychopath is unlike his earlier self when he was still a toddler in his onesie, so it would be foolish to compare his current self with his undeveloped earlier. The same applies for the economic system: To describe it in the words of Adam Smith, whose description wasn’t even fit when he wrote it down, is erroneous and oversimplifying not only the status quo but also the problems that accompany it. Hence, we shall solve this problem—once and for all.

Beside a proper definition, we unfortunately stumble across another problem too: We must not fall into the trap of generalising, thus oversimplify the question of supply-and-demand chains. There is of course not one chain, but multiple, dedicating themselves to the various fields the market controls, inasmuch as that he doesn’t *control* anything but only provides a playground upon which the several companies assemble and compete against one another, correspondingly offer the most meritorious goods and services in accordance with the most meritorious terms of conditions. So much for the the-

of their retirement. They had no interest in founding their own business and work overtime to have it running smoothly all the time, even in spite of the greater outcome in their pockets. Overtaking a company and getting rid of the management levels is only the first step—the real work would be introduced in the second step, and thenceforth, the ideologues were winnowed from those who seriously wanted to take over responsibility and all the administrative work. Complaining about greedy businesspersons is easy when one forgets about the justification of their higher outcome. And as has repetitively emphasised, this same critique can only be used against corporate Cyclopes, not against the

ory of it all. And this theory can be projected for salaries and wages, employment in all branches, and finally the adjustment to radical revolts, as was the case with the advent of environmental protection awareness in order to maintain the inhabitability of this planet. In theory, there never has been expected a momentum of mercantile helplessness—instead, the idea of a free market as a jack of all trades has prevailed until today. And inside all of these mechanisms, the dichotomy of demand and offer creates the fundament. As a matter of fairness, we shall pick each problem individually and examine whether the supply-and-demand chain, hereby approximated as “SDCh”, performs proficiently, or whether it fails completely and was better off gone *stante pedes*.

Salaries and wages, a topic which we hereby discussed oftentimes, so we shall start with it in this part too. People usually complain about earning too little in their job, many of them even insecure about their future once they retired, as they did not earn enough to provide for their retirement, amongst them several people who already fail to make it through the month (the people living from payroll to payroll, as we spoke about them in footnote n° 168). According to the vulgar understanding of the SDCh, prices should rise proportionately to the people’s needs, according to their demand. Of course the whole theory is not a one-way theory solely serving the workers and consumers. What the theory and its proponents state, nonetheless, is that it lied in the workers’ will how their salaries and wages altered and developed: If one was discontented with one’s payment, one could quit the job and look for a better-paid one. In the end, one of the most striking points with which companies can compete in their battle for the best-qualified employees is the salary paid, beside the atmosphere in which their employees had to work. Weren’t employers therefore ought to rise their salaries in order to out-compete their adverse contestants? It would transform into an upscale race form which (future) employees would benefit mightily. Unfortunately, this is not the case, and for a reason that is seldom accentuated when speaking about the power of consumers: The relative mass of consumers reacting to an alternation in the market (in any ramification) had to be of monumental magnitude to at best persuade a CEO or simple boss of a mistake to be reversed shortly afterwards. A single customer or worker could not shift the levers that caused his unwell feeling whenever s/he went to work or s/he had to by a certain product s/he had to purchase despite of the discontent with it (for example a specific medication or a product upon which one producer holds the monopoly). In regards to the product, competition and states administering the prevention of cartels and the creation of monopolies do a good job in quickly scrapping poor and worthless products and their suppliers, so that the better remain atop. Again an upscale race, and again either impossible to exist or improbable to happen. Monopolies seldom exist as they would be strangulated from the beginning once they were about to come to life through attempts to devour smaller challengers. Unless their competitors couldn’t catch up with the reputation and large size of their more hopeful competitor, or didn’t dwell in the first place, *monopolies* would soon have to deal with the complications of a market economy. Hence, we have to explain why wages and salaries in spite of the competition for being the best employer doesn’t inevitably lead towards an upscale race usually functioning in the workers’ interest, regardless of whichever way it went. According to public consideration, the market only functioned properly in terms of wages when no-one ever again was able to legitimately complain about the lowliness of his or her wage/salary. So, what goes wrong?

Before we start examining this issue, we should presume that generally, wages are acceptable by everyone when they keep up with the inflation rate of one’s country, so that generally, one can afford the most essential goods. Luxury products should be excluded from this as this is a matter of one’s

middle-class companies performing hard work to secure a few dozen employees. In the end, such critique is best served individually, to not vaguely condemn an alleged caste of rogue entrepreneurs, bosses and CEOs. Such mentalities could finally lead towards not a dawning Utopia in which everyone was better off than beforehand, either socially or financially—those who were rich in the past would then be wealthy in regards to what was socially complicit, so that they didn't have any good reason to complain as no luxury was inaccessible to them, but their fellow human beings could too access them. Whether this led to inadvertent shortages in the general availability could not yet be disclosed as I am

employment's height in our societal hierarchy. While their prices move at best comparatively to the inflation, they are neither bound to be affordable for the everyman; in order to affirm their luxury status, they need to be available only to an exclusive target group, primarily those of above-average earners or those who were able to save money for a time long enough to someday afford those products (e.g. houses). Some might call this unjust and make reasons like these the foremost argument of why they wanted to crush the *Capitalist/Neoliberal* system. One could prudently respond with stoic quotes about humility and frugality. One of them, respectively referred to various philosophers and writers, but most commonly to Socrates and Diogenes of Sinope: “He is richest who is content with least”. (A variety of sources in which this phrase was used can be found in a thread on Reddit: pizearke; reinsch-lau (Link archived on 31st March 2020). r/askphilosophy:

https://web.archive.org/web/20200331201647/https://www.reddit.com/r/askphilosophy/comments/3eapme/did_socrates_actually_say_he_is_richest_who_is/). To some, this might not be more than a mere defence for not reaching for more in life than one already had, thus preferring humility and alleged laziness as an excuse to not attempt becoming rich, thus being eventually able to afford what is now inaccessible for one; or, further-reaching, therefore more unlikely: To precociously dismiss left-winged claims of a necessity to make luxury goods and goods in general more easily accessible for the masses. The logic would then go: Instead of being ungrateful for what one had got, those people should learn appreciating what they have got rather than begrudging someone's possessions. Depending on the iterator's personal possessions, this argument could subsequently be devalued by somebody's lifestyle and his affiliated incapability of teaching someone humility. It's comparable to the figurative preacher owning a regular income saving him from poverty lecturing the beggar about humility and the paradise that he would enter beyond when he kept on praising the Lord for the live he gave unto him. Unless this preacher spoke to Job, the beggar might not be sympathetic to such lectures as he was probably hungry and thirsty, and wished to have more from life than a rough makeshift bed and worn-off clothes he couldn't wash for years. The same way, the rich man owning a yacht might be the least apt example of living a life with only the most essential goods at hand. Moreover, people should be free to make a choice of which life to live, being fully on their own to feel that decision freely, not depending on which means they had to fulfil this lifestyle of their choice.

Now we have moved abroad into a more philosophical and ethical field, away from the economic question on whether the SDCh properly serves the people or whether it failed in this particular field. Sources even in the market-friendlier field, such as in the Mises Institute, have accredited the reality of wages no longer rising in accordance with the inflation rate. Currently, we only experience how the inflation rate continues to rise while wages merely stagnate. The effects of this development can be viewed in a short *visualisation* by the Mises Institute:

McMaken, Ryan (2018). Using this Inflation Measure, Wage Growth Isn't Keeping Up With Inflation. The Mises Institute: <https://mises.org/power-market/using-inflation-measure-wage-growth-isnt-keeping-inflation>

People face incredible obstacles when the prices are rising faster than their wages. Inaccessibility of goods or accessibility only with hefty drawbacks in one's pocket money comes along with dismal calculations that conclude in a loss of life quality. Middle-class incomes should offer the opportunity of travelling abroad at least biannually for the holidays. Contrarily, prices, like wages, are not fixed onto their place but evolve in relation to their respective environments. Prices are dependent on several

not aware of the likelihood of such unfortunate events; heretofore, we cannot deny the probability—, but to switched roles: Those who now were/felt oppressed and exploited would become the ruling heads of our society, spitting down onto those who during the status quo ante were wealthy and influential. We didn't live in a better world, just in another.

Coming back to our proposition on Darwinism in our given society: Would it stand up to question in the current market in terms of employing the people like soldiers in a fastened battle? Partially so. As we have mentioned above, there are many people who work even more than two jobs, while the greater amount of indicators, such as the costs for production; consumers' demand of these goods; availability of the single resources needed to produce those individual goods consumers likely demand. Wages are no different from this: Beside the chance of being paid by one's productivity, one's wage also depends on the company's well-being, the option of being paid premiums for an extraordinarily good year; the option of withdrawing a part of one's wage or salary to invest it in "capital-forming payments" or shares of the company one worked for (at least the first one mentioned would be a premium the company paid separately); the market's average upon which the company might encompass itself in manifesting how much to pay, and to have good arguments to justify not paying an employee more than beforehand. The only difference we could observe between wages/salaries and prices is that unlike prices, wages/salaries don't change throughout certain intervals—one is most likely to be paid exactly what was signed for in one's contract or in one's *segment's* labour agreement (an agreement mostly negotiated in the crafts' branches). Unfortunately, whether one is paid more, even when the reasons are well-founded, such as the establishment of an own family which of course comes along with suddenly increased costs for the management of one's household, highly depends on one's negotiating skills. This means that if someone is not fond of persuading his next ones of one's arguments, one is most likely to fail during wage negotiations, especially when one has to deal with an especially hard-headed boss. Hardly considered to be unjust, workers and employees are dependent on the market's rationality to adjust all levers according to the changes that recently happened, as we can see during such stagnating periods. Even in *business outlets* like "Forbes", this conundrum, to put it sympathetically towards the issue, the discrepancy between a well-faring economic growth and a struggling, *side-hustling* working class (beside their bedfellows, the pencil pushers), has arrived, also adding a couple of numbers to the debate, thus enforcing the argument that there is a greedy corporate élite sucking out blood from their veins like vampires, or mosquitoes:

Bersin, Josh (October 31, 2018). Why Aren't Wages Keeping Up? It's Not The Economy, It's Management. Forbes: <https://www.forbes.com/sites/joshbersin/2018/10/31/why-arent-wages-keeping-up-its-not-the-economy-its-management/#383a5ea6397e>

Point number 3 is of special interest to this argument I have made, that it would be wrong to blame the economy for what has finally been committed by the management, in spite of its good reasons to safe the lion's share for itself.

The article repeats what I have said: We saw a long period of economic growth which the management and the CEOs, beside the bosses, benefited from obviously. The workers and the employees didn't. Prices went up, wages didn't; I stated that we should blame the SDCh, as the market normally is responsible for adjusting it, although we do have labour agreements which normally have a fixed sum to be paid to the workers, just as we have contracts signed by the employees, thus commencing their working relationship with the company or concern. Henceforth, the company's head or human resources (HR) manager is responsible for adjusting the wages in such a way as that no-one is being left behind the economic heyday. Wouldn't it therefore be more apparent to bind wages and salaries to the market's ups and downs? Obtusely, yes—as I stated beforehand, prices and salaries normally move correspondingly, as salaries—money—exists to be spent, to keep this means of trade fluctuating between the interacting entities, also fuelling the economy continuously with *new* money. As Keynes usually noted in his "General Theory", everything depends on consumption, which was the reason why he advertised the printing of new money in times of crisis so that the people could continue to

those poor devils *only* work in two, although this situation doesn't exist for mere enrichment of one's own financial situation, but for one's survival (*vide* footnote number 170). In such situations, people spend up to three fourth of their weeks with earning money; living becomes nothing but a constant battle for survival, rather than what it should be focused on: Enjoyment and giving one's life meaning. Alas, the absurdity of life in general indirectly forces us to inject meaning to it. Among those people who frequent our daily life are many of those who tirelessly work to create meaning. As with the religion of work, “workism”, which we previously spoke about on page 146, this comprehension of work can be-

consume, thus motivating the economy to get up and rush forward into the light.

There is only one problem, with Keynes' theory as well as with my blunt assumption of placing the workers' and employees' earnings opposite to the inflation rate: It's too easily presumed to believe that humans were nothing but mere equations with no branches leading astray from the hollow body they presumably were. In fact, they are not. Human beings are complex beings with social lives and prone to involuntarily come across sudden incidents that at worst require the payment of unforeseen bills. That's why they create savings for inconvenient events in which it's better to be prepared rather than end up in a gauntlet of distress and sorrow. As unpredictable as life is, as ill-advised it would be to infer that people could anticipate their expenses for entire quarters or even years in advance. As with the workers toiling for a money barely above the minimum wage, it's even impossible to plan weeks in advance; a weaker inflation rate could send them into choppy waters in terms of affording their rent or pay their due bills. The glowing hope of a probably higher wage won't exceed the risks of riskily lowering wages. Instead, as the Forbes article states in a roundabout way, managers should be righteously encumbered with a higher responsibility to those they employ, contemplating at least more personal negotiations to pay salaries and wages that truly represent the lives of those to whom they are being paid—to merely encompass the average payments represented on the market, regardless of their recipients, is a foolish attempt to minimise costs in a solely profit-oriented manner. As Henry Ford is sometimes quoted, although there is no evidence that he really said it, “happy employees work more efficient”. While he might or might not have said that, the quote itself can be understated with facts: A study, conducted in 2019, concluded that happy employees were 13 percent more productive according to the tasks related to their work. *Vide* therefore:

Bellet, Clement and De Neve, Jan-Emmanuel and Ward, George, Does Employee Happiness have an Impact on Productivity? (October 14, 2019). Saïd Business School WP 2019-13. Available at SSRN: <https://ssrn.com/abstract=3470734> or <http://dx.doi.org/10.2139/ssrn.3470734>

If we weighed this single study exceptionally heavy and without the consideration of counterarguments or contradictory studies, we might claim that a successful entrepreneur's or CEO's most important paramount was to secure the contentedness of his or her employees in order to achieve the most advantageous outcome. It also was not hard to detect what employees mostly wished for to improve their workplace: Shorter working hours, a higher payment, perhaps a more renewed office with new equipment. More detailed wishes could be a better atmosphere, the move into a different department to get rid of specific co-workers. Noise at one's workplace could also be a nagging detail that should be improved, however approached. We could discuss in shelf-filling volumes on what could be done to advance workers' *employment experience*, money is just one bullet point in this list, yet the widest-reaching of them all as it affected them beyond their job, as far as their private life and future saving for retirement. Yet, as usual, it's all about calculations and not about directing a ball through a labyrinth through shuffles and puzzling. It would be easy to demand immediate wage gauging as an accumulator of productivity and efficiency. But it hardly is as easy as that, as a for-profit company cannot throw away money so carelessly as this would grow dim down the line once the company's accountants compiled the balance sheet. The middle course between To niggardly economise is a valuable attitude at management levels for a good reason, and so, an entrepreneur might be considered to be a Samaritan for paying out wages and salaries far above the market average, but he was not going to stay for long enough to employ the lucky ones deemed perfect for the company for a remarkable

come fairly disturbing, although no-one who voluntarily chose this path of life should be condescended upon. This choice only becomes problematic once it can be revealed that this person felled this decision involuntarily, that is under significant influence from financial pressure. In the past, especially during the post-war era and at least one decade thereafter, the traditional (nuclear) family promoted a wife taking care of the household and the man functioning as the breadwinner, working to earn enough money to provide an income from which up to three children could be fed and brought up well. Never did anyone even think about working in a second job to finally earn riches to retire with, cruising

period of time. Hence again, I have to mention that the only way to imply mutually agreeable wages and salaries is through bilateral communication, between the employing company's human resources department, and the employee. Needless to say, therefore, that we might not be speaking about an SDCh when speaking about wage and salary development. Technically speaking, the development is a twofold interaction: On the one hand, there is the multitude of companies big and small, individually negotiating payments for employees in various positions, each demanding their reward for hard work. Those individual decisions eventually agglomerate into a median average successors will instrumentalise as a groundwork for upcoming negotiations. Strictly speaking, we could state that indeed, an SDCh of its own has emerged through those many companies' and concerns' interdependent actions. Subsequently, this chain perhaps has failed the people as it couldn't meet the shifted conditions it was supposed to correspond to in order to fulfil its function of delivering wages and salaries from which the recipients could live off not only essentially but also goodly.

Above we saw the articles published via "Forbes" and the "Mises Institute", both of them unanimously accrediting what public knowledge loudly states: That wages are lower than were the prices. Statistics, if not revamped, are the most non-partisan source of evidence to enforce an opinion or a matter-of-fact. Journalists, on the other hand, have got the chance to equip such facts with further information, thus bolstering the statisticians' work and also widening the reach of those otherwise crude numbers incomprehensible to most readers and those who happened to come across them by chance. Do those journalists' works exist hereby as well? Only if we adjust the presumption we submit hereunder. If we singled out specific ramifications, we would firstly draw a secluded picture of the whole situation; and secondly, we would fail the point of this text. Hence, we should continue understating the basic point that this parallel SDCh, subject to the equilibrium of the inflation and the wages, has failed, and that it was the collective failure of market participants, namely the employers who refused to adjust wages and salaries according to the market. At the "Brookings Institution", they emphasised what the prior Forbes article stated clearly already:

Looking at the broader economic picture, taxation expert Edward Kleinbard offers a useful formulation: Are markets friendly to workers and serving society's best interests, or are they a hostile force? Wages for most workers (except those at the top) have stagnated or declined in recent decades, even as costs for basic inputs to a stable life—such as health care, housing, and education—have skyrocketed.

(Vide: Ross, Martha; Bateman, Nicole (January 08, 2020). Low unemployment isn't worth much if the jobs barely pay. Brookings Institution:

<https://www.brookings.edu/blog/the-avenue/2020/01/08/low-unemployment-isnt-worth-much-if-the-jobs-barely-pay/>)

(Hyperlinks proving the points stated in this quote are available in the respective paragraph from which this quote has been taken) Again, we are given few exact numbers to show what had been going on throughout all the time, specifically the time we speak about. At least, this quote doesn't show any of them. But when we read the whole article, some substantial numbers are given, at least proving that something was going wrong in this market system: 23 percent of all low wage workers—those earning US\$ 10.22 per hour and US\$ 18,000 per annum. Those people make up 44 percent of the American workforce, the majority of the entire American workforce. At the "Economic Policy Institute" (EPI), they even draw a bleaker picture, stating that there currently were millions of workers—18.6 million

the world and perhaps buying a mansion on the countryside. One could bring an entire family through with this one job, and there they went. *Ce n'est pas à dire* that this wasn't the case any more, but as we spoke about beforehand, wages become less with disproportionate developments of inflation and the wages. Furthermore, to break the boring repetition cycle, we should also highlight two points on how work changed throughout time, to the worse: Hours worked annually, and the effective age of retirement. *Vide* the two charts:

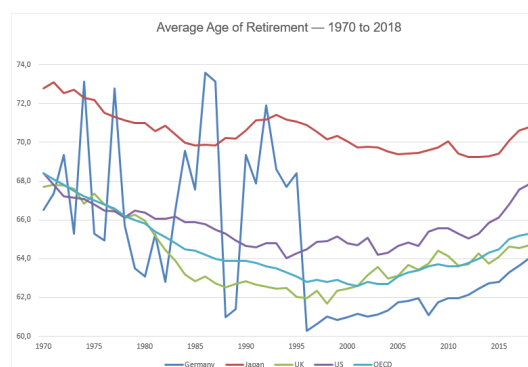
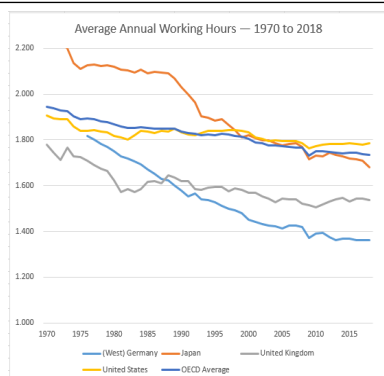
workers, to be precise—earn less than the minimum wage by average in the US, which lies at US\$ 11.80. Federally, those earning the US\$ 10.22 might still be above the federal minimum wage, but below the national average; the question is whether those people still earn enough not only to survive but to also enjoy their lives, regardless of whether this is a proper scale to measure a decent wage for a worker. Until then, we also read the EPI article:

Zipperer, Ben; Cooper, David (April 30, 2019). Millions of workers are paid less than the ‘average’ minimum wage. Economic Policy Institute: <https://www.epi.org/blog/millions-of-workers-are-paid-less-than-the-average-minimum-wage/>

It also states the problem with federal minimum wages laid low enough so that it doesn't propose any problems for those employers who are not interested in paying wages or salaries considered decent by the public and by economic experts. The federal state states that US\$ 07.50 fare well for workers, while NY Times contributors seem to consider US\$ 11.80 to be a better idea. Caught in this trifold catch-22, we could again refer to the employers' duty to take up responsibility for their workers. The Brookings Institution hyperlinked a couple of calculators advising people interested in knowing what one had to earn to make ends meet with one's job, or whether one already did. As has been stated above (on page 123), a similar stance has been mentioned: That those who thought that they deserved a higher payment could find it elsewhere, as the market offered them a plethora of professions and vacant positions in which they could perhaps make the fortune they looked out for. Why should employer A, they might as, risk his competitiveness for an employee if this same employee could ask employer B for those conditions? The employee could be successful in his attempt or realise to have gambled too high, while employer A might find a more grateful employee who would be more beholden to the job offered to him.

‘Socialisation’ vs. ‘Economisation’

Still, the logic is oversimplifying and far from reality, and would also abstain from the employers' responsibility as hereby stated. Of course the market has to be protected from overregulation, but this can only function when there is a bilateral cooperation rather than animosity between the two and the lurking for chances of tumbling each other when the enemy was shaking. To put it more clearly: The state has to amplify on its task of manifesting and enforcing a rule of law for public interactions in social life as well as on the market, while the market has to provide to the people jobs and the possibilities of sharing goods and resources, beside the opportunity of funding publicly listed companies in order to draw earnings from their success. The market finally has to get rid of its paramount of profiteering at any costs and the analogous intent to backstab everyone else if it helps floating one's own boat. Capitalism has oftentimes paraphrased as a predatory ideology that placed financial interests above human lives, interests, more broadly speaking empathy. While the idea might be obsolete and even exaggerated, there are good reasons to believe in such cynical preferences. The healthcare system has been one textbook example as it became the main reason why there has to be a separation between the *socialised* branches of public needs and interest, and those that functioned better when being pressed with competitors trying to outplay them, the *profiteering* branches. We shall hereby open up the second SDCh, the one about public services and, most generally speaking, the sellers, as there can be no more precise name attached to them.



Healthcare shall just be the first example, while the second will be a seller, as we could grab up the common saying of Capitalism making everyday items out of luxury goods, while Socialism turned everyday items into luxury goods. We could inspect this saying on its validity, and whether it was wrong. Crisis situations should be excluded from this inspection as these differ significantly from an otherwise orderly and calm time when the market could follow the execution of its objectives.

Why did I choose the healthcare system as an example of public goods being essentially socially oriented rather than out for profits and slimming its procedures in order to cut down on costs? Because this is not how patients are being served to the fullest of their needs and their interest in being healed from the maladies. There of course have been reports of people being deliberately kept ill so that they became *victims* of actually unnecessary operations that were added to the bill of theirs, so that the operator of the hospital could earn from their unwell-being, although they could have been healed earlier and thus be released. There have been investigations that revealed the *confinement* of mental health patients for up to 21 years, a measurement utterly unnecessary, but surely profitable for the operator of the hospital. *Vide*:

Marsh, Sarah (April 23, 2019). Mental health patients detained in hospital wards for up to 21 years. The Guardian: <https://www.theguardian.com/society/2019/apr/23/nhs-mental-health-patients-locked-in-secure-ward-rehabilitation-years>

While these cases might be British at the one hand—a European issue rather than something that could ever happen in the US—and single issues that did not speak for the entirety of the healthcare system, there are evidences from the US that observed similar issues, leading towards unfavourable consequences diminishing the atmosphere that would lead towards quick recovery of the patients. Vicious people would immediately witness a correlation between the factors that ultimately led towards patients to forcefully remain longer inside the hospitals, becoming human cash cows. *Vide* therefore:

Petruno, Tom (2019). Delaying transfers to other inpatient hospital rooms limits availability of costly beds. UCLA Anderson Review: <https://www.anderson.ucla.edu/faculty-and-research/anderson-review/icu>

The article of course reads that people were not generally told to stay longer than they actually needed, but that they spent more time in intensive care units (ICU) than they actually had to as part of their operation process. Still, the effects are the same, and particularly in the US, this could be part of the aberrant *price gouging*. This rather colloquial terminology was important to exhibit the obscenity many people see themselves confronted with. While we have already talked about the US healthcare system and how people observed it in footnote n° 26 and 27, it still remains undeniable that the US' healthcare system is by far the most expensive healthcare system in the world, not only among the first-world nations. As Bloomberg reported that individual costs surpassed the US\$ 20,000 mark. The source—

Tozzi, John (September 25, 2019). Health Insurance Costs Surpass \$20,000 Per Year, Hitting a Record. Bloomberg: <https://www.bloomberg.com/news/articles/2019-09-25/why-is-health-insurance-so-expensive-20-000-a-year-for-coverage>—

Obviously, I contradicted myself in claiming that the situation worsened for the workers. In fact, for many, it improved throughout time. In the two charts—the second can be found on the follow-up page—we can see that not only people began to retire at an earlier age, but also did the overall amount of hours an average worker had to work for a company to earn a good retirement money beside the money to spend in his productive life. Of course some could highlight the discrepancy usually included in statistics: Those who work few hours in part-time in comparison to those who multiply their unpaid extra hours due to bond-

Reported that this broke down to become US\$ 6,000 for families, yet excluding all co-payments, deductibles and premiums, so that an average US worker or employee paid even more per year for healthcare alone. One can only brace for a sudden operation necessary to survive, let alone living a good life henceforth. It comes as no surprise that especially young people were therefore particularly attracted by Senator Bernie Sanders from Vermont, who promoted atop a revolt in the healthcare system towards a single-payer system funded by tax payments as this would have ended up cheaper especially for the broader majority. While the older generations already reconciled with the corrupted system, the Youngers aspired to make a change with a machine long broken. What good did it do to anyone, employers as well as employees, to pay horrendously for a healthcare system that like the educational system at the higher ranks (beyond the simple school certificate earned after absolving the high school), was completely topless and opened gates for unlimited cost additions? There should be a chance to change just that. To claim that those who wanted to go to college or attend universities simply had to pay for it and that there was no reason why the whole public, including those who never attended higher education, should simply pay for it rather than begging others to make it possible for them without being left behind with a ball-and-chain of debt. As we hereby live in a society, solidarity and compassion are essential keys of the perseverance of wealth and human rights. Education, even higher (until college), and healthcare, from the basic needs unto the life-saving operations (surgical ones that were undertaken solely for cosmetic purposes excluded from it). Jealousy towards those who might have higher ambitions than others or pitilessness for those who could not financially cope with what fate condemned them to go through is a sign of tiredness with the pluralistic, intertwined society, as no-one could enjoy the advantages of this dynamic society without also giving to it. It's the olden argument usually adapted to justify the existence and occasional increase of taxes—“We have to pay more as the costs for maintaining our Democratic society have increased. Isn't it worth it? We might otherwise end up in an autocracy.” It's what we might hear in the same manner when someone condescended upon the apathetic confrontation of his next ones' grief; and right this person would at least partially be—what signal did a society send out to those it yet had to persuade when those who were caught in high debt they were unlikely to ever pay back in fully while autocrats gave away money aplenty to their countries' needy to show how much they cared. Strong and powerful leaders again became fashionable in spite of all the dangers they brought with them. Thus, the parliamentary, pluralistic and plaited society had to show that it too could exterminate the fallacies of its inner self, so that it could improve frequently. As helpful as debates may be to find the perfect way, they also prolong developments in need of being proceeded urgently. In such times, governments able to rule by decree appear more effective and capable of steering through a crisis with as few casualties as imaginable. As with the claim that *bigger* governments were more capable of digesting the downsides of a crisis, the clearer it is that such big governments subsequently bear more risks in terms of loss of freedom for the citizens. Representatives are stereotypically known to be happy bunnies about reducing their per diem allowances, so that it would be no far-fetched assumption that they also abstained as best as they could from giving away powers they legally and popularly created when they had to sustain a crisis. Hence, whenever governments surreptitiously began creating such *superpowers*. The tracking of citizens through their cell phones is a modern-age attitude that could be helpful during crises but would essentially injure people's freedom of movement and anonymity. Mainland China (as a separation from Taiwan as “island China”) already installed measurements to track its citizens on every step and even evaluate their behaviour in order to maintain public civility and obedience to the eternal politburo. Un-

age contracts and tyrannical employers who find legal loopholes to commit to the most inhumane conditions as they knew about their employee's grievance that binds them onto them; there are many reasons why we could remain particularly suspicious about such bright-sided points of view on such statistics. Yet none of these could destroy that one truth underlying in them: That those statistics are hardly corrupted by such extremes, as they themselves are a mere minority. Even in businesses that are known for such heinous malpractices, they don't sum up for majorities. Upon this unqualified statement, some might say that I either mistook reality for Utopian pipe dreams and that I indeed oversaw the

like mainland China, though, Western governments during crises could build upon public approval for drastic measurements that allegedly temporarily violate freedoms given to citizens via basic statutes of the rule of law. Even for the so-called "social credit system", people would find interest and even confidence. While there has not been an international survey on Western nations' people's opinion on the "social credit system", but the English pollster "YouGov" asked German citizens of what they thought about the measurements the politburo in Beijing passed into law, with a non-surprising result.

Inhoffen, Lisa (February 04, 2019). Social Scoring: Zwei von fünf Deutschen würden gerne das Verhalten ihrer Mitmenschen bewerten. YouGov: <https://yougov.de/news/2019/02/04/social-scoring-zwei-von-funf-deutschen-wurden-gern/>

The results were calming in the least as a two-third majority still rejected governmental surveillance in an Orwellian style, while the approval fell for gossipy disliking for the next ones' behaviour. Relieving this can be categorised as there was no interest in a totalitarian return as the likes of Hayek have prophesied for crisis situations, when people become more attracted to authoritarian governments that exposed strong leadership as an Ark of hope in times of desperation.

Side Note: Questioning the Integrity of Governments—How to revolt

Could it tell us anything about the above-mentioned question of whether socialisation was better than economisation? No. It only reiterates the most fundamental complex that people were internally weak and easy to be manipulated when being brought back to the unstable state of what could be called *atomisation*. When people are being robbed of their social stability where everything is in order and follows strict rules so that nothing unforeseen is bound to happen, they start becoming insecure and easily caught by manipulators and rascals instrumentalising their angst for their own use. Governments therefore need to reassure their citizens all the time through the strict maintenance of the rule of law and the proper sanctioning of wrongdoers without bloating itself needlessly and even riskily as its usurpation of further powers that could eventually be abused by succeeding governments with bad intentions. I might thereby have demanded governments of the present and the future to figuratively perform a tightrope walk, but nobody said that running a functioning government was a Sunday walk. There are achievable ways and means to navigate through the challenges given to a government that don't require grasps asphyxiating the market's innovative biota or the "Rights of Man". All it required was reasonable behaviour on the state's behalf and a lively skeleton scaffold of the civilisation it thereby construed. Reasonability as understood here is deeply connected to the question of whether to nationalise greater parts of the market in order to ascertain sociability or to release further companies in order to incentivise innovations that would later on benefit the people. In the words of Frederick the Great, a ruler is only a people's serf; therefore, the government was nothing but the people's household. The people commandeered those servants and told them what to do and whether they liked their work. How could a government in such a thick web still upkeep this hot wire? Luckily, we live in a vastly digitised world in which information cannot not only be made accessible for everyone, but also are there opportunities linked to it that helped the people check upon their government's work. The spending of taxpayers' money is a hot topic and has always been one; people intermittently claim to not know how their money was spent, while they were told to impeccably fulfil their tax returns and extend it to their federal financial department on time. Contrarily, there was nothing the gov-

dark figures—the numbers of enslaved workers who were too afraid to report their cases to the police due to the repercussions certain to be experienced, besides being without a job again, thus unable to take care of their families. Do we have data to contradict those obnoxious critics to tell them effectively to shut their mouths as the adults in the room had to do some serious talking? Perhaps they might also remind me of the sharp spikes of the German retirement age and the fact that no country displayed on the chart saw lowering retirement ages by the end of the 2010s, but we shall ignore this as this was obviously... Not of interest for the first question.

ernment had to do to explain and justify its spending; or at least the people didn't know about it as it was conducted shadily and without much pomp in public. There is no good reason to be mentioned why the government should not publicly expose its spending behaviour while it fervently rushes against fraudsters and disbelievers. In terms of publicising such information, there was hardly any reason to express inability—they could use regular balance sheets, convert them into PDFs and load them up on governmental webpages where people (and journalists in particular) could not only read those documents but also perform quick searches to analyse them and publish *explainers* for the people to navigate safer through them, without getting lost in the avalanche of data and information. This is not to say that the content should remain exclusively available for journalists, while *normal* people were barred out from entrance. Journalists would only function as rangers guiding the nescient people. Finally, the commitment to publicising such data, easy to find and with subsequent press conferences at which journalists could propose questions related to the annually (or quarterly) published balance sheets—held in proper time after the release, apparently—would be evaluated as an interest in designing government and its inner workings more transparent, comprehensible for the people who duly finance it. Moreover, questioning the price tag attached to this pillar of Democracy would become more informed, so that people could take up on their responsibility to check upon their servants—there was nothing more Democratic than displaying indomitability to a sombre power reigning over them, attempting to keep this leadership as obscure and non-transparent as possible. A government usually has to justify its *raison d'état* towards the people; once it expects it as being tautological and not owing any justification, it's time for this government to end. As the US-American philosopher Henry David Thoreau can be quoted:

“If a thousand men were not to pay their tax bills this year, that would not be a violent and bloody measure, as it would be to pay them, and enable the State to commit violence and shed innocent blood. This is, in fact, the definition of a peaceable revolution, if any such is possible.”

(The source is his essay “Civil Disobedience”, the quote itself can be verified through the Fordham University's “Internet Modern History Sourcebook”.

Halsall, Paul (1999). Modern History Sourcebook: Henry David Thoreau: Civil Disobedience, 1846. Fordham University: <https://sourcebooks.fordham.edu/mod/1846thoreau-civdis00.asp>.

I refused to quote from my own copy as it was in German while this text itself is entirely in English; it furthermore appeared ridiculous to quote an American philosopher who wrote in English himself in German when there were other options to verify an openly accessible text online.)

And how right Thoreau was to highlight the non-violence of a protest through the refusal of tax evasion. While it could easily be exploited to hereby understate that tax evasion was not usually a show of lack of solidarity with one's next ones, but also a protest; it depends on who performs this protest, and under which premises. When a CEO hid his money in order to pay fewer taxes because he wants to deposit his riches elsewhere to keep them all for himself, one can hardly believe that s/he actually evaded those taxes as an act of protest rather than solely egoistic ambitions. Average people with jobs and (perhaps a family as well), on the other hand, might refuse to pay taxes and file their tax returns as an act of protests they not only were content with their government's work but also with the government as a whole altogether. They might view it as interiorly unrepresentative and that they no longer could pretend to be fine with it. In such situations, to condemn such shapes of protest as anti-

However, are there numbers? First, we therefore had to specify the question a little bit, to have an actual scope before us. It obviously is related to the question whether the market was Darwinist, and again, we have to emphasise that we strictly need to differ between corporate giants spanning across the entire world, to small companies with perhaps suppliers abroad and clients across the world, but themselves only located nationally or perhaps with one or two headquarters in neighbouring countries due to increased demand that made it feasible to emerge abroad with advantages linked to this movement. You know what I

Democratic and injurious to the liberal construct that held this civilised society together would be wrong as they thus presumed that to *practice Democracy* was to obediently subordinate to the government's actions and commandments. It stood in opposition to what would commonly be understood as Democratic: To have one's voice heard and to live under a representative government one could accept as legitimate, even when it was not one's desired governmental coalition or presidential candidate (likewise a chancellor, prime minister or whoever). Again, this would lead us towards quarrels with the question of what those were legally allowed to do when they saw their government as being unrepresentative of their views: Were they allowed to refuse to pay their taxes? Generally speaking, this point of view is easily exploited even from an everyman's point of view, as everyone could then claim that the government was incapable and unbearable for a free citizen. There is no paperwork to work through in order to be officially accepted as a dissenter of the incumbent government. Thoreau's imagination of a thousand men refusing to pay their taxes, as romantic as it might read, could end up in an armada of simple-minded working-class people being tired of paying taxes without ever having regarded of the details of the stately society and what it had to offer to them. To decriminalise tax evasion for the workers and employees of any nation could get quickly out of hand. Thoreau of course presumed the *mental maturity* of the people—that they deeply contemplated such actions under the consideration of all side-effects of their actions prior to committing to them; that they would plan beforehand what would be their primary objective and probably arranged a small-scale revolt to, as I stated above, had their voices heard. Maybe he only wanted to transmit his point, but as of today, there are little chances that this point would become reality; it was more likely that once tax payment refusal was decriminalised as it was an expression of discontent with the incumbent government, as demonstrations in general are, it inevitably led to thousands, if not millions, of people immediately ceasing any payment, even without any particular displeasure, but an affliction to having more in one's pocket than before. People don't think as much about certain actions than they should, so that they could be indirectly overburdened with so many freedoms of expression and choice. Like children, they could hurt themselves involuntarily. I am aware of the fact that via this argument, any idea of a freer world could be dismissed with the people's general immaturity to take care of themselves in a more fundamental sense. Anarchist societies would be effectively unimaginable as the people would be lost on their own, and only having themselves to take care of one another. It finally came back to a strong state as Hobbes imagined it with his leviathan, a state few people liked but everyone obeyed to as they knew that this could benefit everyone mutually. Does it nullify any attempt to *liberate* the society from stately boundaries? Almost. The question depends how *severely* such a release could affect the people; therefore, we had to go into a twofold way of proposing this question: (1) 'How helpless did we have to assume those people to be?' and (2) 'Which are the differences between larger (urbanite, metropolitan) communities to smaller ones (villages, towns and perhaps hamlets of a handful of people)?'

The first question is correctly considered controversial as we did the people wrong we indirectly addressed. Those people, altogether, are not stupid, but some behave in a thoughtless way that hit back onto them so that they retroactively realised that they were wrong in the precedent and should have thought more about their action previously. Yet it was wrong to describe an otherwise mature adult of being stupid; the correct terminology would be negligence. People who act prematurely act negligently, not stupid. Once we spoke about life-threatening actions, they might be more considerate about their actions. Generally speaking: Actions that threatened their health or life directly, primarily, could be scrutinised instantaneously as their performers might be aware of the consequences of repeated

mean by this. Greater corporations are more likely to stomp upon their workers to squeeze out further earnings from them, there would be little care for them to advance their abilities through further education, training programmes supposed to widen their professional abilities. Needless to say that these are vague generalisations, but they all hit the nail on the head.

Now, what could the specified scope be? It would certainly be the unregistered cases of exploitation at one's workplace. In addition to it, we could also add the reported cases of workplace exploitation, either nationally or internationally. The runner-up question clearly had to be, therefore: How is this Dar-negligence.

To not get lost in further futile details, we should ask ourselves a bigger question: How self-responsible would people expectedly behave once the stately institutions were ridden and they all had to operate on their own, organise themselves finally. More broadly speaking: Could we expect people to be truly independent and autonomous when the state was gone? It's a question closely related to how to question the state's *raison d'état*, as he is the replacement for people's alleged incapability of organising themselves properly. In order to effectively dissolve the state is to place opposite to him an alternative model, such as self-reliant communities. If this doesn't work, opponents of states had been disproven. Even if they disliked the state, their own kin had shown that the greater mass of theirs still highly depended on it. One cannot call for the state's demise as long as the people as such don't stand behind this, and once a model to organise the people in fully after the state had gone. The people—that is the common man as we see him in the average role model, the prototypical human being outside of ideological scales: The working man, the secretary, the baker, etc. We don't speak of the ideologues, the activists and the weekend revolutionaries organising in alternative circles remote from the everymen. A revolution, while planned and thought through by thinkers, activists and philosophers, usually has to arise from the masses who previously have to be persuaded by the firstly mentioned groups. It cannot be accomplished through the powers of academics and affiliates of the alternative scene. Persuasion functions through communication, and therefore, apparent rhetoric is the nuts and bolts of successful communication of the common sense that has to be instated to move the people into favouring a—preferably non-violent—revolution for a better world. Some bullet points could already be manifested for such attempts:

- Hatred was going to be excluded from any campaign leading towards a revolution, as hatred was a poor guardian of one's ethics. It's no-one's single fault that we are in the situation in which we unfortunately found ourselves, everyone was just working by the book in order to have the system running instead of disrupting it because one was tired of how it operated. If one single gear wheel in this system chose to oppose, it wouldn't have achieved anything but disarray, unless this gear wheel had been able to organise with fellow gear wheels inside, thus assembling a mass great enough to accomplish a reorganisation of the inner working. But individual rivals only cause a mess that is not going to be understood in a paratextual sense by the others, but perceive opposition as generally disadvantageous for the community's, so that any kind of upheaval large or small would be met with abhorrence.
- Non-violence as a presumption is important as well, although it should be avoided to draw any comparisons with historic protesters who remained non-violent, such as Martin Luther King Jr. or Mahatma Gandhi. While their objectives were generous and their protests finally were successful, a true revolution has to set higher goals than they did. Dr. King Jr. and Gandhi fought for the liberation of their people, or for civil rights. A revolution is not bound to any specific “people”, but to all people beyond their classes or nationalities, or their ethnic affiliation. A revolution had to encompass the entirety of human beings, including even those who might stand in opposition to their endeavours. To them, two options were given: Stand by and don't do anything that could obstruct the advancement of the revolution, or stand in the way and risk being overrun according to how much force is necessary to get past the deliberate adversary. While no-one shall be intentionally hurt or worse, people are given the freedom to choose what to do, and to deal by themselves with the consequences of their decision. As vicious as this logic might sound, it's the most peaceful that

winian? Darwin, his theory, spoke about the sorting out of weaker beings of a certain taxonomy so that advantageous attributes could flourish in the generations to come. Wouldn't we thereby say that those who are being exploited by their employers were *inferior material* deserving to be mistreated in order to not *stain the gene pool*? No, as this would be deductive logic, although it has to be explained why that is so. On the one hand, those who withstand the mistreatment could come out as even more advantageous, stronger genetic material, while those who succumbed to it would sort themselves out finally, thus not enter the genetic pool, if they didn't reproduce prior to succumbing to their

can be thought of when one clearly designated to overturn the given system. As long as there are no interest in taking revenge on anyone, which cannot be preferred at any costs, there should also be no interest by anyone to stand in the way of this movement. Even when one doubted the success of this movement or the functionality of the movement's ideas, there should be chances given to debate the plans; otherwise, there were good reasons for people to question the movement as it already showed slight signs of authoritarianism and ignorance. But this is a different story.

- *Last but not least*, we had to abstain from blatant critique against any system such as "Neoliberalism", "Capitalism", etc. (however one wanted to call the current system; from page 93 onwards, we already spoke about what had to be understood under those buzzwords). They didn't help anyone, generally appear half-baked and appear as examples of little information but plenty of ideology without a coherent scheme of what else could be installed as a proper replacement, and unnecessarily, even counterproductive, emotionalised the debate. To put it shortly: They—inadvertently or intentionally—spread propaganda to serve their own cause at the cost of sharpening the fault between the two tribes, one of them being their own, with the other tribe being their contestants. This way, one incrementally created roadblocks hindering all of them from making progress. Some might say that this was common sense, but if it was, we had to ask ourselves what led so many people to still roll along with this ridiculous merry-go-round. We could suspect the absurdity of human beings behind those tacit flaws surreptitiously directing our actions, but then, we also had to suspect a lack of discipline in those people, perhaps even including ourselves. Most people, in the end, simply looked for easy ways out, for simple answers to complex problems. An explanation especially leftists adapted when puzzling over some people's appeal for right-winged solutions to quotidian problems, such as sudden heavy influxes of migrants from Africa and the Middle East (the so-called MENA states). Yet the left is not different from those they condescend upon, as they too only adapt simple solutions: "We've got enough space to accommodate them", they cry when they see desperate refugees shipping across the Mediterranean sea in dinghies and trawlers, risking their lives over a watery grave, just to seek a more prosperous life; "Nationalise for-profit housing associations who crank up prices artificially instead of creating more living space down-town!" they yell when again, homeless numbers were published while many flats in metro areas remained as objects of market speculation, being uninhabited to not lower the price through usage; "Right-winged parties are part of the problem, not of the solution", they holler when opposition arises before them, emphasising the mistakes and false assumptions in their logic. There are a couple of good examples showing that today's left-winged affiliates are nothing completely better in comparison to the right. They only dye themselves in different colours. And while their recommended solutions might turn out to be better, more thoughtful or more empathetic, they are not inherently better in terms of creating long-term solutions that benefit everyone in regards to what can be achieved under the given circumstances. Hence, one fares better in any situation to keep behind one's ideological basement and opinion and instead adapt curiosity and open-mindedness to someone else's propositions in the foreground. When it comes to a discussion, one can of course equip one's ideology to manufacture tailored responses to their opponent's utterance. There's no good in stone-walling any input from the other side of the river. One can only be stuck in any possible way. One has to wonder what is one's intent when going ahead and dedicate a significant amount of time in comprehending the political working and the societal construct human beings have created throughout the centuries of evolution. Partisans exist everywhere in the whole wide world, and many of them claim to be at least modestly interested in politics, but only as far as they nourish on biased sites that filter in-

predator. This argument, nevertheless, would be eugenic, dating back to the advent of racial sciences¹⁸⁵.

How do those numbers look like? We spatially subjected to this topic beforehand, when speaking about slave labour abroad, in Central and Southern African states where rare earths and metals are being excavated for first-world technological needs, or in Far Eastern nations in Asia and South-East Asia, where garments for first-world clothes are being produced; not to forget, the technological needs find their manufacturers as well. Jobs were outsourced to produce those goods cheaper, even to the disliking of many nationalists who thereby witnessed formation ahead for them, so that they quickly created a fastened comprehension of what had to be done. Many right-wingers would hereby proclaim that the largest outlets and broadcasting stations were biased and therefore no good for someone who wanted to be neutrally informed; this stood up to question although there can be a reasonable reluctance with many outlets and stations nowadays, as even the “New York Times”, a news outlet which had won numerous Pulitzer prizes and which also hosts a couple of journalists who themselves had won Pulitzer Prizes during their career; a news outlet which enjoys the reputation of an internationally renowned, trustworthy source of information, has come under scrutiny for incidents such as the *accidental* appraisal of mainland Chinese communist Mao Zedong, through a tweet send via its verified “NYT Archive” account. (*Vide* therefore:

Rosas, Julio (September 09, 2019). *New York Times* deletes tweet calling Mao Zedong ‘one of history’s great revolutionary figures’. Washington Examiner:

<https://www.washingtonexaminer.com/news/new-york-times-deletes-tweet-calling-mao-zedong-one-of-historys-great-revolutionary-figures>

(Italics the ‘Examiner’s’)) **They also were scrutinised broadly** and by multiple outlets and historians across the aisle for the ambitious “1619 project”, attempting to clarify when exactly the foundation of the United States began and what embodied its statutory principles. To read about the criticism the Times, as well as the “Pulitzer Center”, which supported the project, received, *vide*:

Friedersdorf, Conor (January 06, 2020). 1776 Honors America’s Diversity in a Way 1619 Does Not. The Atlantic: <https://www.theatlantic.com/ideas/archive/2020/01/inclusive-case-1776-not-1619/604435/>

And in order to not forget about further flaws surrounding the question of the Project’s value, we should also highlight that contributors and managers of the project refused to listen to its fact-checkers which had a special eye for the quality of the outcome. Again, have a look at it:

Harris, Leslie M. (June 03, 2020). I Helped Fact-Check the 1619 Project. The Times Ignored Me. POLITICO Magazine: <https://www.politico.com/news/magazine/2020/03/06/1619-project-new-york-times-mistake-122248>

So, to criticise the state is not that easy as it requires extraordinary efforts to avoid the partisan, ideological path so many people have moved before, delivering their occasionally interesting, but mostly predictable essays and books on what had to be done, and what were debatable points to improve our social community. Even my piece might be rightly considered to be a continuation of this tragic flaw of our postmodern society (i.e. our society in which every point had been made and debated, so that nothing new could be created without being possibly backtracked to prior essays and books written by an obscure scribbler. This is not to say that the approach applied by many modern-day academics, coming up with crude, experimental concepts adjacent to practical reality). One has to take a look closely at the sources in order to choose the safest way to build up an independent opinion, prior to any studies of philosophers and thinkers of the political field who present solely their own opinions on problems: A content-driven development of one’s opinion, through plentiful information that gave one a comprehension of what were the struggles of today’s people, and which obstacles one faced nowadays in terms of not only creating justice, but also of overcoming a system that one probably despised and viewed as a strait jacket of the common man, disabling him or her from improving

the loss of opportunities for their own people, seeking jobs as craftsmen on assembly lines and inside factories; Northern US states such as Michigan were the greatest victims of this outsourcing operations, beside those who then performed their jobs under miserable conditions, for a mere pittance. In footnote number 180, we already addressed this issue, highlighting modern-day slave labour. This time, though, we want to speak about such abuse abroad, but in the midst of our own society, in the Western world. Albeit it's easy to point the finger at others—other nations with their leaders, and also other regions of the world where devel-

one's life and *qualia*.

Back to: “‘Socialisation’ vs. ‘Economisation’”

Yet, where did we exactly stop? The question surrounding whether the state should generally nationalise the economy to put a stronger focus on the people and their particular needs regardless of their income and their social position, or whether the market should take over full control of production and services so that the best outcome feasible could be achieved. According to the evermore repeated logic that without any aspirations to catch for the stars, there could be no intent to improve one's product. As long as there is a fear of loss for one's pole position with the customers, entrepreneurs, inventors and who else produced or offered services, would rush for the most meritorious conditions. In our first example, we spoke about the health system and how it couldn't be privatised as this would run contradictory to its principle services which naturally didn't produce any profits but were intense in costs with little to cover them. To imagine that they could compete against one another on the market was inconceivable. It was like having an infant run a marathon while it only learnt to walk by itself. Just as the child has got no chance to even finish the marathon, the healthcare system has got no chance of survival on the market. It's like a disabled ostrich surrounded by a pride of lions. Every thoughtful Conservative or Libertarian would realise it, there's no good about sacrificing services such as these for the sake of pushing one's hardwired head through the wall. The consensus lies in the centre: Privatised the services that prosper in privatisation, but protect the vulnerable services from this very same mechanism.

Of course I recognised that I went partially emotional rather than reasonable, but the points made should nevertheless be clear: Privatisation doesn't serve universally everyone. There are businesses that would stagnate in full nationalisation, as there were no incentives pushing them onwards to innovate their products. The automotive industry is one such industry: If it wasn't for competition and the possibility for upstarts in the industry with innovative products to emerge and quickly grow to such an import that the established magnates could no longer ignore them and their newly invented product that seemingly endangered their obsolete ones. In case the consumers thenceforth preferred the new product over the old ones, the established entrepreneurs couldn't do anything but to either copy or counterfeit them. As was also touched on in this thorough calculation on the profits to excavate—

Marshall, Guillermo; Parra, Álvaro (2019). Innovation and competition: The role of the product market. In: International Journal of Industrial Organization, vol. 65. Pages 221 – 247. DOI: <https://doi.org/10.1016/j.ijindorg.2019.04.001>—

We must never forget about the *evildoers* on the market: The corporations that exploit their largesse and their alleged import in society to do whatever they wanted as they were untouchable by law enforcement. Even there, we have to emphasise the role of the state and its limitations: There must at no time be a general assumption of corporations or companies to receive federal bailouts whenever they stood at the verge of bankruptcy or insolvency. As much as the study shows the virtue of competition on the product market, we have to remind ourselves that the market is not a game of mathematics and economics, but also of politics. Such studies are theoretical constructs, mind games, if we wanted to call them so. They never consider the rather abstract actions of governments occupied by humans who generally receive advice from veteran politicians and those who played this game for years and years. Government interventions are like lotto: Unpredictable in spite of the latest methods to calculate

opment is not as widely achieved as is in the Western world, although the cause obviously lies in the question of colonisation, with countries of the Western world having driven conquests and subsequent exploitation severely, leaving those regions *eternally excruciated* and in a state of underdevelopment¹⁸⁶, without any subsequent support to reconstruct those countries at least in such a way as they were thenceforth forced to remain as—as nation-states by the European model, simply without the procedure the Western world undertook. As

the probable outcomes (with a chance of 1:140 million, there can hardly be any unassailable theory assuring one a victory), they could turn the tables within one press conference. Hence, states are best when reduced to their essential functions: Manifesting a universal, comprehensive rule of law and the power to sanction intentional wrongdoers. A welfare state must also be installed to help people coping with rough times while also helping them up to find back on the right path: The mare of a welfare state turning people into lazy slackers only applies when we speak of welfare checks equalling an average salary on the market for a decent job from which one could usually feed at least oneself, perhaps including a child or a partner. Those who are interested in working will try their best to get back into one, while those who tried to avoid working regularly would prefer any welfare check no matter how low, as their life choice included the avoidance of a job. The amount of people preferring to live in poverty rather than working is obviously low, as we can imagine. So that a satisfactory social welfare system would proactively encourage its dependents in finding a new job that suited their interests and abilities. Only this way could the taxpayers also be relieved from their additional burden which they indirectly bore through their (involuntary) support. It all comes down to prudent organisation of the state through erudite, judicious statesmen or –women.

Epilogue I: “For God’s sake, finish this footnote!”

Finally, time has come that we should wrap up this extraordinarily lengthy footnote. Some might even sigh in relief to this as it has grown out of its original boundaries, although it would be contrarily disadvantageous to stifle one’s own stream of conscience, even if this led towards the bloating of one’s authentic point. What does it matter? We could cross-refer to it whenever we wanted, and hereby, one could even understand this footnote as a paper inside an essay. We reached completely new shores through this text, although it depended if one could find a good reason to stand by this structure. I for myself at least don’t see any point in changing anything of it as there was no alternate structure at which this text could come out without any loss of... Structure! We must never reshape something just because it appears idiosyncratic to our eyes because we never saw something comparable to it. Did man abolish the fire because he never saw something comparable to it? Of course not! Because it firstly learnt how to use it to its own advantages. Similarly, we must learn to love and benefit from the idea of bloated footnotes and the opportunity of elaborating profoundly points inside it; instead of referring to secondary literature understating our point, or making funny remarks down there.

Anyway—as we have to strangulate this footnote now, we should sum up how we have come here and how all the topics we barely scratched up on when narrowly hit the road (Jack). Funnily, there is a red line in all of these pages that mysteriously ended up in the footnote: We could consider this to be a shortcut edition of the whole text, under the prime example of healthcare, a most essential societal good that usually lies underneath the Damocles sword of incumbent and eligible governments. What can be extracted from it as a general rule is: Conservative approaches of a Thatcherite colourisation mostly end in the further impoverishment of the people, especially of the lower classes; and the function of the system itself can no longer be provided as funding went down the basement. To further privatise—id est *economise*, as I called it in my subtitle—a branch of government, as to be broadly discussed with the public as well as experts employed by the government and employed by third parties, after a long-ranging study conducted beforehand figured out the consequences of such a privatisation. Some might point out the arduousness of such an undertaking and that every attempt to privatise a company would succumb under the burden that came along with even the idea of doing

scholars noted in papers as well, Africa was previously inhabited by mere tribes¹⁸⁷, many of them antagonised one another. But still, they were able to live on, develop autonomously, and trade their resources as independent people. More or less, we could say that evolution could proceed as it was supposed to, so that Africa could undergo the same procedure as Europe and most Asian nations already did. It would be crucial to claim that the rise and fall of kingdoms, empires and finally nations would be anything different from evolution, and that included especially the eradication of people and nations (*ibid.*). The wheel of time moves on and on, so that only a joker would consider halting it for any-

that. The same attempt would of course be adapted the other way around, when the government contemplated the nationalisation of a company that was deemed too essential to compete on the market, such as public transport services on the (rail)road. As soon as one realised that a company or certain business could not simply be nationalised or privatised but had to be inspected heretofore to see whether this would do any good or rather ended up in utter turmoil, but outside of a stately society, this would be impossible, as things had to have their due order. In a stateless society, something like this would not happen simply because there was no state to operate any companies, everything was already under private control. The aftermath of such an absolute order could be observed, though: Certain businesses ran bankrupt because they didn't succeed in garnering any profits to outplay their adversaries (and an assembly of theirs was impossible to function as they then would have run bankrupt altogether); quality of products would perhaps decrease although competition, if cartelisation was avoided (most unlikely to happen as there are too many benefits linked to it), could also lead towards an improvement of products' and services' quality; although there are also good reasons to believe and/or instate that the market and the companies involved in it (although we had to render the hereby used language more precisely, as the market is not an organic being or a mechanical construct in which the companies function as singular tools or organs keeping this construct alive or running, as was the case with our societal clockwork and the *human gearwheels*, as companies are not predetermined in their function: Unlike human beings, they are free to choose their destiny.

But aren't human beings too free to choose (as Milton Friedman famously coined in his book, co-authored by his wife Rose D. [Friedman], "Free to Choose")? Normally, yes, they are free to choose where to live or which job to choose, although their choices are bound to the given circumstances, such as availability of the desired job or the security in the place or country they want to settle down; just as companies are normally bound to the demand expressed onto the market: If one started a company offering a specific service or a certain product, they would better have analysed demand thoroughly beforehand to not run into an open knife. Otherwise, they would quickly bleed out and eventually had to file for bankruptcy. But as we stated previously, human choice is more narrowly bound if we didn't speak generally about the freedom to choose what to work as, which is equally bound to the offers of the market, which itself demanded certain professions to be occupied. Some jobs fell short as we didn't start from the bottom; in a post-war period, we might indeed start anew, the job market would be thickly equipped with all jobs one could think of, although crafting jobs were dominantly represented, while office jobs might still be scarce as there neither was the need, nor the working space, or the companies that had yet to be founded again (Nota bene: Even the post-war situation might not be as poor as I presumed: Post-war Germany, while ruined, too didn't start from the bottom, as many companies and concerns obedient to the NSDAP, survived the allied forces' victory. Some high-ranking names from the Third Reich's reign included "Volkswagen" (VW), the "IG Farben", the candy producer "Bahlsen", etc. They didn't have to start anew but could continue their work in a pole position, while the rest of the country had to be reconstructed). To really speak broadly and reemphasise a point from before, people's choice is infringed by the pool of jobs offered to them as they didn't have a choice in regards to whether to work or not. Some might say, again, that one lamenting about this lack of choice was *a juvenile youngster not having worked his entire life*, or a *left-winged academic too never having worked his entire life and not necessarily thinking about changing this sooner (or later)*. Such snide name-calling aside, we had to look closer to the question on whether it was traitorous to one's next ones when one decided to reject working entirely because one favoured to remain

body's sake. Yet, some people more or less do just that. Or do they? What has to be emphasised by admitting the correctness of this statement would also admit the fact that Capitalism might be well in touch with human nature and therefore in harmony with their soul.

unemployed and dedicate more time to one's pastimes. Would it be? Those who called others names for expressing such preferences would clearly say yes, or think about them as slackers without lifting their *critique* on a more “communitary”—i.e. closely related to one's or any community—base. Yet the idea that everyone had to work, as we stated before, is a wartime idea: An idea which arises in times when human resources are scarce so that no-one is able to enjoy the luxury of full-time leisure. The only reason that forces everyone to work in peaceful times is the need for money to survive, more broadly to truly enjoy life in material terms.

The outline is the centrepiece of our society: Money. We have defined it before. Now, without again turning further astray, we should return to our prior point. . The eternal conflict of nationalisation vs. privatisation. Companies have to rest in an environment in which they can prosper to the best of their abilities. There are some of which can only do so under the state's custody, while others need the rampant competition in the open field. Left-wingers oftentimes promote the complete nationalisation, claiming that the market inherently worked against the people's/consumer's interests. The equation is indeed controversial as their criticism of the market's working differs between the human beings as people and as consumers. As people, they work on the market, for certain companies: They are being paid for their work, most of them do well. As consumers, they exchange their salaries in return for goods. On both levels, there is criticism on the market: As workers and employees, they might be underpaid while working too many hours per day, including unpaid extra hours. As consumers, in relation to their occupation, prices might be increasing or being naturally unaffordable for workers of certain branches that don't pay well. The production of the goods might (or does) prefer the versions produced under inhumane, congestive conditions that hurt both the people who produced it and the planet's environment; the humanely, environmentally produced goods fell short of the consumer's demand as few can (and want to) afford the more expensive goods when there is a cheaper edition available at hand. The advantage of the more expensive edition was only to some of healthier advantages—fewer noxious substances were applied during the procedure, especially fruits were not grown under the usage of herbi- or pesticides, etc.—, but to most, it would come with the feeling (knowledge?) of ethical superiority as they knew that the goods and products were produced under bearable conditions; no-one had to suffer for them, not even the non-human beings. While it was usually recalled that the market functioned by the SDCh, manipulation is a valid instrument applied by all companies fighting on the market. While no-one infringed the consumers' freedom to choose, they never made their choice unbiased, nor independently on their own. Whenever they felled a decision, their decision was felled under a plethora of influences on the companies' and concerns' behalf. Hence, the talk about the SDCh should be lessened as it has become an obsolete figure at best interesting for classes on basic economics. On the market itself, the situation has become more complicated, so that the foundation of the SDCh had to be sought on rock bottom, while the action takes place above.

How does this relate to the question of privatisation and nationalisation? The lengthy exhibitions of how the market works provides us with insights on the free market's working and the trustworthiness of certain mechanisms and why certain businesses would simply die off sooner or later when being exposed to the ruthlessness. (Nursery) Schools, hospitals or utility companies, to name a few as examples, would meet such a fate if they didn't want to lay off thousands of people who couldn't keep up with sudden extra costs higher than the previous ones they had to pay. As for those who would rot under extensive oversight of the state officials, people had to trust in their work when being left off the chain. That is not to say that competition was inherently good and authoritarianism was inherently

Wars and genocides as “normal incidents”?

Yet, how could we say that some people might attempt to stop the wheel of time? What I want to get towards is the question of wartime cruelties and genocides in general, as have happened throughout the entirety of history. What might sound indifferent is indeed as normal as animals such as gazelles or giraffes to be slain by prides of lions in the steppe. Humans die, and as long as there have been conflicts between certain groups, there have been deaths by the sword, through bullets or poisonous gas. The Hague Regulations might have

bad. As usual, people should be begged to differ for their own sake. As the professor of law, Maurice Stuck, noted in a paper on antitrust policies:

One may ask if competition is the problem, then is monopoly the cure. The remedy is neither monopoly nor overregulation (which besides impeding competition, stifles innovation and renders the financial system inefficient or unprofitable). But the remedy is not simply more competition, which can increase the financial system’s instability, as banks increase leverage and risk.¹²³ Instead, the financial industry must be ‘competitive enough to provide a range of services at a reasonable price for consumers, but [is] not prone to periods of excess competition, where risk is under priced (for example, to gain market share) and competitors fail as a result with systemic consequences’.¹²⁴

(Stuck, Maurice. Is competition always good? In *Journal of Antitrust Enforcement*, Vol. 1, No. 1 (2013), pp. 162–197. DOI: <https://doi.org/10.1093/jaenfo/jns008>. Quote from page 185.)

The quote hits the nail on the head, aside of the question where a company fares mutually better: The debate on whether there should be more or less competition is superficial and doesn’t lead to a beneficial outcome regardless of the point upon which both/all sides agreed. There could only be another temporary checkpoint on the never-ending path of search for the solution to the problem that not necessarily was one. As usual in stately societies, the problem lies in the leadership and the government body and the policies that spring off from it. Even with the *bad boys*—the tax evaders, the victimisers exploiting their employees and treating them like slaves; the relentless careerists sticking at nothing to increase the success of their company or concern—, we had to blame the governments failing to hold them all accountable for their misdeeds. Statesmanship, as I have mentioned it several times in the text, is important to uphold the rule of law for everyone and reigniting trust and confidence in the state. Once inequity appears amongst the people or the fault between the people and the companies and concerns on the market, people start questioning at least the incumbent government’s *raison d’état*, and for good reasons, as there also was a good reason to opine bias in the government’s policies. Lobbyism has been mentioned in the people cited above, as it is a large source of corruption and in particular companies corrupting the government through *quid pro quo* actions: “We will pay you three million dollars if you successfully obstruct the IRS From investigating our foreign bank accounts”, could be a phrase once uttered between a lobbyist and a high-ranking Senator in the US. Such payments are open to the public so that they public knows who they were dealing with. Actions become more comprehensible from time to time. Distrust is sown nevertheless, although the “Freedom of Information Act” was not the source of distrust: It was the officials’ compliance and complacency to accept payments in return for crooked policies forlorn of the public liking. Statesmen and –women, accompanied by their reliable ministers and advisers, would do well in ceasing the stream of incredulity to drain the cash flow once and for all. Companies and concerns could express their disliking through public announcements or simply Twitter, as has become more fashionable in the modern, digitised era. It didn’t require financial conviction extended in backrooms because they knew that what they did was wrong. When one wants to run for a public office, he or she makes a choice: To serve the public. The market knows how to take care of itself. It doesn’t need any henchmen executing the dirty work for them.

placed some limits to modern warfare, but it didn't illegalise it altogether. So to say, humans might be fine with wars as long as they follow the rules.

Does this mean what I hereby stated? Not entirely. In broader society, people are still upset about wars and people dying for things they didn't choose, they never planned to fight for; some might even die through military weapons while they have been conscribed, others might have been murdered as innocent civilians, simply because they lived in the wrong country and didn't flee from it before the missiles stroke. Some might even have disobeyed their country's leadership but didn't openly protest it because they knew that then, their life would be

Finally, what is the outline of this footnote? The question on healthcare was the primer, but the indirect question was a far deeper one: It surrounded the question of whether a government could ever perform mutually agreeable. Of course the answer is no. Therefore, it has to usually approach all sides equally to find the perfect middle way. In a globalised world, the question becomes even direr, as there are plenty of ethical, economic and social catches upon which it can get stuck. Many of them are also emotionally fuelled and could become fateful debates costing incumbent governments their re-election. Anti-market presentiments rise in popularity again, with a small bastion defending the market in severe opposition. Democratic states thereby see a catch 22 demanding them to reunite those people, with the most devastating questions having been outlined hereby: To leave it to the market or not; what to do with especially costly branches such as healthcare... The question of a direction to choose, left or right, has been present from the point of the French Revolution onwards, when the public discovered its power in politics. Thenceforth, the parties, and therefore the people, oftentimes found themselves in mutual juxtaposition, but when crises amassed and complications in society became more visible to everyone, the discrepancy sharpened radically. Governments saw them held more accountable for those horrors. Our final outline, thus, can only be: The time for a statesman or stateswoman bringing back the virtuosity of policymaking back into the parliaments and expelled populism and politics as a path to exorbitant wealth has dawned at last. People nowadays, in the aforementioned visible social divergence, have politicised themselves only obtusely, partaking in the public debate without ever having dedicated more time for the theory of the field surrounding what they have just entered in breakneck speed; they were like men promptly joining a racing team for the “Formula 1” just having earned their driving license. As if academia pointlessly spent decades in writing term papers on several questions of the fields of politics and economics, they started discussing quotidian politics, thereupon forming half-baked opinions. Of course no-one expects another one of dedicating hours over hours reading up on philosophers and theoreticians, reading academic papers to create a *definitely informed* opinion on common questions, unless they occupied an official position in parliament or local council. But what good does it do when one deliberately nourished upon disinformation and conspiracy theories beside ideologically fuelled assumptions trembling upon its shaky grounds? How does this affect the public discourse? Disinformation spread through people misinforming themselves and thereafter contacting their disinformation onto others. Even the greatest statesman couldn't cope with such *freelancing disinformants*. The only thing a statesman could do is to run an almost sacrosanct campaign of conviction, hope, unity, beyond any aisle. Personal responsibility, nevertheless, is precious and indispensable. Even in the times of Abraham Lincoln, conspiracy theorists existed, making a nuisance of themselves.

Does this mean that nothing was going to change and that even a statesman could not entirely clear the rubble? This would mean to equivocally conceptualise what I wrote. Discord inside a society usually grows upon the fruitful soil of grievances disaffecting a greater lot of society. Hence, if an earnestly productive government was in charge, rushing forward upon an agenda of bipartisan agreement and indeed getting work done, what was leaving the people sleepless at night could be ridden, the fruitful soil was removed—populism withdrew. What we experience now, in the late 2010s and the early 2020s, is the result of inactivity, of issues that were either ignored or only lazily approached so that they could rest and develop. They developed until their size has overgrown, emerging before the idle politicians who in the background receive pressure from tired people siding with populists promising them the pie in the sky because to them, even they appear more serious and trustworthy than the

at risk. Some might resist to resist because they feared for their life and instead remained in silence, waiting for the regime's demise, others might mention their family for which they had to take care and in particular their children they didn't want to force to grow up without a father. I personally met a couple of left-winged people who claimed that those who consciously didn't openly oppose the Third Reich and preferred to stay alive were cowards and deserved to be charged for complicity in murder. We could debate the question whether this was a rightful behaviour and whether it would be right to sentence the remaining survivors of this regime for such a charge, but this is also not of interest in this

incumbent ones who only prolonged their sufferance. Healthcare was such an example. Under Obama, it was addressed for the first time although it only adjusted the unbearable condition; after his resignation from office, his successor vastly dissolved his efforts and replaced them with a lesser appreciative model that still didn't address what stood before him like the proverbial elephant in the room. Exemplarily, the problem stands for what can be found similarly elsewhere, all around the world, where people protest against the olden order of theirs. If the Democratic systems observing threats from all sides want to survive, they only have got one chance. What they need is a true statesman who not only works in his system, but also lives it with every single vein running through his body; who knows how to persuade the people with charming and eloquence, with proactivity and liveliness, with an agenda of unity and the attitude of a cosmopolitan, while never scaring away the patriots of his or her nation. While this might read like the demand for a God Almighty, a political jack-of-all-trades, this is on the one hand hardly impossible and also the only remedy that can be ingested into the terminally ill body of stately systems. If there is no statesman or stateswoman, the world is condemned to decay, one way or another. **There is only this chance. If it's lost, nothing can be gained any more.**

The End (Of this footnote)

180 Outside of my comment that especially left-wingers emphasised on this almost natural coincidence, the daily newspaper "USA Today" documented this phenomenon too. *Vide*: Krantz, Matt (2016). Trump's turn? Republican presidents rule recessions. USA Today: <https://eu.usatoday.com/story/money/markets/2016/11/20/trumps-turn-republican-presidents-rule-recessions/93976832/>

181 Aside of the provocative language, it was not always this way, that the Tories intended to defund the NHS, which they too, like members and affiliates of the Labour party, consider a holy institution, almost the most important and unanimously greatest invention of post-war Britain. As a 2010 paper published with the "Journal of the Royal Society of Medicine" (JRSM) read, the Tories did want to reform the NHS in order to make public healthcare more accessible to the very public. *Vide*:

Maynard, Alan (2010). How will the Tories reform the NHS? In: Journal of the Royal Society of Medicine 2010 May 1; 103(5): 168–172. DOI: <https://doi.org/10.1258/jrsm.2010.100124>

As it can be read in this essay, the Tories of course were more moderate about their attempts to reform the NHS, other than their left-winged adversaries of the Labour party. Bizarrely, nevertheless, they didn't distance themselves from the idea that, in spite of what I outlined in footnote n° 180, competition could offer to the people the best possible outcome for their healthcare issues. We are not coming back for that question as we have spoken broadly about it. The perception that it [the idea] enjoyed prominent support nevertheless, might frighten some readers upon revisiting the current situation of the NHS, although some people would claim that amidst the coronavirus crisis, the British healthcare system was indeed well-prepared, although there of course were hindrances underway with the dire stretch the system already suffered from:

D'Urbino, Luca (March 12, 2020). Britain's NHS is well suited to dealing with crises. But it is overstretched and faces an enormous task. The Economist: <https://www.economist.com/britain/2020/03/12/britains-nhs-is-well-suited-to-dealing-with->

text. Nevertheless, in my opinion, no-one could be forced to oppose a regime. As long as they didn't support it, e.g. through employment in its bureaucratic apparatus or as a voluntary soldier in its army, they shall be left as innocent. Yet if they supported it actively, consciously and voluntarily, this is a different account and should be punished. The same applied for proactive obstructers.

As I said, though, this is not the topic we're talking about now. At this position, we want to evaluate whether genocides and war are closer to evolutionary development than we were ready to admit. Do we need to understand first, though, what classifies as a genocide at all? Normally, we would say that we

crises

Did “The Economist” remain in the right? Not necessarily. As of April 14, Britain had to register more than 10,000 fatalities related to Covid-19, not a number that would shine bright above the House of Commons. Germany, on the other hand, simultaneously only had to register approximately 3,000 fatalities related to the virus. It could also function as a counter-argument to the necessity of a well-funded healthcare system and put the import on a quick response opposite to the virus' spread.

If we look back in history, it appears almost astounding to imagine that shortly after World War II was finished, “all major parties”, as the narrative of the “National Archives” reads, agreed to implement a Welfare State that would provide free healthcare for everyone regardless of their ability to pay. A couple of decades later, this vigour to give the people something in return to their tax payments, has ceased, it perhaps lies dead in a drainage.

182 For those who want to revise their knowledge of the “Federalist Papers”, in which, as we could state, the foundational invention of modern-day federalism has been debated and outlined, they can access all letters under the following link: Hamilton, Alexander; Jay, John; Madison, James (1788). The Federalist Papers. Congress.gov Resources:

<https://www.congress.gov/resources/display/content/The+Federalist+Papers>

But of course, the papers are also available as a book edition. *Vide* therefore: Hamilton, Alexander; Jay, John; Madison, James (2018). The Federalist Papers. Mineola: Dover Thrift Editions.

There also exists hard evidence from the Federalist Papers that shows us that what these three men had in mind when accrediting the Constitution to be signed would also become the first of its kind to propose the institution of a federal government as is now widely applied in the Western world:

“The proposed Constitution, so far from implying an abolition of the State governments, makes them constituent parts of the national sovereignty, by allowing them a direct representation in the Senate, and leaves in their possession certain exclusive and very important portions of sovereign power. This fully corresponds, in every rational import of the terms, with the idea of a federal government.”

(Hamilton, Alexander (2018). Federalist Paper n° 2. In: The Federalist Papers. Mineola: Dover Thrift Editions. Page 40)

183 I didn't say that every European nation implied the popular vote as the decisive instrument during elections as electoral systems are more detailed, thus more complicated to properly describe than to say that a nation either applied a US-style electoral system or a British one. While we don't want to speak any more elaborate on this particular issue, I abstained from adding more detail to this statement, and kept it short instead.

184 Qvale, Thoralf Ulrik. A Norwegian Strategy for Democratizing Industry. In: Human Relations, vol. 29, number 5, November 1976. Oslo: Work Research Institute (Arbeidsforskningsinstituttet). Page 453 – 469.

185 Under specific circumstances, though, we could opine to find some value in this otherwise questionable way of thinking: As the proverbial saying “What doesn't kill you makes you stronger”

already knew about the proper description for this kind of war crime: A deliberate mass murder on either one's own or a different ethnic or national group of people. Famous examples are the Holocaust, Голодомор, and the Rwandan mass murder of Twa, Hutu and Tutsi people. We could also mention the mass extinction of Native people in North America such as through the Jacksonian Removal Act, to be complete with infamous genocides. To specify the term of genocide and distinguish it accurately from actual war casualties, we should also note that genocides are preliminarily executed on innocent civilians who are unable to defend themselves against their murderers; furthermore, genocides are

states, there can be virtue in hardship, regardless of whether it was *reasonable* or the symptom of a dysfunctional system, societal or legal. (*Reasonable* hereby means that it was determined through a chain reaction of encounters previously experienced; a logical chain of events, to clarify the point. It is necessary to explain this as there is a good chance that sudden encounters disrupt the natural order of events that took place beforehand. Deaths can be such events when they coincide with no symptom recognised by the deceased. Heart attacks, for example, can happen and become lethal without any bodily precedent, such as a lack of sports or malnutrition; yet, even the best trained people could suffer from unprecedented strokes or heart attacks that either disable or even murder them).

Does this justify the otherwise misanthropic stance of speaking of mistreated people as being inferior? In no way, no. At best, they will come out as stronger people, defying the tyranny they had to go through, and take revenge in one way or another, or at worst, they will cave in, as has been stated above, in the main text. A presumption of this kind cannot survive, anyway, regardless of whether the sufferer is going to withstand or not. Unlike many Capitalists' opinion, there is no natural foundation for misfortune from which human beings, as other beings, are supposed to learn from, at least not universally. Of course there can be downsides in life from which we can—and have to—learn from; the Stoics taught us to not mourn their existence but withstand them without any sigh of lament, as there was no chance to eradicate them. Both sides in this range are right, but the Capitalists exaggerate this lesson in such a way as that it would avert any action to change that. In order to evaluate whether unfortunate encounters happened under disruptive conditions or whether they just happened because life wasn't fair sometimes, those questions had to be proposed individually. Normally, the question is quickly answered as there are two categories to differ between: Encounters we could have an impact upon, and those upon which we cannot; there are encounters we can have an impact upon because they were within our reach, and there are those upon which we cannot have an impact upon either because there were not within our reach or because to interfere with them would lead towards more unpleasant events consequentially. It's all common sense, but still important to remind ourselves about.

An example: When we lose a relative to a stroke he or she suffered from suddenly, nobody could have prevented this as his or her heart suddenly ceased to work. He or she was perhaps of high age already, or physically unprepared for such conditions. Finally, nothing could bring him or her back to life, so that it lied beyond our reach. We should also abstain from digging him or her up from that Indian graveyard nearby, it's better to leave the dead where they are. What lies within our reach, on the other hand, is the ability to combat staggering poverty in our community: Every poor person can need a helping hand to get up on his or her own feet again, it's all a matter of reunification in the community and monitored work to rise as one. This is for sure an issue within our reach. And there also lies the proof to decide how to distinguish the fault: To answer such questions without any sense of doubt, we have to become conscious about our own abilities, especially those we are more unaware of, mostly because we either didn't make use of them until now, or because we never even thought we had them because the incumbent system *preached* the opposite of what it [the ability] would imply. While the incumbent system would emphasise the importance of finding a job to become self-reliant, our social sense would favour self-enhancement by dedicating oneself to what one enjoys more than perhaps improving one's self-reliance. How is this related to hidden abilities? The answer: The virtue of self-reliance is linked to putting oneself in front while abandoning others and loosening oneself from the community, as this might be linked towards collectivising gains to simultaneously support those who failed to become more self-reliant. To put it bluntly: In our incumbent system, self-reliance

unprovoked by the slaughtered party in this conflict. To not exasperate anyone with my jaunty definition, we should also import some expert advice, namely an excerpt from the “Oxford Handbook of Genocide Studies”, which reflects on the discourse that led towards the *exercise of genocides* as this terminology. As it reads:

*In December 1946, the General Assembly of the UN adopted a resolution affirming genocide as a crime denying 'the right of existence of entire human groups' that issued in 'great losses to humanity in the form of cultural and other contributions.'*⁶⁹ *This is pure Lemkin, and it comes as no surprise that*

trumped the capability of people organising, so that incrementally, this ability would remain aground. History might be written by the victors, but which abilities prevail is being determined by the virtues of the incumbent society.

Does this logic withstand critique? It might tremble from time to time as the foundation is comparably vague and in need of ideological vindication, that is one had to believe in the injustice of the incumbent system to witness it behind the people's scepticism about Anarchist societies as I have promoted it several times. Why do people fall into disbelief with the idea of single communities autonomously taking care of themselves instead of relying on a *nanny state* taking care of them? Because they presume the human nature standing in the community's success' way. They believe that human beings were too greedy to put community's interests before their own. Some might proclaim that all it took to redirect this flawed *human nature* was education, highlighting the virtues of organised people over egoist careerists enriching themselves while leaving their next ones behind, dependent on their own. Yet how would this redirection look like? If we wanted to enforce it, we would end up in a state of indoctrination, forcefully teaching our children that they had to love and support their next ones, viewing their personal interests as secondary, at best disposable, as long as this meant to paramount their community's interests, which were supposed to be enjoyed universally by everyone. The communities wouldn't be any better than the olden system they despised so much.

So, what would be the adequate solution? As usual, there can only be the one right answer—the most sober, also the most dissatisfactory: The perseverance of the better argument, which could, the most favourable situation, lead towards the wide-ranging organisation of people into autonomous communities abandoning the state. There is no determined outcome heading towards this outcome, but as I have stated beforehand, it is an issue the people have got in their hands, it's within their reach. All they need to do to reach it is to grasp it, and commit to it to the best of their abilities. Education is an important exercise, but it must not lead towards authoritarian indoctrination. Authoritarianism can be exercised even by those who commit themselves truly to freedom and liberty for everyone, as long as they stood fervently against any reasonable opposition to their ideals, and attempted to silence this opposition. Authoritarianism is not solely about a dictatorial sovereignty but also about the misleading of the people to be ruled. In this case, we had to adjust this definition: As long as the freedom activists preferred to dictate rather than to educate, they behave authoritarian. Freedom and liberty are not subjects to be taught in the traditional sense, but rather to be performed, through the plurality of views, schools of thought and opinions. A free society is a healthy meadow of various plants, weeds and animals, while an authoritarian society is a monoculture easily infected and devastated by a single bug.

And in the end, all strings attached to a wooden plank run into the same hole to be plaited into a tow. Hence, the person suffering from a tortuous employer should not remain in sufferance under the sling of the tyrant, but has to organise with his or her co-workers; as they are likely to suffer from this act of tyranny, they too could share an interest in ending this mistreatment. They are many, they carried the power of making a change. Once diplomacy ends, power has to be shown to prevail. And they alone bore this power. They only have to discover it, although the incumbent system in which they lived tried its best to eradicate any memory of its existence. Knowledge is key to victory, always.

186 Although I don't believe anyone to seriously contradict the matter-of-fact that colonialism threw African countries as well as the tribes of Latin America far behind from where they had been before the colonialists entered their stage, there might be discussions surrounding whether they could

he was a tireless lobbyist of UN delegates, many of whom had contact with him and his ideas. His reputation stood high. Britain's representative reminded all that, had his proposals been accepted in Madrid in 1933, the Nuremberg prosecutors would have been in a legally stronger position. Significantly, the term genocide was preferred to extermination so as to ensure that national destruction was not limited to mass killing.⁷⁰ He was then appointed as an expert to help formulate a draft convention (the 'Secretariat's Draft' of 1947). It defined genocide very broadly as acts committed with the

still refer to it with good reasons. As far as the aftermath reaches, they might claim, the less should they argue upon it up to one century after having gained independence from their oppressors (some of course have only been independent about 60 or 70 years. Djibouti, for example, gained its independence when Benito Mussolini tried to keep it). In many countries, the abandonment as nations on a continent, with people who never held the concept of nations on their own before, being coerced to adapt a hierarchical scaffold that wasn't theirs; it led to immediate corruption through *offensive* individuals and groups who knew how to benefit from a vacuum of power in their newly (con)founded nation.

As for the economic consequences of such colonisation and the post-colonial world in those involuntary nations, there are academic papers examining just that. *Vide*:

Heldring, Leander; Robinson, James A. (2012). Colonialism and Economic Development in Africa. National Bureau of Economic Research: <https://www.nber.org/papers/w18566>

Some readers might note the balanced language the authors used when speaking about European colonialism in Africa—neither was colonialism universally bad, nor was it universally good. On the one hand, Europeans devastated entire cultures in Sub-Saharan Africa and murdered millions while enslaving further millions; yet on the other hand, they brought those people technologies that weren't known there until then. To clarify: No-one intends to sanctify the *Glorious White Man* who liberated the *Underdeveloped Black Men* from their own ignorance. As the authors note, in order to valuably assess the impact of colonisation in Africa at all registers, one has to assume the counter-factual: What would have happened if the autochthonous tribes would have done what the colonisers finally did. Therefore, the authors came to the following, pre-emptive conclusion:

"We believe it is reasonable to assume that all groups would have continued to experience the type of contact with the rest of the world they had had prior to the Scramble for Africa and which impinged on them when they were colonies and afterwards. This implies missionaries would have gone to convert people and built schools, the League of Nations would have tried to abolish coerced labor, and the World Health Organization would have tried to disseminate medical technology. Moreover, it implies that African countries would have continued to export, as many had prior to 1885." (sic!; *ibid*, page 5)

To opinions have to be shared on this: (1) It's true that contact with the outside world—i.e. the world, and people from outside the African continent—surely would have been made as many African tribes and aboriginal people committed to flourishing trade connections with Europeans as well as Asians. For many, it didn't need colonisers to exploit their natural resources to leave them behind as beggars. (2) To assume that the WHO still tried to "disseminate medical technology" also assumes that even without vicious colonisation, African people remained unwell in terms of public health. This would, at worst, presume that Africans didn't know about the importance of remaining healthy and that they couldn't take care of themselves. If we presumed that the authors intended the worst, they would transport the prejudices of the early settlers who viewed the people they met on the *Black Continent* as *animals* and *saveages* who yet had to be civilised. While we didn't have any reason to believe so, the argument still bore heavily with this topic.

However, we quickly have to return to our actual topic as we already strayed further away from it than is responsible to continue. Our actual topic was workplace exploitation and enslavement-like con-

‘purpose of destroying [a human group] in a whole or in part, or of preventing its preservation or development.’⁷¹ | 188

As this quote shows us, we have approximately two likely definitions at hand, both of them aligning with my presumption about how we should define a genocide, although I thereby made two mistakes, or so it could be called: On the one hand, I presumed a genocide to solely consist of mass murder, or extermination, which understates the commitment to vanish an entire ethnic or national group. I also presumed the group to be exterminated (or the culture, nationality, etc.) was innocent and unarmed, thus unable to defend itself. At least those two conditions to a certain scale. If one dedicated some time to researching on whether there are reported cases of enslavement in the Western world, one would quickly feel stonewalled by the academic and investigative branches who never grow tired of emphasising the miserable conditions in the third world, where such conditions are thoroughly known. This of course does not mean that the topic is entirely ignored; still we have to abstain from choosing the easy way out by moving onto incidents of refugees being lured by self-proclaimed human traffickers promising them to bring them to countries offering asylum to them while instead transmitting them to whoever might be interested in purchasing them, most likely procurers.

About two years ago, the “New York Times” wrote a report on this topic in reference to a global estimation on people living in slavery, they also met with a woman who used to be a victim of human traffickers from China to whom her parents sold them, herself having been born in North Korea. She managed to flee from her *proprietors*, she then moved to South Korea. *Vide*:

Sugiyama, Satoshi (July 19, 2018). Report Finds Surprisingly High Rate of Slavery in Developed Countries. New York Times: <https://www.nytimes.com/2018/07/19/world/modern-slavery-report.html>

Hers is the story of just one person and we could question whether mainland China could really qualify as a developed country: Of course the politburo in Beijing managed to obtusely lift people from statistical poverty into an equal middle-class life, while we also had to presume the maintenance of public liberties as a requirement to be considered a first-world country. But this is a question for a different chapter, not one for this one (we actually talked about this topic already on page 174, so that there should be no more need to again subject to it). What the NY Times article also highlights and what is more important to our interest is the fact that countries like Germany, France and even the United States victimise the most vulnerable through a loose prosecution of human traffickers. As examples of how slavery-like conditions are being normalised, the gig economy was mentioned, the business of hiring freelancing workers who are not eligible to fixed salaries but instead are paid per executed service unit, such as deliveries or cab rides (the Uber model). Employee protection rules are weak, making it easy for Uber, one of the pioneers of the gig economy, itself easy to exploit those who consent to work for them, themselves loosely connected to the company as most of the work is regulated through its smartphone application. This debasement, combined with an irresponsible and unethical intent to take the upper hand over stately regulation and the accomplishment of unconscionability in the market branch (or pool, in this case) of the so-called “gig economy”, as has manifested in media and academia. Uber thereby earned itself some reputation as an aggressive upstart trying to keep regulations on its fancy business low so that nothing will come in its way of exploiting those who consent to work for it. *Vide* for some evidence:

Muller, Zane (2020). Algorithmic Harms to Workers in the Platform Economy: The Case of Uber. Columbia Journal of Law and Social Problems: <http://jlsplaw.columbia.edu/wp-content/uploads/sites/8/2020/01/Vol53-Muller.pdf> (PDF)

On the upper ground, such examples are unreached to set in stone why there can be no truly free market without at least a slim but capable state to regulate it so that people can truly benefit from its freedom. The dichotomous parole of “*The freer the market, the freer the people*” is unsurprisingly too simplified to highlight the true rule behind it: As long as the market remains entirely unregulated, it

aspects were not introduced to this official definition on behest of the United Nations. Cultural genocides, as have been merely ignored by the proponent of the definition of genocides, are important to mind as those were primary intentions for most of those who executed genocides against minorities inside their own countries as well as of farther groups: They wanted to eradicate not only the people who represented a certain ethnic group, but also their cultural heritage, to vanish them from history. If this wasn't minded by international courts as well as all branches of academia dedicated to them, their crimes could easily be relativized or not fully objected; motifs could easily be blurred.

will nourish upon the people in ways such as these, with people being enslaved or exploited to the degree of bloodlessness; on the other hand, a totally regulated market would starve like a prisoner of war in a Chinese deferment camp, on innovations as well as in bondage of movement, in opposite to its deserved freedom of movement. The golden middle lies in a slim watchman state strong enough to sanction misbehaviour but not too broad to strangle it.

Isn't this already given in our current states, regardless of which we were talking, may it be a European or an American—don't we have such states yet? Not necessarily. Most of the states enjoy broad authority over far more layers than they really needed. How does this come into detail? We have to strike through vulgar talking points like taxation first, to clarify what we want to emphasise: The power to fell momentous decisions that could at worst alter an entire situation to its core. Some people might claim that the state needed to enjoy this power to support the people, to protect them from abuse or exploitation; this point presumes that this was already working, to which the two examples—the second to be understood more broader, not inclusive to Uber, but in reference to the entire gig economy—, while it actually didn't need to. The best it could do would be to embody a comprehensive yet powerful basic law followed up by an intrusive but non-corpulent law on pressing issues such as employee protection. Of course this description again is generally spoken and delivers little details, but to over-zealously add any details from this point on could corrupt the point itself as it would throw open space for further questions, thus misleading from where we were supposed to arrive. The point to be made, therefore, simply is: As long as the state presents a strong executive body, a comprehensive, progressive Constitution accompanied by a balanced rule of law regulating interactions on the market. Normally, we also had to contemplate the broadening of legal regulation with subject to companies and concerns headquartered in one's nation while doing business nationally as well as internationally; companies and concerns registered in one's nation but headquartered abroad to avoid tax payments. They currently operate through a legal loophole, not behaving illegally but socially irresponsible, an issue mostly sneering at the idea of social responsibility, seemingly unaware or indifferently complacent about the fact that thereby, they lost the virtuous idea of a free market to its sceptics and fiends. Under "Thesis n° 3..." we already spoke slightly about the issue, with a short reference on page 92. Upon questioning whether we paid enough attention to it already, I had to negate. What we concluded already was that companies and concerns match us normal people already as responsible beings, as interdependent entities obligatory to the rule of law; so far, so well-known. No-one ever claimed that companies were freed from obeying the law, not even those who promote an *ultra-free* market. When there'll be a market, there has to be a state as well, to keep the equilibrium on the balance. Any disequilibrium on the balance would be immediately felt on either side: When the state is too strong, innovations withdraw, supply chains disrupt, prices would increase abnormally. Likewise, when the market is too strong and the state is too weak—a situation we feel these days—, the market, with all its employing entities' power, would seize their opportunity to overwhelm society with their hard-headed engagement prospected to taking over the reins.

Again I mentioned that the state was too weak, that he thus lacked power. Is that true in the literal sense? Certainly not. The state has got even more power than he actually needed; what he lacks, on the other hand, is a nimble hand navigating through controversial issues such as employee protection. Even the most incapable player in a team cannot be improved through steady more support. Eventually, he had to perform more training units prior to an important game. The same applies to politicians working in an incumbent government: Instead of streaming evermore taxpayer money into new legis-

The reason we also have to talk about might appear blurry in shape of this subchapter, as nationalist endeavours and wars in general are not a question of Capitalism as more of international politics and relations. Most vulgarly speaking, we could assume that Capitalists despised wars as they would injure their businesses. Of course wars could be useful in terms of manipulating the stock market into a desired direction, but who would declare war unto a different nation just to manipulate the stock exchange? In this way, wars are hardly controllable as too many factors assemble inside them, thus outnumbering all achievements within days or months, depending on how long the war continued and how many parties were involved in it, beside the damage done to the respective

lature and bailouts, they had to understand what their business was actually about, and how problems could be solved; instead of illegalising actions further through legislature, spending money on new commissions and the executive branch (rather than the judiciary branch, which could play a major role or at least enjoy some discharge from cases otherwise threatening to lapse), they should learn how to apply their existing powers more effectively. WE could again mention another quotidian example to illustrate the point: Instead of buying additional knives to have one allegedly being more effective in slicing or cutting specific fruits, meats or whatever, one could figure out whether knives already in possession could do the trick as well, simply through a more adjusted usage in action. The same applies to politicians: With all the power at hand, they would favour strengthening their positions across the social fields although they didn't need to, because they already bore enough powers to rule to the best of their abilities and to the people's appreciation. They spent too little time recognising the plethora of options lying before them and instead pull the trigger in demanding an amplification. As unpleasant as a confession of failure is for the common man, as unpleasant it is for a politician to confess to him- or herself that he or she failed to become a statesman or stateswoman, and instead chose to become the hideous blend of a careerist, a greedy moneybag and finally a threat to peace and prosperity in society. Those are the reasons why civil disobedience had not to be only a Constitutional right to every living human being in this world, but also a social duty everyone has to recognise for him- or herself.

How does this relate to slavery and enslavement? States bear the obligation to protect the people, that's an undeniable point. And all states, as long as they didn't surrender before the market and its relentless velocity, bear the power to not only prohibit it but also to effectively sanction human traffickers and enslavers committing to this immoral business; to prosecute those wrongdoers until they will stand behind bars to serve their respective sentence in gaol. What they need only is the will to work for their people, and the aforementioned nimble finger felling the right decisions. In regards to the financial means, there never has been a reasonable situation in which states had to surrender before the market because the stream of taxpayer money suddenly ceased or was too weak to subsidise task forces going after such scallywags—there might even be reasons to believe that this was impossible, but for most of the times when such arguments come up, there was evidence linking towards governmental corruption, when the president of the country lived a glamorous life of sin while his people were flipping skint. Such leaders would also roll their eyes over being accused of acting socially irresponsible, something the market already waives off when being addressed on it.

What countries with such issues lack is ambitious statesmanship—people who don't work for the money but for the duty they thereby commit to, namely the service unto their people. A lowering of per diem allowances is a usually promoted measurement to *drain the swamp*, to lower unfavourable ambitions that lead people to work in this business. While it might work, there is little likelihood that it would select out the incompetent individuals who might have the best intentions when joining the business, didn't have the necessary attitudes it took to also be successful when becoming a legislator, if not even something higher. Yet, as the old saying goes: Even the most expensive apparatus doesn't replace an able worker. (Yes, I made that up, I couldn't remember the original saying of a similar structure).

parties involved and the resources thereby spent. It's a laugh to write more than one sentence about it, but here we are.

Again, why do we think about it? Is it because we want to loudmouth about warfare genocides as an allegory on people dying galore in South-East Asian sweatshops for a pittance, working for clothing companies in the Western world, dressing up middle-class people in the latest fashion, while those who sew those gowns depict who Marx condescendingly described as the *lumpenproletariat*? Hardly so. But we will use it metaphorically, nonetheless—in reference to what is ordinarily suggested to end world hunger: Redistribute all surplus on food in

187 ... And actually, we couldn't even speak of tribes in the classical sense, as we would normally understand it, as there were no tribes in such a way in Africa, but rather loose boundaries of communities that might not run under a certain banner, such as do the Pirahã in the Amazon region of Brazil. Such concepts were put upon the African people by the colonists from Europe who of course had no comprehension of the social constructs that existed in the uncharted continent of Sub-Saharan Africa.

The change from *ethnicity* to nation-states on the *Black Continent* came with a price, as we can see nowadays, where almost no African state seems to function properly. At worst, we've got examples of the likes of Somalia, where pirates and rogue terrorist groups seem to undermine statelike authority, some might even ask whether there was any in charge. Colonialists played a crooked game with the African continent: They pipelined the goods northwards and left behind a figurative sea of shards, combined with their model of social order which the newly independent states duly adapted, as has been further elaborated at the "Brookings Institution":

Deng, Francis M. (June 01, 1997). *Ethnicity: An African Predicament*. Brookings Institution: <https://www.brookings.edu/articles/ethnicity-an-african-predicament/>

The text also highlights the issues the colonial borders have created, although Mr. Deng didn't mention them by name; moreover, he only mentioned the issue itself only once, and only slightly, as if it didn't bear any concern with the national conflicts arousing alongside the borders. The conflict between Sudan and South Sudan, though, has been living on until today, with no end in sight. The oil-rich South declared independence only in 2011, making it the officially youngest state in the world as of now, although with little chance of ever finding peace with its vicious neighbour from the North. And while the conflict has moved on, a 2005 paper dared to attempt an explanation of how the conflict developed, and what were the underlying issues accumulating it. *Vide*:

Cobham, Alex (2005). Causes of Conflict in Sudan: Testing *The Black Book*. In: The European Journal of Development Research, Vol.17, No.3, September 2005, pp.462–480. DOI: <https://doi.org/10.1080/09578810500209254>.

Another conflict which merely arose from arbitrarily drawn lines in the sand, thus creating random states from scratch in a land that wasn't theirs, colonialists also have to bear the burden of responsibility for the conflict between Eritrea and Ethiopia, which shortly seemed to have been solved by Ethiopian president and Nobel Peace Prize laureate Abiy Ahmed, who shall only be a side note as his efforts seemed to have been diminished as soon as he was extended the renown prize. For the scepticism on the 2020's Nobel laureate, *vide*:

Assefa, Snetsehay (December 10, 2019). Eyes on the Prize. Africa is a Country: <https://africasacountry.com/2019/10/eye-on-the-prize>

And for the protests that erupted shortly after Ahmed was awarded the prize, *vide*:

Samanga, Rufaro (October 03, 2019). Hundreds of Ethiopians are Protesting Against Prime Minister Abiy Ahmed. Okay Africa: <https://www.okayafrica.com/ethiopians-protest-prime-minister-abiy-ahmed-burn-books/>

the Western world directly to those who suffer from starvation because there is not enough food to feed everyone. I asked whether we could transcribe genocides, wars and relatedly starvation in poorer countries as evolutionary consequences, thus as natural and nothing to commemorate. A cynically upper-class view, I admitted, yet worth asking. Mass starvation in dominantly African countries could perhaps be excluded because it doesn't occur naturally, a prerequisite to queue it. Mass starvation occurred subsequent to corporate usurpation in African countries, an *evidential* accusation from the left¹⁸⁹.

We could continue this list endlessly, and perhaps find evidence for the continuation of conflicts that were founded upon the very beginning of creation of nation-states independent of the people inhabiting this land. The complexions of colonialism are well-known and by almost no means justifiable, and therefore, we have to be careful in our choice of words, especially when it comes to presuming the way these peoples organised themselves.

188 Moses, A. Dirk; Bloxham, Donald (Eds.) (2010). *The Oxford Handbook of Genocide Studies*. Oxford: Oxford University Press. Page 37.

189 While one might rarely hear such a direct message—European or US-American corporations enforce famine and starvation in Sub-Saharan Africa—, there are links between corporate settlements on the African continent and food scarcity, which one might not experience in the Land of Plenty, i.e. European countries and the US. For example, a paper by [...] suggests that beside *imperialist/colonialist* consequences were only secondary, while beforehand, there were other reasons to mention, ones that were perhaps considered more significant: Mismanagement on the governing state's behalf, droughts and other reasons for poor harvests, and wars between the arbitrary states, leading towards influx and reflux of refugees. *Vide*:

Watts, Michael (1991). Entitlements or Empowerment? Famine and Starvation in Africa. In: *Review of African Political Economy*, No. 51. JSTOR: <https://www.jstor.org/stable/4006048>

The criticism on Capitalism as the root for famines on the African continent again enters vulgarly and ideologically blurred so that it would come as no surprise that some might find it presumptive and biased. It begins its critique with the presumption that Capitalism was a being by itself and made land-fall on the continent to create conditions that commenced the approach of a famine inevitably. Then, the author describes a methodology that didn't propose the question whether Capitalism was the root cause for famines in the post-colonial era but that justified the introductory thesis, so that there was no space for a scientific evaluation on that thesis. Nevertheless, this methodological approach didn't penetrate the most important part of the text, the “Endowment Mapping in History”, which dedicates to providing examples of famines in past history and how they proceeded in the respectively subjected societies, such as the East Bengal people in East Pakistan. He clearly shows how famine developed through a blend of factors, differentiating them from causes; for example, the impoverishment of society and a lack of market access for producers such as farmers are factors that lead towards famines, but are not causes of these as they develop incrementally and not spontaneously emerge in the midst of the people. Expectedly, a critique of the *global world order* followed soon after the more general outlines for how famines proceeded in the past (and it is appropriate to, although in a jolty way, describe Capitalism as a global world order as it builds a fundamental basement in almost every nation's social structure; even China is ordered Capitalistically; the only difference from non-authoritarian Capitalist nations is that the central politburo monitors the economy to secure social welfare. Other than that, Capitalism almost naturally materialised, that is—no-one enforced it, there perceptibly never existed a driving force that declared Capitalism a necessary supplement for a successful society, but it grew gradually through human interaction and governments that did their part to assure welfare and a functioning infrastructure that will ease those human interactions. African nations weren't any different from the state except that many were quickly overtaken by corrupt leaders who were more interested in enriching themselves instead of serving their people as they were elected for, that is if they were

Is there evidence for this claim, mostly uttered by affiliates of the left wing? The footnote related to it clearly states that this was not the case, at least not universally; rather it would like to keep the blame inside the concerned people's nations, even though those nations were up to a bad start anyway, with their jolty foundation to usurpations through militias and corrupt politicians who rushed through the hierarchy. Mismanagement was one of the most reasonable arguments for famines, the usual precedents for lethal starvation. Otherwise, we already spoke of benchmark talking points in public debate when it comes to investigating the root causes of African poverty and its subsequent consequences, namely starvation, famines and increasing criminality. Previously, on page 162 (and apparently footnote number 165), we spoke about accusations against Nestlé of privatising wells in erstwhile possession of the people inhabiting the

Democratically elected, which cannot be said so easily as in many countries, elections were corrupted in a crooked candidate's favour. This abandonment of the people and the country's infrastructure from the highest ranks led towards an apparently fractured, desolate people; this, then, has got nothing to do with Capitalism and a Darwinian market, but with indifference on the state's behalf, which the market couldn't take hold of as it depends on the people to intervene themselves and manage problems on their own. Once the government leaves behind its tasks, its entire responsibility, it is up to the people to fill its place and thereby dissolve the state's *raison d'être*. Only then could the state be removed from the stage as so many Marxist thinkers and activists foresaw it in their visionary proclamations. A state cannot be removed by force as Capitalism cannot be achieved by force; instead, it is up to the people to accept its advent and embrace it through a consensual agreement. The only radical changes that are introduced by force are authoritarian systems and regulations, with the apparent outcome.

What lessons could we therefore derive for famines? Regardless of what the text states, and even recalling that it hardly spoke about the colonial impact on the nations' economies' development, famines could be understood as man-made on the one hand, if it isn't for unfortunate meteorological encounters, and as probably avoidable as the main causes are likely to be stately mismanagement, a chain reaction with the factors of social malaise and market inaccessibility for producers and sellers in general. The idea that, ironically, producers and sellers could finally lose revenue because people were unable to afford their products due to sudden market incidents that led towards income decreases disproportionate to price inflation, simply social impoverishment, is not unlikely as well. In such cases, an emergency could be declared on the state's behest, opening up opportunities to intervene on the market to ascertain the continuation of the supply chain. Such would be one of the rare encounters of a "wartime government", a government with a justified broader power, although only temporarily (we spoke about this previously).

To come back to the text, the market is criticised for such situations, although it is not the market's fault that famines happen. It's no-one's fault in particular, unfortunately, there's no scapegoat to blame. While there are situations in our lives that we cannot fully control and to accept that there are inevitable hardships in life, it depends on how society reacts to them, to make the best out of them and to avoid the worst. A market can help coping with crises such as famines, if it only behaves flexible enough. The tables then could turn in such a way as that the market had to justify its *raison d'être*—it had to show it was flexible enough to handle when reality turned to it. If it was able to use its powers to supply to the most crisis-stricken communities to relieve them from their grievance so that once the whole crisis was over, they could get back to work to ascertain the community's wealth, it would have proven that it was truly benevolent for everyone. If it remained hard-headed to its egalitarian stature in such crises, just to then pick the cherries afterwards, it would have proven the left-wingers' depiction of the market as a Darwinian, misanthropic, profit-driven vulture and predator at once. Hence, it was up to the market and its defenders, participants and apologetics to prove the critics wrong in one tough sideswipe. Likewise, the market could also show to everyone its preposterous grimace if left-wingers were right throughout all of the time they were writing fervent papers in opposition to the market. It all lied in the market's hands, like a Damocles' sword swinging above its head.

land, which turned out to be a heated misunderstanding. Throughout the discourse on the internet, there also are regular accusations of European fishermen displacing local trawlers, thus increasing unemployment in West African countries where people used to make a living through fishing and selling their sea fruits. More precisely, European fisheries settled in West African waters and started catching fish for their own markets, thus exploiting those who used to feed their own people with their yield¹⁹⁰.

Do such accusations withstand a more profound examination? The question is how exploitation of such a manner would take place. Waters are usually under the fronting nation’s purview, theirs is the responsibility to decide whether foreign fishermen were allowed to catch fish in their waters or whether it would be prohibited to favour national fishermen, to secure affordable nourishment for one’s own country’s people. Could, on the other hand, companies or concerns challenge them in court for prohibiting them to perform business activities in their country? Perhaps, but they wouldn’t stand a chance to be legally permitted to business in a nation that firstly wouldn’t want to allow it. A well-known example would be the Chinese telecommunications concern Huawei, which was banned from the US after enquiring about the introduction of 5G internet connections. Congress expressed concerns about a politburo coup to spy on the American people and, more importantly, on US business activities to obtain an unjust competitive advantage¹⁹¹. So, yes, a nation is allowed to ban a company from its infrastructure as it carries its independence and autonomy. No company anywhere in the world owns a *carte blanche*.

This should nevertheless remain as a short intake to clarify the situation, to be paraphrased in such a way as that we can remind to ourselves that the rise and fall of respective nations lies in the hands of governmental officials, above everyone: The president of this respective country. The person to whom much criticism was directed in terms of taking responsibility for social hardship, due to fatal mismanagement. Colonialists were mentioned many times but might not hold up for the status quo any more as much time has passed and much development was observed throughout the past few decades. Nowadays, new reasons

190 Although a bit old, the article still holds true to the status quo. There might have been some withdrawal of European fisheries, but the damage had been done once it happened. Thus, it is worthwhile to remember who bears the guilt of those conditions. Back in 2013, it was already clear that what had happened in African waters was wrong, but there was no-one determined enough to end this injustice.

Ramos, Raúl; Grémillet, David (2013). Overfishing in west Africa by EU vessels. Nature: <https://www.nature.com/articles/496300a>

191 Lechner, Colin; Brandom, Russell (March 17, 2019). Is Huawei A Security threat? Seven Experts Weighed In. The Verge: <https://www.theverge.com/2019/3/17/18264283/huawei-security-threat-experts-china-spying-5g> — whether we could understand all of the contributors to this report as “experts” stood to question as not every politician is an expert on a certain topic per se. Marco Rubio, Senator of Florida, might be a renowned politician, but this is not a reason to also understand him as an expert on cybercrimes or modern-day espionage. We should be careful in the usage of such weighted etiquettes.

emerged on why African nations are still doing badly, but few surround accusations against multinational corporations, although it is common sense that nations can only prosper with a national economy of its own. Yet, for example, the United Nations in 2017 reported that in spite of global food supplies, some nations were in urgent need for additional supplies so that their people wouldn't starve¹⁹². As reasons to be mentioned was at least one we previously saw disputed and contradicted by academics: Droughts. Another one were ongoing conflicts, a reason we of course have to emphasise when speaking about Africa, while we already mentioned a couple of conflicts beforehand: The border conflict between Ethiopia and Eritrea, the civil war between Sudan and South Sudan, the genocide in Rwanda by the change of the century. Currently, the Boko Haram haunt people in Mali and Nigeria, which we should mention at least as an incident of decentralised conflicts bothering states in their ability to govern. According to the report, natural catastrophes and unfortunate meteorological encounters that might not appear annually but arrhythmically cause a greater disturbance than any corporations that established on this continent to export natural resources without cooperating any closer with local companies who try to participate at this branch. The problem is that we definitely speak of famines and starvation as the closest relation to a Darwinian mechanism existent in our human society, and whether it could be enforced by the market to introduce an own version of the "natural selection". So far, though, there seems to be no allocation of natural selection on the market's behest that could be spot in one of the world's poorest continents. Moreover, African farmers seem to struggle more greatly with natural forces creating abundant bad harvests. This is not to say that somewhere else, Western corporations could suck out life from African aspirations to release their beloved country to make it an independent nation, finally an independent continent. We will focus more closely upon that when figuring out whether famines and starvation—as it hasn't been mentioned, even the famine that reached the widest beyond the continent, the famine that sprang from the so-called "Biafra conflict", didn't relate anyhow to foreign infiltration to artificially accumulate such a disaster¹⁹³—are comparable to a genocide. So

192 UN News (December 07, 2017). Conflicts, drought drive hunger despite strong global food supply – UN agriculture agency. Link: <https://news.un.org/en/story/2017/12/638642-conflicts-drought-drive-hunger-despite-strong-global-food-supply-un-agriculture>

193 For all the differentiation between non-post-colonial roots and those that are founded in the colonial aftermath, we should nevertheless realise that the more we trace back social issues in those newly created African societies, the more likely we are going to end up in just that: Colonialism. What I mean by this is the following: There of course are the droughts and the mismanagement on bureaucratic levels, and at one point, we are no longer able to say that those states were determined to fail because those who work inside them were not born to become efficient bureaucrats. In many of those states who eventually declared independence from their lords, the generations who still experienced the post-colonial oppression from Europe have deceased, just as the last settlers in the Western states of what eventually became the United States of America have died one day, thus taking with them the memories of trekking on the Oregon Trail, seeing some of their companions dying from the rickets. At one point, the people being born in these states never saw a different social order than this, so that they

far, the official definition would contradict this assumption as it is not conducted by a party, but rather the aftermath of *meteorological incongruence with their agricultural needs*. To put it more bluntly: The reason for their famine and starvation are more likely linked to post-colonial conflicts and the impossibility to grow certain crops in specific areas. This does not refer to all areas, but for example countries along the equator are most heavily affected by an unpleasant climate.

To finally move on, what other factors—firstly regardless of their origin and a probable involvement on behalf of Western corporations—could be recognised

can become bureaucrats. From this point on, we can righteously blame stately mismanagement rather than a colonial past. One day, a man with a history of an abusive father and an incapable mother had to leave his past behind and move on to build his own life, assuming that he will receive some support from people he can trust, that is. But otherwise, he also needs to believe in himself and look forward for things to come, which he can shape on his own. The same applies to aspiring states that although they couldn't determine themselves in the beginning, eventually took over the reins on their own, thus becoming autonomous.

The problem is that sometimes, those states arbitrarily created through lines simplistically drawn on maps and enforced thereafter bear irreparable birth failures. And this is the point at which we come back to the conflict between Nigeria and the people of Biafra, which we shall heretofore address only as Biafrans. The conflict to be addressed and that also caught surprisingly international attention even beyond the African continent, was fought between the Nigerian federal government and the separatist state of Biafra somewhere in the South of the unfortunate country. *Vide:*

Heerten, Lasse; Moses, A. Dirk (2014). The Nigeria-Biafra war: postcolonial conflict and the question of genocide. In: *Journal of Genocide Research*, Vol. 16, Nos. 2—3, 169—203. DOI: <https://doi.org/10.1080/14623528.2014.936700>

I said that sometimes, states were irreparably damaged through figurative birth failures, and Nigeria is a state that depicts such failures best. Instead of minding ethnic territories to not be bound those later states to lethal conflicts, Whitehall only assembled some of its former colonial possessions so that they are compactly crammed. Three main ethnicities were packed into one state, beside hundreds of others of less significance for later fights over hegemony. To make matters worse, one of those ethnicities, the Igbo, owned land rich with crude oil, thus increasing its importance and jealousy with the Western part of the country. After a long chain of events, the Igboland declared independence from the rest of the country in 1967, responded with isolation as a landlocked country, deprived from outside support in shape of nourishment or military equipment to defend itself.

To not become more historic and therefore again move astray from the actual point, what does this major checkpoint in colonialism and post-colonialism tell us? Two things: In particular states, an advancement past the colonial tragedy is hardly possible as the states were clumsily contrived, other than states that developed through centuries of development. We could even pick up a historic example: While Charlemagne could become a renowned ruler of the Holy Roman Empire and even be crowned an emperor (although against his will), Æthelred II. left behind a legacy of incompetence, earning him the name “Æthelred the Unready”, although his name doesn't refer to the status of immaturity but poor consultancy on his court's behalf (deriving from the Old English “unræd”, a historian's pun). The problem with such scold against him: He was only ten years of age when he was crowned the King of England. How was a boy of his age supposed to rule a country? Charlemagne finally was 63 when he was crowned the ruler of his empire, but was mature enough to rule as a king, unlike the boy to whom he was compared. Unless someone was able to gather experience during life, one cannot bear responsibility for others, let alone a state or anything comparable to it. The same applies to a state: Unless it was allowed to autonomously develop and balance itself, it required a dexterous, nimble statesman with an abundance of knowledge on professional leadership and a wakened eye on the many disputes among the people of his or her country to lead them all through this weary storm. Such men or women of course didn't exist in those states, where should they have come from? One is not born a statesman

to accumulate the extinction of human beings on the African continent, if not anywhere else in this world where either the majority or a significant amount of people are officially poor by a global context? Climate change was oft-mentioned in the media as becoming the new driver in impoverishment and endangerment of survival, let alone good living. It was said to firstly lead to rising sea levels, threatening coastal states with low altitude above the sea level itself. Bizarrely, towns and villages in Northern Wales already had to be evacuated as they were increasingly threatened and declared impossible to safely be populated any more, leading social scientists to travel there and document the way the citizens of these areas dealt with it¹⁹⁴. As mentioned beforehand, states like the Netherlands, Bangladesh or Oceanic archipelagos like Tuvalu are at risk of

or –woman but rather becomes one through characteristic attitudes such as charming, eloquence, open-mindedness, wittiness and high education in as many fields as possible, especially beyond the fields of political and social sciences. A statesman or –woman should not be a geek in his or her field but a jack of all trades. Academic scientists who acquired their knowledge and finally their profession through steep ladder-climbing without any observations of the outside world are usually recognised as cocky mavericks who were never interested in marking a milestone in their field, in particular in politics. While such careerists (the *-ism* should understate the militancy in their approach) have become a common sight—a look into the “Almanac of American Politics”, regardless of the year, should widen one’s sight of the many legal and economic alums who were even born into the white-collar and black-tie castes—, this does not mean that either way this was a horribly poor development in politics, or that such a gathering of advanced knowledge was disadvantageous to a state’s well-being (to which public well-being *can be* linked, depending on the leadership that is in charge of redeeming this wealth to those who produced it)

Secondly, there were two interrelated fallacies between the colonialists and their adscript colonies: Neither were the latter given any autonomy and self-determination upon which they could have established their own path in concordance with all ethnic peoples, nor were they given any support after being bound in their nationalist strait jackets. Once they started revolting for independence in their make-shift states, their former landlords realised there was nothing to reflux anymore, so they left them to their own mercy and abandoned them altogether. A narrative we severally recounted in this text, but this is only due to the tremendous consequences it bore. They were stripped off all their natural resources and infrastructure, actually told to find their own way out. They weren’t given a choice in the first place and confronted with a task incomparable to anything they had seen beforehand. The colonialists cherry picked their historical determination and were never really held accountable for it. Who should have held them accountable anyway? Only if the former colonies united and created an independent court to commence trials (or filed a lawsuit with the Hague International Criminal Court).

To put it bluntly and no longer prolong this footnote, we can only resume that the African states met a fate almost tailored for them—they are like rape victims: First they were knocked out by their offenders, apparently raped in a dark alley or in their offender’s flat, and dumped in a grimy container in said alley. Once they woke up, they wouldn’t know where they were and didn’t have any means of either identifying themselves or calling someone to help them (lest be it the police). As the victim of a sexual offence, they had no-one to go to, they had no chance of successfully seeking justice. Hence, whenever the staggering poverty in Africa should be addressed, the people going through it should not be stigmatised through stereotypes of any kind or as indifferent moochers lazily begging for international support in shape of financial means. The issues that compile in this whole picture are manifold, ranging from political corruption and natural catastrophes to their dark past.

Is there any evidence of Western involvement in keeping the African continent low? Certainly there is evidence of these likes, but altogether, it is not in the upper ranks of causes in deprivation—most of the issues driving African poverty are exclusively continental. While we cannot completely exclude Western involvement in the present, we also cannot blame it as the sole force. The devil again lies in the details, and he’s playing hazardous games inside.

drowning as well. Commonly known is the warning over more frequent events of extreme weather such as heavy rain (as striking as monsoons), strong wind (as strong as hurricanes or flippant as tornadoes) or fierce waves in shape of typhoons specially known alongside Pacific rims (i.e. Japan, Hawai'i or California). Hailstorms could become a severe problem for farmers as they could see their crops being destroyed rather than swallowed by ravens. Droughts could become regular seasons not only in countries queued alongside the equator or nearby deserts (or partially consisting of desert land) but also in countries that once were known to enjoy a pleasant climate making it possible for agriculturists to organise their crops according to the changing seasons. To sum it up: Those countries that already suffered from a low gross domestic product and above-average unemployment or criminality rates are going to take the brunt of climate change in general, with well-developed nations to running up after them. Climate change is man-made but in particular created by those same well-developed Western nations who were able to emit the pollution that finally led towards the inconvertible surplus of carbon dioxide that caused climate change to become an eminent threat to the earth's inhabitability. Where there is no means of luxury such as lorries or powerhouses such as industrial plants in remote commercial parks, there can hardly be irresponsible congestion, we could outline tautologically. Therefore, Western societies have been sailors or passengers upon a ship of fools, enjoying themselves while consciously running down a cascade into the depths of hell, carrying off with them innocent peoples of third-world countries who didn't bear even half of the amounted responsibility than the Westerners did¹⁹⁵. Popular culture has taught us intrinsically that with great

194 Wall, Tom (May 18, 2019). 'This is a wake-up call': the villagers who could be Britain's first climate refugees. The Guardian: <https://www.theguardian.com/environment/2019/may/18/this-is-a-wake-up-call-the-villagers-who-could-be-britains-first-climate-refugees>

195 Africa is well-known to be underdeveloped in terms of infrastructure, and so its industry reflects this shortfall. Yet when there were signs of development into economic growth, they mostly failed to do the right thing that is to increase growth and create an industry that would be able to satisfy the growing workforce. Such late recognitions can be found here:

Newfarmer, Richard S.; Page, John; Tarp, Finn (2018). Industries without Smokestacks and Structural Transformation in Africa: An Overview. In: Industries without Smokestacks and Structural Transformation in Africa: Reconsidered. Oxford: Oxford University Press. Link (via EconStor): <https://www.econstor.eu/bitstream/10419/190857/1/978-0-19-882188-5.pdf> ((PDF))

Like the Republic of Ireland, many African countries were highly dependent on agriculture, so that a producing industry had a hard time settling down and developing in such a way as that it could become a major employer. What could have been done better? Some people might believe that a state-led restructuring in the style of China could have helped African states prospering and moving forward into a new age, and they might not be wrong in the least as a free market in Western style couldn't yet be introduced as the African continent was inexperienced with this kind of social structuring. First, there were decentralised peoples not knowing any kind of nation-state structure, which is understandable as the system itself was hardly known in such a way as it contemporaneously exists until the early 17th/18th century; then, as I noted in footnote n° 194, they were abruptly impressed into this system, involuntarily consented to develop it, and then had to not only produce for themselves and their own needs but also in such a way as that they were able to compete internationally. Rushing our fences, we

power came great responsibility, and for a good reason: Those who produce the most pollution and carry the greatest toll in terms of environmental congestion also have to dedicate the greatest efforts into balancing the damages caused, some of them likely irreparable. As we could read in in this last footnote, even though mining organisations from abroad, hailing from the European continent, the African nations are partially interrogating miners as well as poachers, although we didn't dedicate any time into the latter issue as this was further from congestion and closer to wildlife protection. What can be said is that when it comes to environmental protection, common knowledge prevails as the remedy

could say that the African continent was *Westernised* fast forward, and in spite of their disinterest in such an alleged *modernisation*. Once they were abandoned, the progress didn't move as fast as it had to in order to catch up with the centuries of development the original Western world underwent. It's well known by now as we spoke about this before.

Bullet points of this introductory paper mention what the authors called *premature urbanization* (ibid., page 4) and a (surprisingly) prosperous economy, with a GDP growing by between 1.5 and 2.9 percent respectively in South Africa and Sub-Saharan Africa in general. Wouldn't this contradict my points that development doesn't move on quickly enough to vanish poverty? It depends on the point of view one adapted: While economic growth is usually equalled with the people's well-being. One doesn't need to speak about the false myth of trickle-down economics to tell that this axiom is wrong and misleading. Already in footnote n° 32 on page 32, I noted with reference to an article released in the "Harvard Business Review" that the gross domestic product cannot be applied as a measurement of employees' and workers' well-being. On page 196, with my footnote 180, I also noted that wages are not keeping up with the inflation, let alone the growing wealth of companies and larger corporations. People don't catch up with the market's full-force success but are the first to experience misery when the inflating curve splashes. Only a fool would contradict this matter-of-fact. Africa is no different from the West when it comes to such bromides—people could even be manifestly employed with only single-digit unemployment but still be as worse off as it was now. What it needed would be a steadfast economy of its own; that is an economy made up from companies of its own rather than foreign companies taking the lead in their nations. South Africa is a good example of this foreign-led takeover: While the largest employers in the country itself are oftentimes of African origin, including "FirstRand" and "Old Mutual", many of the leading companies established in the southernmost country of this continent are of origin outside of the African continent, such as Heineken and Mercedes-Benz. *Vide*:

- 1) Staff Writer (2019). These are the 12 biggest companies in South Africa. Business Tech: <https://businesstech.co.za/news/banking/330765/these-are-the-12-biggest-companies-in-south-africa/>
- 2) African Business Magazine (2019). Africa's top employers 2019. Link: <https://africanbusinessmagazine.com/sectors/employment/africas-top-employers-2019/>

Two things have to be reinstated for means of comprehensiveness: The first one is that I never meant to say that African nations could only become wealthier and up to the state of the arts by excluding foreign-led companies and morph into China doppelgangers (although China allows the creation of joint ventures with foreign companies as junior partners of its own companies), and secondly did I never claim that there weren't any major companies founded in Africa. There obviously are plenty of them, but they never managed to catch up with Western companies in terms of *international* reputation (reputation beyond African countries) or comparable size (although in relative contrast, some of them might have caught up with the likes of InBev and Renault; in fairness, we might have to consider the African market to be an isolated marketplace primarily existent to serve its own people, exclusive of any outside consumers. A landlocked marketplace, hence). What might be the reason was my false approach to evaluate the size and power of African companies: As I noted in between the brackets is of probable import to this evaluation: As African companies are comparably young and

to be injected into the veins of the marred body of this world (speaking most poetically): It requires international organisation in conjunction to mutual support, from the averagely wealthier nations to the averagely poorer. Sometimes, in order to undo damage inflicted onto earthly soil and biotas vital to the preservation of endangered wildlife as well as wildlife and plants of any kind in general, expensive machinery and costly enterprises have to be initiated to provide buoyant living spaces again. Nationalist pursuits—i.e. ramp-ups of one’s own with no support from partnering nations except for a couple of neighbours who might be interested in partaking in their pursuit to allocate their former disrepute astray

limited in their abilities, they possibly haven’t got the opportunities many established and powerful Western companies have got. How do they differ from those locally African companies? Don’t they have the same bedrock capability the Western companies have? Not necessarily. Hopeful or especially successful companies easily garner financial interest by investors, which could imply that African companies more frequently experience stony roads to success which scares away probable investors. In their countries, they already face severe competition with oversize companies as those mentioned beforehand, e.g. Microsoft and Heineken. Natural resources, as abundantly referred throughout this text, are mostly excavated by Western companies who occasionally cooperate with landmen in whose country they work, but altogether, it’s not those same people who conduct those projects. South Africa could again be used an example of foreign overtaking, although I should note that this is not meant to be derogatively used against foreign companies and that African countries in particular were better off sending foreign companies away to privilege national companies, at best create a pan-African environment. The objective of a healthy symbiosis of international and national companies would be ridiculous as well as there can be no balance. The whole idea of national companies or companies of a similar cultural environment is more comparable to grasping at straws too, although a core of veritable truth exists nonetheless. That a government should not leave its territory and therefore its people exposed to probable predators. Rational Conservatives and Libertarians know that the market would not leave a chance unattended if it was open to catch, so that a government has to have an attentive eye on such chances so that they won’t be unlawfully exploited, that was to solely their own good but not for the people’s good. To put this into a realistic example: A payment below at least an earnest minimum wage that made good living possible would not be in the people’s interest and should therefore be prohibited and prosecuted by the government. Why does this matter? Because many companies outsourced jobs into countries with low human rights records *because* they knew that there, they could exploit workers by paying them zilch. Would it be Capitalism’s fault to make such horrors possible? Certainly not! As I have spoken about it in chapter II in general, under “Thesis n° 2” on page 69 and on page 166 *et sequitur*, there is a discrepancy between things companies and concerns were *ought* to do in opposition to what they were *legally obliged* to do. Of course certain things, such as the deliberate destruction of biotas, were ethically despicable and should have been avoided, even though profits would have been lost when abstaining from such actions. From a people’s point of view, they were ought to leave vulnerable biotas alone and seek their money elsewhere; but it depends on a state to enforce legislation that made it effectively illegal to destroy biotas. A strong state according to the circumstances that necessitated the existence of the state in the first place should convey the apparent legislature and enforce, it as I have repetitively reiterated. If the states fail to do so, it was their fault to not hoist the fences that limited the market to the best of its own good as well as the people’s.

We hence have to imagine the market as a mustang: A wild horse, yet energetic and majestic, but useless for human beings as long as it remains untamed. If someone wanted to ride it and therefore make use of its boundless power, he or she has to tame it first. Once he or she had gotten control of it, he or she will be able to enjoy its power, and take care of it to also prolong the usage of its benefits. The same applies to the market. The market is similar to this analogy, except that he might be closer to a sewer system that needs to be observed at all points simultaneously so that at no time anything that is streamed through it will be lost to lacks. Straitening the scope, states have to tame the wild free market to beneficially make use of it and from the point of taming on look under all nooks and crannies to not miss any lacking spot from which the profits could spill. Being careless about it of course wouldn’t

and regain a better image at home and abroad—could only do so much as the nation undertaking it either is too poor to gradually alter its economy and its provision of electricity (to name just one major sector that would be disproportionately affected) from fossil fuels-based to settled in renewable energies such as photovoltaic installations on rooftops or hydropower plants at lazy rivers. (The latter of which might be of particular interest for autarkic self-suppliers trying to save money in a long-term view, assuming that they lived in areas in which they would benefit appropriately) Other nations might choose nationalist isolation

lead towards ineffectiveness, but the profits would remain untouched and be pocketed exclusively by the managers, CEOs and their likes. The people, while they possibly continued working for their salary, wouldn't receive anything from an increasing revenue they wilfully produced. It's what happens in the sewages we, for example, spoke about on page 65: Those who were buried in the ruins of the sweatshop at Rhana Plaza in Bangladesh worked for pittance their whole life through while the clothes they sewed sold for so much more than they earned in the months. This was not even a question of voluntarism but of a state's involvement in, to put it colloquially, is completely its business. There is demand for such services and the state is indeed able to supply, even in case the companies enquiring those services had to pay decent salaries, assuming the salaries that had to be paid for such services remained competitive to conditions that were present in the states those companies headquarter in.

In Africa, as is possibly the same case with many Southeast Asian countries as well, corruption might preponderate statesmanship nevertheless; Robert Mugabe of Zimbabwe could be a matching example, South Africa's Jacob Zuma was charged with tax fraud. Lesotho's first lady was even accused of murder in 2020. But these are all outliers, buzz reports that have got nothing to do with what we want to dig into. What we have to note is that it actually doesn't matter whether a company employing the people was founded nationally or arrived from abroad. Moreover, the frequency of companies being founded could be instrumentalised as a ratio of the economy's health and well-being: The more people were eager to challenge their luck and found their own business to assemble great wealth through hard work and become their own bosses, although this opinion rests as nothing but this: An opinion of mine. Needless to say that this state of prosperity required to encourage such adventures would also be linked to a specific infrastructure, especially digitally: Broadband internet with a strong bandwidth had to be an obligatory prerequisite to assure those new entrepreneurs could work without a problem in the new cutting-edge age. Common sense, but some states might struggle with the price tag that is attached to such bar room clichés. Additionally to the costs, some governments might also face disruptions from the people themselves who might be sceptical about such improvements to their likely rural regions. Some might claim that what the government wanted to bring to them was witchcraft (beliefs in Satanism and Shamanism are still strong in several rural regions in African countries), others might hook up with the false rumour that 5G caused cancer or was a means of brainwashing. Clearly there were many obstacles to surpass, and international companies could have their share of getting over them. And obviously, some of them are already there, although there is only a little chance they had an interest in investing in the countries they work with.

Coming back to the accusation on corporate infiltration, as baseless in its connotation as it may be—how many companies are involved in, for example, mining projects? And are they in the hand of the African people or in foreigners' hands, such as European companies of any nationality or American, mainly US-American, but also likely Canadian. Who earns the greatest gains from the abundance of metals in the African continent? What I could find, and what possibly didn't change throughout the year that passed after its publication, was a report by the "Deutsche Rohstoffagentur" (German Commodity Agency—heretofore abbreviated to DRA) from 2014. As old as it may be by now, the facts necessary to us shouldn't have changed hitherto. *The report's citation:*

Buchholz, Peter; Foya, Stewart (Eds.) (2014). *Investor's and Procurement Guide South Africa. Part 1: Heavy Minerals, Rare Earth Elements, Antimony*. Berlin: Berlin, Pretoria: Deutsche Rohstoffagentur; Council for Geoscience. Link:

from external influences because they conclusively denied the existence of the interior threat, instead blaming respectively affiliated groups of spreading angst amongst its people. We have seen such behaviour with Brazil’s Jair Bolsonaro as well as with the US’ Donald J. Trump, who respectively blamed environmental rights groups for having ignited rain forests to retrospectively blame the Bolsonaro government and the farmers of having done so, the latter of which later on proved to be right¹⁹⁶. Contrarily, as the US don’t have any Amazon rain-forest but only Amazon warehouses and delivery services, the ground upon

https://www.deutsche-rohstoffagentur.de/DE/Gemeinsames/Produkte/Downloads/DERA_Rohstoffinformationen/rohstoffinformationen-21.pdf (PDF)— The locations respectively refer to the headquarters of the “Bundesanstalt für Geowissenschaften und Rohstoffe” and the Council for Geosciences in South Africa, as the report was *jointly published* by the two of them.

Therein, we can read that in South Africa, to also stick with this wealthiest of all Sub-Saharan nations, three mines for heavy minerals are in charge, most likely none of them went out of order between the year of publication and 2020. To those who are not erudite in geology or the economics of natural commodities, the question of what to use these heavy minerals (i.e. minerals with a density above 2.9 g/cm³) for might quickly arise. In reports on the production of modern technology in shapes of computers, cell phones and flat screens, seldom does one hear about specifically the heavy minerals that are required to produce them, while one frequently hears about the rare earths that are excavated in countries such as the Democratic Republic of Congo under the involvement of child labour.

But why do we hear so rarely of the heavy minerals, although they are seemingly equally important to the rare earths and metals usually located in the periodic table? That may be because of the same reason we so seldom hear about molybdenum in quotidian discourse although it is of greatest import: Because they don’t stand in the foreground of modern technology but pull the strings elsewhere, in the background. And to properly speak about it required some advanced knowledge of the material one spoke about, knowledge that not everyone eagerly acquired in one’s time off. Hence, I shall quote from another article by the “DRA”:

“Heavy minerals are used in the manufacture of very important construction and industrial products. Without ilmenite and rutile there would be no snow-white paints and airplanes; without zircon no control rods for nuclear reactors; without tantalite no transistors; and without cassiterite no tin cans. Some heavy minerals are not easily substituted and only available in a few countries. Many of them are thus very valuable and rare – wars have been and are still being waged because of them.”

Quote: Elsner, Harald (N/A). Heavy Minerals of Economic Importance. Berlin: Deutsche Rohstoffagentur. Page 9. Link:

https://www.deutsche-rohstoffagentur.de/DERA/DE/Downloads/Heavy-Minerals-Economic-Importance.pdf?__blob=publicationFile&v=2 (PDF)

As one can read, heavy minerals are more present than one was obtusely able to recognise without any additional knowledge. Like roadies, they hold everything together without being paid the attention they needed. Regardless of this, we can see that, as the title of this assessment manual suggests, heavy minerals also provide a significant economic impact in the countries they can be discovered and excavated in. It’s a matter-of-fact that countries only have to choose to discuss when it comes to outlining from which to draw revenue as a national economy: Either there are abundant resources to export in return for financial means, or, as Germany decided to enforce once coal became an obsolete means of producing energy, services are being offered, i.e. manufacturing and industrial assemblage. According to this idea—that a nation’s economic determination was an axiom of richness in resources or a steadfast workforce tirelessly working on the riveting machines, alongside car-manufacturing robots and before blast furnaces—, Africa should be competing with the richest nations in

which Trump shifted away responsibility from himself, his government and his policies, was the Covid-19 outbreak in the US: While he was right to claim that the virus originated in Wuhan, in the Hubei province of China, his was a separate responsibility to dedicate all efforts possible to narrow down the amount of infections among his own people. When he failed to do so and saw a surge in infections among US-Americans, he blamed the World Health Organization (WHO) of having been too compliant with China's crisis management and firstly having rejected recommendations for facial masks, just to then acclaim their

the world, as a whole, not as single nations, as united they could unite to become the largest market zone beside the European Union and the North American free trade zone. The entire Sub-Saharan African continent could become one large Dubai if they nimbly handled their richness, not leaving themselves hornswoggled by corporations and wrongdoing nations. Unfortunately, this is currently not the case. Instead, we can see in the first report by the "DRA", that the first three mines to be mentioned as located in South Africa are owned by Tronox Ltd., headquartering in Stamford, Connecticut (Peter Buchholz et al. 2014, page 36). There are no disadvantageous reports purging the company into disrepute. We could argue that this was unsurprising as the more pernicious companies are working in the gold industry, so that one had to bat an eye on gold mines. But this would be closer to distraction as only thereafter, a well-known polluter enters the stage: Rio Tinto, an Australia-based mining company which reportedly infested rivers vital to the allocated peoples. But the Southern African countries weren't the first *victims* of the infamous mining company (please excuse my sometimes insulting language)—as a contributor to the "Duluth Reader" notes, even as early as the 19th century, "Rio Tinto", then an English company, intoxicated a river at the Iberian peninsula, making it useless for agriculture as oxidised metals thenceforth infested the riverbed and the water itself. *Vide*:

Kohls, Gary G. (July 13, 2016). Rio Tinto: the River, the Mine and the Corporation Still Polluting After All These Years. Duluth Reader:

http://duluthreader.com/articles/2016/07/13/7566_rio_tinto_the_river_the_mine_and_the_corporation

Assuming all the facts mentioned in this analysis to be true and free of all exaggerations—with such small papers with a limited range, poor research and deliberate falsifications in servility of one's partisanship do not matter as much as with papers of nationwide or international reception—it would draw a meek picture of one of the largest companies in the branch of producing copper, thus obviously enjoying an astute standing in society. We could even come back to the fundamental thesis stated in this text, about the unbearable irresponsibility of the free market in every imaginable term. Undeniably, we see how a company sideswiped the environment of this planet with a noxious sabre, at least twice, and even thrice if we added the Pangun mine in Bougainville, which recently declared independence over Papua New Guinea. But this is a different story misplaced in this footnote. Finally, before we continue speaking about the irresponsible environmental damage Rio Tinto has created throughout the world, we should take a moment to also mind the problems of violence experienced by workers inside the factories. *Vide* therefore:

Cotterill, Joseph; Dempsey, Harry; Hume, Neil (December 04, 2019). Rio Tinto halts work at South African mine over escalating violence. Financial Times:

<https://www.ft.com/content/b146ab32-16a5-11ea-8d73-6303645ac406>

While it would be unjust to claim that besides all the environmental damage the company causes, it also didn't have its workers under control to avoid such outbursts of violence, the article sparks some scepticism in terms of employee protection, or worker protection, as is more suitable in this context. One quote from the article reads that next to security problems, there the same workers were "already struggling with ageing mines, increasing labour and unreliable power supplies". One would imagine that a company that made millions in revenue would also take care of the tools and machines in usage of its workers to avoid any unwanted accidents, or worse. Yet some of Rio's plants seemed to

proven usefulness in stopping the virus from spreading¹⁹⁷ (Trump, thenceforth, still refused to wear masks, noting that they would “make him look weak”).

What the two of them have got in common is their fervent nationalism, and their denial of major crises threatening their country’s security and (economic) well-being in such a way as that radical changes in their policies were not only necessary but also consensually agreeable as they would not infringe anybody’s liberties and supposedly decreased their financial wealth only obliviously. Assuming the market to be regulated only as much as ultimately necessary, the

have been forgotten. Again, we had a reference to concerns’ irresponsibility and many workers’ impotence to properly react to it as especially in South Africa, few alternate employers seem to hire people. As bleak as it may sound, what the people need is a decent alternative to essentially strike against the intolerable working conditions. Smug Conservatives and right-winged Liberals claiming that workers who are discontent with their employer should simply quit and look for a different job even though there may not be an equally paying employer besides the one that has been left behind, which thereby is being responded with shrugging shoulders, are no good for the morale that is to be transported through the right-winged ideal, nor is it even right in instructing such blunt tempos. In terms of employment and unemployment, there can only be interior strikes, organised through the workers in cooperation with the unions; but stubbornly quitting one’s job without a probable alternative in sight is close to self-destruction and won’t even come close to the administration thinking about altering any of its conditions. Outgoing workers would soon be replaced with new workers who, at worst, worked their time until they realised that they would find anything better than death elsewhere. Sometimes, even (general) strikes could be viewed as futile as few of them really manage to make a change, administrations could simply wait for it [the strike] to wear out. This natural law applies to both strikes inside companies as well as strikes on the streets protesting the governance or debated policies. Everywhere, strikes are leading nowhere, simply because any measurement that could extend them the predicate of seriousness is prohibited. That is, the non-lethal, non-personal usage of violence in shape of damage, the taking of hostages as the RAF did in post-war Germany, etc.

A Short Excursion in how to Successfully Protest

This was not to say that such measurements were universally acceptable as long as it served good means to an end, e.g. shorter working days or better payment. The measurements considered to introduce in one’s strike had to be balanced with three factors: The public’s (likely) reaction to those actions, the target itself and its personal affiliation, and the likely benefit to one’s personal targets, especially in terms of the expected consequences. How to understand them should be clear: Nevertheless, we should shortly elaborate upon them:

(1) If one wants to accomplish an improvement of one’s working conditions, to stick to our topic, he, she or they obviously need public support, to assemble pressure upon the responsible figureheads who have to take the improvements into effect. If the public joined one’s/ones’ objective and was even ready to express this support, the pressure could become unavoidable and could lead towards beneficial compromises. Contrarily, if actions undertaken would scare away the public, this same public could choose opposition to the people’s objective, so that their goal moves further into the horizon of unattainability.

(2) Normally, it would be needless to say that targeted people should not be of one’s own affiliation, but only those who militantly and determinedly opposed one’s universally beneficial objective and stood in its success’ way. Yet even those people should not easily be declared enemies of the common goal to be eliminated quickly to pave the way to the objective. On the one hand, the first bullet point in this footnote would contradict this premature fatality, and common sense on the other hand. In a broader scope, it could even be a mistaken part of the overall organisation of achieving the greater goods. How so, exactly? There is a difference between a guerrilla warfare and the classical warfare of two steadfast armies confronting one another and waiting for the mutually other side to surrender or be

status quo *posterior* would soon accommodate itself to everyone's spending capacity. In a well-organised and duly regulated economy, the legend of the customer as the centrepiece of the free market could finally be realised to everybody's liking. The remains of structural inequity, mostly accelerated through stately constructs that methodically suppressed lower class' progenies¹⁹⁸, had to be eradicated on behest of earnest governmental officials—the market couldn't erase what it didn't cause, but assuredly had to erase any structural suppression that put bias in shape of racism, sexism or any other prejudice. Milton Friedman might have said that an entrepreneur or CEO was better off complying with his

eradicated at last. Guerrilla tactics are usually adapted during civil wars on behalf of the people being confronted with the army of the state against which they revolt. Their decentralised organisation makes it possible to them to scatter their power across a vast range, while a top-bottom hierarchically organised army is settled in standing as one, like a phalanx in a quarter-shaped order, having one another's back. The decentralised order also offers the opportunity of penetrating the haunted body from various positions simultaneously. Taking hostages could be a worthwhile method to commit such incremental damage reaching unto the highest positions of said state. The problem is that such measurements only work under specific conditions, namely when the state already passed tyrannical bills violating basic human rights and began persecuting members of the opposition and the fiercest critics. Only under such prepositions would it be debatable to resort to assails in shape of hostages and assassinations. Once such a point was reached, we would finally have to come back to the question who could be deemed disposable without fearing to scare away the public mass, which even under the most tyrannical regime might still be possible. Wartime politics strictly differ from everyday politics, even when everything is at stakes at the moment. Hence, there should only be a couple of bullet points to opine on probable targets, being wrapped up thereafter to follow suit with the next main bullet point:

(2.1.) Politicians should be the only persons to be taken hostage at any time as only they could be effectively abused as a compelling bargaining chip.

(2.2.) Some people might also suggest sympathisers or fixers inside the regime, but most of them lack public recognition and significant importance so that the truly responsible figureheads inside the regime might reckon with their expulsion. This way, the bargaining chip turns out to be worthless and all the efforts undertaken to kidnap him or her were nullified.

(2.3.) To go one step further from the second sub bullet point, it would also be rather pointless to take any sympathiser of the regime hostage for a means to the desired end. Unnecessary casualties apply to this abolition of extreme measurements too—as I have mentioned before, murder and any other kinds of violence should be abstained as long as the likely victims don't pose any obstacle to ongoing operations. In reference to the Third Reich and obedient citizens who afterwards claimed to either not have known anything about the concentration camps and the prosecuted minorities, or to never have collaborated with the party or its henchmen, such people should at least remain untouched as long as they wouldn't proactively hinder any furtherance of the *good fight*. Some might consider this pacifist approach to be too lax and likely to fire back in retrospective, but if we contrariwise eliminated everyone at least not siding with *the good cause*, the whole revolution would end up in a state of paranoia in which everyone raising eyebrows for an outsider position would fall from grace and likely be executed shortly thereafter. Instability would increase, and the whole construct one erected would collapse inferiorly.

As I promised to understate, these are thoughts exclusively linked to a wartime effort, or an effort in times of necessary resistance on the people's behalf, although without any natural obligation to join a nearby resistance army but at least with the intent in mind to disobey the regime, to not blindly follow the butcher into his abattoir. More or less, we could therefore imagine three stages of people who would be found inside a regime: The **sympathisers**, who not only comply with the regime's idea and ideology, but fervently support it; the **indifferent ones**, who don't disobey the regime but also don't want to get into any trouble, so that they obey diplomatically without any thought on opposing it in

or her customers’ bias as long as they kept on buying from him or her, than making a stand against them even if it meant a lower revenue and all the consequences that followed suit thereby. Beliefs cannot be criminalised but only the deeds that grow thereof, excluding to buy from a black, brown or yellow-skinned man. Any attempt to criminalise beliefs could end up in a well-described dystopian future where people were surveyed¹⁹⁹ in a manner that was also described by George Orwell in his almost obnoxiously oft-referenced novel “1984”. Thought crimes would mark the end of a free society.

spite of the cognizance of its wrongfulness; the non-compliant ones who remain silent and in the background—neither do they behave as pugnacious as the latter-mentioned people do, nor are they as yellow-minded as the previously mentioned individuals. Instead, they are snaking around the regime, moving like shadows; and finally, there are the resisters who accordingly display full opposition to the regime, knowingly risking their lives for their ideas, although this ideal did not have to align with the maxims of freedom and Democracy, as the (failed) Hitler assassin Graf Claus von Stauffenberg showed—he was not an anti-Fascist but only discontent with Hitler’s flawed strategy in World War II; he was only interested in succeeding him to save what could be saved any more. While his intentions might have been flawed, he acted rationally in such a way as that this extraordinary situation called for respective reactions. In a less extreme situation, his actions would have been exaggerated and therefore righteously condemned. Hence, activists who want to perform political activism previously had to evaluate would be an apparent reaction to the status quo. To blindly rush forward and at worst break more than was necessary to break—to behave like the proverbial stupefied elephant inside a china shop—is not even well-intent but simply short-sighted and therefore counterproductive to what was expected to be served. Violence under a certain banner is never universally justified through its means to the desired end; those who want to run under a certain banner also have to show that they are cognitively capable to serve the respective *virtue*. Otherwise, they would serve it better from a passive outside position from which they don’t function inside the playground but in the background, as administrators or planners.

(3.) The last category of people we should address has also been mentioned in one of the sub-bullet points, namely those who chose not to side with any side at all but instead remain in a state of abeyance. Among some die-hard anti-Germans and left-wingers who still feel specially guilty for their past and their forbearers who brought up the Third Reich, those citizens who claimed to not have known about anything or didn’t join the resistance but still claimed to not have complied with the Third Reich’s ideology are a thorn in their side as they chose said abeyance instead of speaking out against the cruelties before them. In their eyes, they are equally guilty as those who proactively participated in the murderous fascist machinery. The same argument peaked with the bombardment of Dresden in 1945, having produced thousands of fatalities among unarmed citizens, *collateral damage* that went with the ammunition factory primarily targeted by English bombardier Arthur Harris. Whether the target was worth the German casualties could be debated among ideologues as well as historians and diplomats, but in this context, the only point of interest is the justification of murder against citizens compliant with an unlawful regime. Could something like this be justified?

Before we get into any secondary literature, we could contemplate this question from a purely philosophical perspective, in comparison to the common “trolley problem”: Instead of a bridge above a railway and an obese individual capable through his or her bodyweight of bringing a nonstop train to a halt so that to save approximately five people’s lives, we are a general officer confronted with the question whether to send a bombardier on a mission to bombard a strategically important city to gain an advantageous outcome in a crucial war. There is just one catch with this city to be bathed in bombs: It’s still inhabited by innocent civilians, nowadays prohibited from being murdered by any party involved in a war. Outside of the legal perspective, it would also be unethical to murder those who cannot defend themselves and also didn’t choose to be in this particular situation. Could we still murder all those people just for the sake of the strategical advantage? We will heretofore quickly rush through the various perspectives we could think of:

Would racism then be acceptable at least as an idea? Not entirely. The problem is that people cannot be barred from being racist, but only taught the flaws of itself, that there is no good reason to be racist as there didn't exist an onset that would argue the fundamental idea of racism: That people with a skin colour other than white (presuming that racism could only exist against all other skin colours than white, the most regular shape of racism, not excluding the possibility of racism considering all other skin colours than black, brown or yellow) were inferior to Caucasian people as the colour of one's skin is only determined through one's pigments, who aside of this didn't influence anything else con-

- An Aristotelian might say that it was wrong to murder civilians for such an objective as murder is wrong and therefore bars us from reaching our *Eudaimonia*.
- A Utilitarian might agree with us in murdering those civilians to reach the greatest good for all parties except the one that behaved amorally in the first place, namely those who would add to our party's body count. Contrarily, if we surrendered to those civilians, we might finally lose the war as we abandoned this strategic advantage to the villains, which would finally do us a disservice.
- A *Contractualist*, on the completely other hand, might have chosen the diplomatic approach in a war and find a mutually beneficial outcome in the war without any more bloodshed. How this diplomatic result might have looked like depends on the very war we speak about, and how far each party is willing to make compromises.
- A Kantian would refer to his or her maxim, but normally, the maxim would express its detestation about the malignance of murder, so that he or she wouldn't have gotten into a war in the first place. Otherwise, he or she had to draw the possibility for an exception, an unusual encounter for such an absolutist philosophy.
- Egoists and other kinds of non-cognitivists wouldn't care less for the moral burden of murder, so that they would fancifully eradicate entire cities and even nations if it served their purpose.

Philosophers would visibly not leave us many options to choose from while the upper question remained strong and difficult. In the Western tradition, the badness of murder withstood as a red thread, so that wars were seared as malignant from the beginning. Hence, we couldn't expect much advice on how to behave once war was on, even if we didn't declare it ourselves. Furthermore, we couldn't even search through the early writings on warfare, for example Niccolò Machiavelli or Claus von Clausewitz, as both of them lived in times when modern machinery and weapons of mass destruction (WMDs) didn't exist yet. In their times, warfare was still man-made—cavalries rode on, shot one another with muskets on horseback and fired canons across the meadow. Never in their lifetime or during their work did they have to consider the question whether it was morally bearable to murder thousands of people at once, with many more gradually deceasing from the wounds inflicted through this mass strike.

To gain more insight into the troubling details of the Dresden bombardment in the year of capitulation on behalf of the Nazis, we shall thenceforth rely on the following text:

Willcocks, Raymond H. (Lt. Col.) (1998). *The Ethics of Bombing Dresden*. Carlisle Barracks (PA): U. S. Army War College. Link: <https://apps.dtic.mil/dtic/tr/fulltext/u2/a346302.pdf>

The questions surrounding whether to condone civilian deaths in order to achieve a significant advantage in the war against the Axis are not dissimilar from the ones I already raised in my footnote: Generals Henry Arnold and Carl A. Spaatz raised those issues, the first one also in relation to the Third Reich's propaganda claiming that the Allies and the US alike condoned the murder of civilians to achieve their objectives (*ibid.*, page 10). In retrospective, both of them were right: Every year when the Dresden bombing is being commemorated, fringe right-wingers and Neo-Nazis proclaim the upkeep of a so-called "Schuldskult" ("cult of guilt") against the Germans, to depress them in any kind of national upheaval. They victimise their forbearers while staunch leftists keep on *moralising* them, repeating that those civilians murdered during those bombing were abettors, thus justifiably murdered. Hence the question of who is more likely to be right in terms of this question.

cerning one’s cognitive or physical abilities. Hence, the mere idea of racism and believing in it could at best be understood as questionable in terms of reason, but they are not a crime of their own. As I said sentences before, actions deriving thereof could qualify as criminal, and obviously are in the majority of first-world nations; that is, they are listed as a separate kind of crime (e.g. in the US, understood as “hate crimes”, although one might wonder how many crimes were not performed with hatred as the underlying driver).

What about the tacit approval of racism in one’s own rows? Reiterating Friedman’s example of the shop owner who didn’t hire the black applicant as

Now, were there any ethical complications haunting the generals in charge of felling the decision on how to assail the city of Dresden? Assuming that there were any, they are scarcely mentioned in the text, with only another remark in the “Conclusions” section, telling that with this bombardment, the generals ‘lost face with the American people’. (*ibid.*, page 21) It obviously contradicts what I said earlier in the text, and therefore want to express my apologies for the misleading remark I uttered beforehand. Still, the question remains, and so in an important way—another text should be used to understand what are the ethical difficulties that preceded the bombing and why, in spite of all the morally righteous means to the deadly end. The book I will henceforth refer to is the following:

Benda-Beckmann, Bas von (2015). German historians and the bombing of German cities: the contested air war. Amsterdam: Amsterdam University Press.

Here, the author, who also compiled a lot of information available from the early post-war era, mentions a rather political, yet important aftermath of the airborne warfare: The prevailing damage caused to surviving citizens and people expelled from their homeland. While the latter was not precipitated by the Allied but by the Nazis. Yet it is important to foresee the future prior to committing actions that is going to shape it significantly, and reminding the forces that did so disadvantageously to the *victims* of the bombardment. As the first text stated clearly, there were the opportunities of daylight precise bombardment so that specific targets could be assailed strategically, without any further casualties. Apparently, this was not the verbatim writing in the text, but if it wasn’t for the avoidance of further casualties among the civility, any discussion was worthless as it lost its purpose. Finally, as history tells us, they decided to destroy the entire city of Dresden, including its historical chapel, the “Frauenkirche”. In their view, it was essential to their mission to suppress any possibility of another warmongering upheaval, to colloquially paraphrase the argument. A completely destroyed country were unlikely to retaliate any damage done to it as it was firstly busy reconstructing itself. Hence, as grim as the outcome was, there was a (good) reason to *lambast* the people of Dresden.

Wrapping this text up quickly as it too fails to give us further and more precise points on the ethical question concerning the bombardment, one further point was added in the first chapter of this text, by former *Luftwaffe* officer and international law specialist Eberhard Spetzler, who claimed that the air raids on the Allies’ behalf were costly, yet disappointing in their final outcome as they allegedly failed to reach their objective (*ibid.*, page 37 – 38). Three more personalities were mentioned, especially recognisable that all of them were Germans, which could then be instrumentalised by apologetics of the bombardment, stating that only Germans would condemn this undertaking to reinforce the myth of the “Schuld kult”. This of course does not mean that we couldn’t contemplate on the idea of a complete pointlessness of such storms of bombs, even though we would then leave the field of ethics and back again into the question of a higher point hardly coming to anyone’s mind. As we are being reminded, beside the destruction of factories producing ammunition and machinery, the Allied forces also wanted to depress war morale among the Third Reich’s people, which was allegedly broken thereafter, or not, according to the three Germans dismissing the bombing of Dresden; as one of the authors mentioned in support of the *particularly German view* on the bombing, it, “by demonstrating the Allied aim to ‘exterminate’ the Germans as a whole, had forced the German population to collaborate with a regime in which they had long ago lost faith” (*ibid.*, page 38). From a neutral perspective, it would be devious to presume that the probable outcome had to be decisively known before any action of this kind was executed. There can only be a most likely outcome as desired by the performers, and retrospectively

the cashier of his shop because this would have correspondingly led to a lesser revenue as former regular customers would have thenceforth bought their groceries in the neighbouring shop next door because there, a Caucasian cashier would have served them, the shop owner assented racism as he deliberately refused to hire an otherwise qualified applicant for the sole reason of his racist customers he would have served rather than showed that he didn't approve of their racism. We could even reshape Friedman's example and recall the Third Reich's regime that slowly began to exclude Jews from society by publicly dis-

speaking, we could tell that they achieved what they wanted—the Third Reich trembled down the rim, the concentration camps were liberated, the highest functionaries of the regime's apparatchik were held accountable for their misdeeds. Whether it required a whole people's pugnacious morale and tempestuous patriotism to win a war could be doubted, although it sounds legit. Regardless of what we might think today, one of the main reasons to destroy entire cities was to diminish German war morale, so that in a different text, the undertaking was usually coined as *morale bombing*. In this same different text—

Schaffer, Ronald (1980). American Military Ethics in World War II: The Bombing of German Civilians. In: The Journal of American History, Vol. 67, No. 2, pp. 318-334. Oxford: Oxford University Press.

While it again highlights remarks by known generals from the previous text, it also shows how little ethical questions mattered to responsible officers and generals. Shortly, some of them were in doubt on whether it really needed this bombardment, yet they were quickly denounced and waived off, so that more relevant discussions surrounded the issues of which way to choose to commit this controversial strike. Nevertheless, and even though we hardly resumed any of those pressuring questions, it should be clear what had to be minded in such situations: That civilians at all costs had to be spared from wartime aftermaths—*in bello* as well as *post bellum*. Of course such a demand is clearly naïve and hardly obtainable, but at least the involved parties' highest commanders should comply with the rule of war, or otherwise rightly prosecuted for their violations. Civilians, no matter whether they supported their warmongering commanders, silently compiled with what they did no matter whether it was right or wrong, or consciously resisted it, are to be spared from any cruelties related to the war, unless they transformed into combatants. Then, their social role changed, apparently.

Conclusion: "A Homage to Oakeshott's Rationalism"

Some might wonder what this excursus was worth in this context now, although this scepticism might have faded away long ago when such divagation has happened more frequently. In the end, the question solved itself beforehand as there is of course a relation, although we will have to come back to Rio Tinto anyway, but it was important to also highlight this glimpse into the past to understand one thing specifically: That no matter how heavy the situation is, we must never let our emotions take over our discernment; instead, we must at all times behave rationally, i.e. remain accessible to new insights, the ability to confess one's errors and misconceptions, and a complete absence of dominant ideologies or ideas in one's thinking. There must be no assertive intention in one's mind that could configure one's words. The Dresden bombing was indeed a stark example of how easily we could be led astray from rationalism when it comes to incidents that are superficially solved when it comes to general questions, such as "Which one was the bad party and which was the good one?", but when we proposed the question of whether the bombing of Dresden was justified or not, people would almost immediately return to rather emotional arguments such as "We are talking about the Nazis, and those people obviously weren't part of any resistance movement, so their death was not really pitiable". More realistically, people would likely rebound their argument in a way comparable to "Yes, those were non-combatant citizens who were bombed out, but on the other hand, they also didn't resist the Third Reich, they silently condoned its cruelties, so it wasn't entirely wrong to avenge the victims' fate". We will hereby not mention the die-hard anti-Germans who take the staunchest position on the

criminating Jewish shop owners, calling upon Germans to cease buying from them. If Friedman had not been a professor of economics in the US but a businessman in Germany during that particular era, he would have likely gone bankrupt not because he was a bad businessman but because the government forbade his business. The simile between the two is that both function upon baseless accounts, and both were not legally enforced but spread through propaganda. At first, there was no law that forbade Jews to do business in any way, but the indoctrination of anti-Semitism that slowly attached to the people's minds. While

bombardment. What we can see is that when it comes to such ethical questions with an especially spicy background, people quickly flee into their comfort zones and chose the side a visible majority assembled behind already, in order to not infuriate anyone; this way, emotionality is oft forgiven as long as the argument therewith aligned with the majority opinion. No-one would hold the emotional person accountable for probable lapses or exaggerations of any kind, even of utmost extremity. Speaking of arguments, we also had to intimidate the common sense on common sense: That there were (or could be) arguments that were commonly agreed upon, so that no eyebrow had to be raised on them. Rationalism as hereby described, in reference to the English writer Michael Oakeshott, wouldn't allow such waivers to be performed but would instead would even question them, assuming that there was a ground to question it upon. Finally, to also examine this would boast this subtitle in this footnote, so that we shall adjourn its examination until we give this whole topic a subchapter of its own in this text.

Some might suggest that it would be ridiculous to kill a homely atmosphere among friends to reinstate calculated rationality and a non-partisan equilibrium in debates. And I also don't want to recommend any such endeavour as it certainly bore no fruits but only mutual isolation. Such rationalism—an non-ideological curiosity and eagerness for information, intel and points of view—has to come from a person by him- or herself, it can hardly be implemented into someone. Moreover, we could suspect it to be apparent with every human being *ad ovo*, as no child is born with an inherent ideal or ideology, so that it would soak up every piece of information unconsciously, like a sponge. This impartiality slowly decays when children enter school, become more self-conscious, continue obtaining new information gradually shaping their personal view on the world, their impartiality is being replaced by partisanship. This is not to blame them as this progress is inevitable one way or the other, with schools being the preferable pathway of informing oneself in order to create a world-view of one's own, consisting of verified information instead of factoids and outright lies. What self-made opportunists and plenty of conspiracy theorists call indoctrination is mere education, while no-one is forced to believe everything blindly—the internet is available for everyone, so that it was up to everyone of one's own to do research and dig deeper into certain facts or probable misconceptions. The problem is that too many people easily stepped into traps of deliberate misinformation, thus becoming henchmen of *alternate reality*. But this would be a different topic we shall introduce somewhere else, later. What I intend to say, is that we should walk this world with open eyes and curiosity rather than a channelled view and resentments artificially directing the way to go, like rivers being adjusted to serve humans, regardless of the consequences of such a straightening could be (e.g. the corruption of ecosystems). If we wanted to put the outlined maxim bluntly, we could say that in order to open ourselves to the amassment of information presented to us on a silver plate, we all had to become professional journalists.

The First Subject Continued

To wrap this footnote up and to also come back to the question of Rio Tinto in Africa, how it infests ecosystems and thereby indirectly commits a genocide on the people relying on those same ecosystems and their cultivation, we should continue from where we stopped so surreptitiously. By now, it should be clear what was the paraphrased point on speaking about rationalism in everyday debates, although for some Westerners, the topic of environmental damages committed in Africa might not be as close as the deforestation of Europe's last (or penultimate) primeval forest in Romania (the other being in Polska) or the straightening of the Danube River. But when it comes to Capitalism, we cannot narrow down the field to a single nation, a single continent or only a couple of continents. We have to

we could presume that people could be smarter than believing the unbelievable, fear over sanctions on the state's behalf (or behest, depending on who is going to execute the sanctions on one) could lead towards obedient behaviour. Finally, in authoritarian regimes, coqueting with the authority through denunciation to enjoy preferential treatment was/is not unusual as everyone was a likely suspect in front of the government, so that being viewed as on the right partisan line could be advantageous in terms of survival. Thus, being seen (and perhaps recorded) buying from Jewish sellers while anti-Semitism became part of a governmental agenda to be followed blindly could become an issue leading towards

reach our arms to every corner in this world to overlook the impact of our incumbent world order.

Before we addressed the question of how to successfully protest and that it finally depended on the power that is being stricken against, we spoke about abandoned mines belonging to Rio Tinto, the infamous company we spoke about beforehand. Assuming that those mines were in fact abandoned, which we can consciously doubt as operations still continue under its administration, therefore also derives its products for profits. A worthwhile protest, still, might be to overtake the mines and compounds to thenceforth administer it on their own. Such upheavals of course demanded an orator—radically speaking an agitator or educator, depending on one's approach to ignite a revolt—convincing the people of the point in revolting rather than stoically coping with the administration's flaws and blunders. More or less, as could be read in the "Financial Times" manner, the people at least began to go on strike already, expressing their fatigue with the administration's indifference on the severe protection violations, so that the potency for a revolt might exist. It could only be a matter of time when the violent overtaking could take place; but when it took place, it would all be ethically justified as the administration gambled with its *raison d'être*, and lost it carelessly.

At other points, Rio Tinto too gambled, although not with itself but with the systems it incorporates into its business: We already talked about infested rivers in Brazil and referenced it a couple of times thereafter. Upon some reflection on the data available to us, we have to realise that it would be sheepish to solely focus on one company alone and crowning it the representative of this whole business—the mining industry. It would be farcical to make such proclamations; Rio Tinto finally was chosen by me as the most popular example of mining industries and their partially (irresponsible) exposure to what they could access. Yet in the end, there are far more industries the eye can see when looking Southwards (from a Western perspective in the Northern hemisphere)—hence, while we only spoke about Rio Tinto hitherto, and also announced that this trend would continue in the following paragraph, we will speak generally of the mining industry, as it is in common with all of them that their enriching work took an environmental toll.

Expectedly, as the environmental toll is also broadly reported, by local and international newspapers and journalists alike, some copious marketing efforts had to be performed to clean the corporation's vest again. Apparently, those were performed in no time, so that they even became objects to scientific studies on these corporations' self-awareness and how exactly they understood their obligations to environment. In a first study, we can read about public relations efforts directed towards what we could call *greenwashing*—polishing one's bad reputation to appear sustainably producing while not having reconfigured any of the steps in one's production that would qualify as a more sustainable way of producing or unearthing. The study I hereby talk about and justly criticise is the following:

Kapelus, Paul (2002). Mining, Corporate Social Responsibility and the "Community": The Case of Rio Tinto, Richards Bay Minerals and the Mbonambi. In: Journal of Business Ethics, vol. 39, pages 273-296. Alphen aan den Rijn (NL): Kluwer Academic Publishers. Link: <https://link.springer.com/content/pdf/10.1023/A:1016570929359.pdf> (PDF, 123 KB)

Involvement of the community in which the responsible company is active is one of the key points that results in an improved reputation, besides the above-mentioned *greenwashing* endeavours the marketing department works in. Yet on the first nine pages, the reader doesn't dive deeper into the matter than being presented more or less a playbook on what companies either could do when they wanted to dedicate efforts. The critique could even range beyond the part when the text finally delves

undesirable repercussions. In the end, the question of what was more important to one in such times—assuring that a Jewish businessman or –woman could continue running his or her store; or being able to continue living one’s normal life amidst the making of an authoritarian police state persecuting minorities²⁰⁰—should be deeply contemplated by those able to take actions in whatever degree. As outlined in the footnote legible hereunder. The Third Reich delivered an appalling example of how inaction by greater masses could affect those in the minority who might have dominantly taken action in their personal favour could

into what is most valuable about it: The example of what Rio Tinto did in order to mitigate its sharpest critics in the political ranks as well as in NGOs. Although the point might be small in comparison to the whole text, to claim that from its foundation in 1873, Rio Tinto had evolved sustainably is a ludicrous as there was no conceivable ground to argue any such visible development. We don’t need to focus on this single point, nevertheless: The author of this study continues with his flawed approach towards Rio Tinto and its PR strategy by separately assessing the upsides and downsides of Rio Tinto’s marketing—first its reconstructive project, then the criticism from various sides of activism in shape of NGOs, human rights advocates and so on. There’s a clean cut between both, yet with only the reflection of Rio Tinto’s work lacking the critical enlightenment of how it, for example, failed to fully embrace the accomplishment of the protection of human rights as commanded by the United Nations. It wouldn’t be too much to demand a contrast to the situation as it was in respective countries Rio Tinto works in and at; simultaneously, not piecemeal, in a respective section that follows thereafter, like a text made of components piled upon one another, like cinder bricks together functioning as a warehouse. This way, not a text is being written but a brick wall of components that together might seem fitting, but don’t grasp into one another interchangeably but stand loosely upon their next, easily collapsing through the least power pushing against them.

Apart from this formal critique disregarding the content, the author also fails to create a suitable argument against Rio Tinto from the perspective of Rio Tinto’s critics. While the author correctly cites, on the pages 285 to 286, reports by the international labour unions “International Federation of Chemical, Energy, Mine and General Workers’ Unions” (ICEM) and the “International Federation of Trade Unions” (IFTU) (the latter which existed for 26 years, from 1919 to 1945, which dwells the question how a report of its could be published in 1998; at best *posthumously*), he fails to highlight examples that beside displaying insufficient promises to maintain decent employee protection regulations, also showed that this company exploited its deficiencies for unilateral purposes that omitted the employees’ interests, although they were still coerced to work up the same amount of units as when they were presented the demanded conditions. The only good point we can understate is Rio Tinto’s application of methods that are already well-known with large concerns: The creation of thick webs of subsidiaries to subordinate responsibility unto others who cannot be held accountable either as they are hardly detectable through said thick web. Rio Tinto thereby shows that it indeed had no interest in creation a safe and responsible environment in which its “Way We Work” could be fulfilled to standards according to the United Nations Human Rights Carta.

Hence, as we can tell that Rio Tinto is by far an angel, it doesn’t even come close to being an average company earnestly moving on with its work, coping with the hardship of everyday business, instead walking the path of most commonly known greater corporations pulling behind it a trail of inadequacies, from intoxicated rivers across insufficient employee protection regulations to the new-fashioned tax evasions. At least this company is another proof for the correctness of critique on the modern-day free market lacking sufficient regulation on behalf of the states, some of them being knowingly undermined by the same corporations, through lobbying and transgressions from cabinets and parliaments directly into a retirement residence at some boards of supervisors.

No Business like Mining Business

Last but not least, we’re also going to talk about the mining business in general, as I have forecasted it beforehand. Rio Tinto is only one of the participants in this business, although it grew significantly,

lead towards fatal consequences they weren't punished for afterwards (the Nuremberg process only held high-ranking functionaries accountable, unless they committed suicide or were put on trial by other countries, such as Poland. The German citizenry, as opposed to their former governmental Representatives, remained behind, doing bad as their life's accomplishments in shape of possessions and a living space fully intact were bombed away, but at least they were not sentenced to death or put in gaol for the rest of their earthly life). Such was the consequence of inaction for many of those people, many of them have died also, as they likely would have if they had shown their opposition and attempted

as could also be read in the "Duluth Reader" piece as well as the study on corporate social responsibility. Another precious metal used in the modern technological industry is gold. On the one hand, many people invest in gold ingots to assure themselves a financial deposit at old age, others used it to proliferate their personal wealth by speculating on its performance. The technological treats gold a little less appraised, applying it as any other metal needed inside computers, laptops, smartphones and other technological devices. In 2018, approximately 3,300 metric tons of gold were excavated and finally produced, with the following year roughly ranging equally, according to "Statista":

Garside, M. (2020). Gold mine production worldwide from 2005 to 2019 (in metric tons). Statista: <https://www.statista.com/statistics/238414/global-gold-production-since-2005/>

While we recognise a narrow increase throughout the past few years, it remained marginal enough to not yet observe it as a future trend deriving from an increased demand of technological products. It's true that such a trend—the increased demand—exists, but didn't seem to have spoilt the required output in gold. Contrarily, it also didn't move mining companies to a more sustainable production ethics, and while this might sound like a holier-than-thou complaint, it should by now be clear why it is so important that the mining industry becomes environmentally friendlier—its ecological footprint as a single industry is too large to be ignored or even denied. During the examination of the topic, one will also quickly be demystified about the lion share of the industry's main perpetrator of the pollution: In spite of common knowledge, it's not (entirely) the corporations' guilt to have polluted entire landscapes for the good of human needs for metals and minerals. *Vide* (the second of which will be addressed thereafter):

Aryee, Benjamin N. A.; Ntibery, Bernard K.; Atorkui, Evans (2002). Trends in the small-scale mining of minerals in Ghana: a perspective on its environmental impact. In: Journal of Cleaner Production, vol. 11. Pages 131 – 140. Accra: Minerals Commission. Link: <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.459.7972&rep=rep1&type=pdf> (PDF, 191 KB)

Hilson, Gavin (2001). The environmental impact of gold mining in Ghana: identifying problems and possible solutions. In: Geographical Journal, vol. 168. Pages 57 – 72. London: Imperial College Centre for Environmental Technology, Royal School of Mines. Link: <https://rgs-ibg.onlinelibrary.wiley.com/doi/pdf/10.1111/1475-4959.00038> (PDF, 1,138 KB)

As opposed to what especially the critics of Capitalism would prefer to exclaim, it's not the larger industry that causes the greatest damage to the Ghanaian environment, but illegal small-scale miners, i.e. groups of people who failed to receive a mining permission in any district from the "Environmental Protection Agency" (EPA; not to be confused with the US-American department of the same name) so that they chose to open up a mine of their own in an already allocated district of a legal large-scale mining company. While such practices morph formerly blossoming forests and meadows into "moon-like landscapes" and colours the rivers while deoxygenating them, turning them uninhabitable for marine life, the people working inside those mines are not better off also: Being exposed to nefarious gases without any cautionary equipment, their lungs and eyes are highly likely to be damaged during the work below ground. In this text as well as the second, the exposure to mercury is mentioned, while the first text also features the citation of "[...] solid suspension and mercury [...]", al-

to tremble the ferocious government that proactively vilified solely upon the base of belonging to a certain minority which was rumoured to be part of an international conspiracy against majority ethnicities such as the Germans. Friedman’s laissez-faire approach thereby showed slight loopholes which could easily be abused by businessmen as well as ideologues of low moral fibre. They would have likely appeased him for providing them affirmation in their dehumanising beliefs, yet as for the rest of his kinship, they would have lost everything.

Without further demeaning an otherwise well-acclaimed economist and thinker, we should understand that there cannot be any civilisation without du-

though the authors don’t elaborate on what this “solid suspension” was (Aryee 2002, page 135) (Retrospectively, what they meant simply were solid substances, tin this case derived from the mining operations. Which ones we might have to be concerned about in general will be elaborated in a study following this one hereafter). When I previously spoke about coloured rivers, also in relation to Rio Tinto, it’s exactly this practice that produces those made-for-news TV images: The discharge of wastewater into the rivers oftentimes used by local inhabitants, causes what has been mentioned before. The second text, in the meantime, becomes more specific by speaking about methylmercury (MeHg). The US “National Research Council” writes in a book on the toxic effects of MeHg, neonatal children and foetuses are especially vulnerable to its effects, leading towards blindness, deafness, mental retardation, among other diseases. *Vide:*

National Research Council. 2000. Toxicological Effects of Methylmercury. Washington, DC: The National Academies Press. <https://doi.org/10.17226/9899>.

The section dealing with the dangers for human beings can be found under the headline “Health Effects”. It for sure shows why in the first among the last three texts, it was recommended to accumulate the state’s efforts in educating the people about the dangers of improper mining practices by illegal small-scale miners. Adding more information from third-party providers, we could also highlight a study on new-born children who were born with birth defects. Why could it be important to mention another study, although this time from a medical perspective? Because although the hospital in which the study was undertaken is, more or less, located surrounded by mining operations—the city of Kumasi, seemingly only a couple of miles away from the nearest mines (the mines are scattered across a radius of approximately 203.2 kilometres or 126.26 miles), as can be seen on Figure 1 in the first of the last three texts hereby mentioned— the illnesses and disorders reported hardly match the equivalence mentioned in the textbook on MeHg has listed at least as examples. Moreover, the illnesses and disorders listed in the textbook highly differ from those mentioned in this study:

Ameyaw E, Asafo-Agyei SB, Plange-Rhule GP (2017) Spectrum of Diseases seen on Neonatal Ward at Komfo Anokye Teaching Hospital, Kumasi, Ghana. *Pediatric Infect Dis Vol.2 Iss.3:52*. Link: <https://pediatric-infectious-disease.imedpub.com/spectrum-of-diseases-seen-on-neonatal-ward-at-komfo-anokye-teachinghospital-kumasi-ghana.pdf> (PDF, 308 KB)

There is a serious discrepancy between these two, although it on the other hand might appear far-fetched to expect an exclusive alignment between the illegal mining industry (of which the government was ought to soon take hold to protect its people from tainted groundwater) and encounters of neonatal affections, at worst even cot death. Yet, this was not recognised in comparison of these two: Instead of seizure disorders and the loss of one’s sense organs’ functionality, new-born children were diagnosed with sepsis and birth asphyxia, to name just a few examples to be extracted from the two texts. Does this therefore mean that the whole problem is being pointlessly bloated, or even on purpose, for a political agenda assailing the mining industry? Neither way has to be true, but it’s obvious that such studies show a certain incredulity when not one of the probable illnesses known to be caused by MeHg is mentioned even once. Furthermore, not even the prospected areas of the human anatomy was affected by it, at least with the most vulnerable subjects to it. Obviously, and before we move on to a mining industry that is even better-known to cause health risks among adjacent denizens, we should rely on yet another source of information, as densely crammed the sources we have referred to

ties of various regards, moral as well as Constitutional, i.e. legal. Minorities, as long as they are being targeted by members of a civilisation, regardless of its regional size and popular circumference, have to be protected, and their protection has to remain a reason of state, community or whatever state of governance and social order was chosen by the inhabitants (the latter of which might have also complied with the pre-existent order, either through inaction in altering it, or in personally agreeing with the given order). Again, and for the umpteenth time, we have come across and reiterated a well-known bromide commonly agreed upon. Some might question what good there was in usually repeating calendar

already are. What we must not forget is that the person best informed is the one that hoards the most sources and also reads all of them. It's easier to confront single terms microscopically instead of brushing a whole topic generally without reaching deeper than the mere surface. The following shall be assessed as the last one concerning the issue of unsustainable and unhealthy mining in the state of Ghana before we finally move on to coal mining around the world:

Emmanuel, Aboka Yaw; Cobbina, Samuel Jerry; Dzibodi, Doke Adzo (2017). Review of Environmental and Health Impacts of Mining in Ghana. In: Journal of Health & Pollution, vol. 17. Pages: 43 – 52. Link: <https://www.journalhealthpollution.org/doi/pdf/10.5696/2156-9614-8.17.43> (PDF, 2.5 MB)

Similarly to the previous study by medical doctors on the most common affections and disorders diagnosed with infants, we are being presented with diseases, although this time, they could be traced back to the mining industry and the wastewaters irresponsibly discharged into the rivers from which the adjacent citizens. But in this article, also receive some information on how many people exactly suffer from the exposure to toxic material erroneously dumped by mining corporations and small-scale miners without permission: In a study conducted in 2008 and reviewed by the authors of this respective study hereby cited,

“[...] 42% of the diseases reported in the study, followed by respiratory infections (27%) and skin diseases (17.7%).²⁵ Fever, diarrhea and other symptoms were reported by 13.6% of the respondents in the study area. The highest occurrence of colds or cough was at Anyinam (37.1% of responses), which is located very close to AngloGold Ashanti's open pit site where rock blasting and top soil removal with heavy machines are prevalent.²⁵” (sic!) (Emmanuel 2017, page 45)

The authors extracted information including illnesses that were not necessarily inside our focus, such as diarrhoea or the common cold. Does this mean that the authors deliberately transported a confusion of correlation and causation? The answer to this is no, as this was only mentioned as a symptom, not as an affection caused by the mining activity in the subjects' neighbourhood. Symptoms like these mention could likely precede affections that then could evidently be related to the mining industry nearby. Even regardless of whether this was true or not—in the end, I'm just an amateur writer dedicated to politics, not a doctor or even an attendant of medical studies—, such conditions are unbearable even if it brought jobs and correspondingly perspectives in the lives of the people, these cannot be justifications to infest the living ground of its workers. Corporations have to abide common ethical sense and the rule of law, assuming that it sufficiently protects its people, and small-scale miners without permissions, mining in districts illegally have to be prosecuted by the state's executive branch and reported by those who consented (or had been forced) to work with them under the offer of not being apprehended for complicity or any commensurate elements of an offence. While many people disapprove of the spirit of denunciation, there can be good reasons to report wrongdoers likely to hurt entire communities, which small-scale miners without appropriate equipment and ignorant of necessary safety precautions certainly do, were about to do. What distracts their workers of course was the inevitable loss of their job, their sole source of money to feed their family. How could those people be helped to not report the breach of their community but to shrug it off? Obviously with a safety net beneath them, a welfare state that would catch them once they fell down. Due to reasons like these, beside more likely situations that would lead towards someone's sudden unemployment, a civilised

mottos in a text of which there already exist thousands over thousands. The most obvious defence that can be mentioned heretofore is that they can be adapted as links in the continuation of a text and that once they were mentioned, all readers alike read this text upon an akin base. Contrarily, disagreement in these points can structure a critique in the following points. In regards to this point, those same sceptics might pose another question: Why should a community dedicate itself to the maintenance of a minority of which their neighbours consisted too, when this minority group was of no interest to one? Why should they play vigilantes in their protection? Why didn't they defend themselves, as was their natural and Constitutional right in various nations in the Western world? This

world cannot stand without a welfare state. Options like private insurances are mostly attractive only to those earning enough to pay into such insurances; lowly paid workers mostly don't have the surplus to invest into it, thus being content with a stately monitored insurance system. Whether payment into a state-owned social security system should be/remain compulsory, yet, is not of interest in this section. Instead, we shall move on, reading about how coal mining in Europe and the *Far East*.

The first article we shall look into deals with mining operations in Bangladesh, a small monarchy bordering with India in the North-East. The authors of this study looked into one mining operation in particular, namely the Barapukuria mine whose coal reservoirs were discovered in 2007, according to the authors:

Harun-Or-Rashid; Hossain, Sadower; Urbi, Zannat; Islam, Sirajul (2014). Environmental Impact of Coal Mining: A Case Study on the Barapukuria Coal Mining Industry, Dinajpur, Bangladesh. In: Middle-East Journal of Scientific Research, vol. 21 (1). Pages: 268 – 274. DOI: <https://doi.org/10.5829/idosi.mejsr.2014.21.01.21213>

Especially this study shows the coal mining industry's Janus face: While it brings economic well-being for the people of an otherwise impoverished country (a rich Brahmin class in the monarchy, while the people live off their pittance), the environment is decaying underneath. Farmland becomes unserviceably intoxicated, ruining the concerned farmers and subsequently the people they nourished. Their results reflect this consequence: (all quotes: *ibid.*, page 271)

- “We found DO value ranges from 2.44 to 5.8 ppm in this study. The value of CMDW indicated the polluted condition of water and PW is more polluted compare to the GW.”
- “The value of BOD in PW was 1.10 ppm where BOD of the mine drainage water and GW were 2.14 ppm and 5.00 ppm, respectively.”
- “The total OC content in the STS, CWTFS and NFS was significantly lower than that of coal (85.95 to 97.22 % less.)”

(Abbreviations: **DO** = Dissolve Oxygen; **CMDW** Coal Mine Drainage Water; **BOD** = Biochemical Oxygen Demand; **PW** = Pond Water; **GW** = Ground Water; **OC** = Organic Carbon; **STS** = Sedimentation Tank Soil; **CWTFS** = Coal-Water Treated Farmland Soil; **NFS** = Normal Farmland Soil)

The list could go on for a significant part, but these three examples do well for a display of what happens when coal mining operations continue even under well-regulated conditions, assuming that the Bangladeshi government had a vivid eye on the procedure of mining operations in its nation. A hint to the correctness of this assumption could be the opportunity to conduct research on this area the mine was operating at rather than being prohibited from approaching it under the threatening of legal defence against them. Yet the researchers were able to expose grave deterioration in the mining area, a deficit that might not be unique to the Bangladeshi mine but could possibly be the known standard with mines throughout the world. As “The Guardian” reported in 2019, of all the 265 active mining operations in the United States, 242 consciously intoxicated ground water with its own wastewater. The evidence (for there are always sceptics questioning the truth behind unproven claims):

would be an easy way to shrug off of such a novel obligation in one's life, and understandable as well—comprehending this reason of state literally would indeed mean that one at worst had to give one's life for the protection of this minority group, but at least express readiness to risk one's personal health to protect the minority group member's. Skipping the question about how “protecting minority groups” would be authoritatively defined, in an official phraseology that could also be introduced into the law, therefore marking a waypoint in jurisdictions which would be controversially discussed among legal scholars in terms of when someone intentionally shirked one's civil duty to protect a mem-

Milman, Oliver (March 04, 2019). Most US coal plants are contaminating groundwater with toxins, analysis finds. The Guardian: <https://www.theguardian.com/environment/2019/mar/04/us-coal-plants-contaminating-groundwater-toxins-analysis>

The Topic's Continuation and Freedom to Self-Determination

This article should prove that the Bangladeshi government/monarchy operates at an occasionally comparable level that is comparable to Western-world standards. Otherwise we had to admit that at least beginning with the Trump administration, the US degraded partially to a third-world country incapable of implementing common-sense environmental protection regulations that would not hurt the industry as it only demanded the elephant in the room that is the due disposal of wastewater to avoid the contamination of rivers and ponds. This time we cannot deny that particular businesses surely appreciated the loosening of such regulations as evil as it may sound, but on the other hand, few of them would consciously violate incumbent regulations that impeded any such deliberate contaminations. Therefore, again, we could only call upon incumbent governments to introduce, enforce and maintain common-sense regulations that served everyone mutually—the market as well as the people. There are antagonist veins running through the market economy, and those veins have to be constrained to not infest the very heart of this *body æconomicus*. To have a well-regulated market is still superior and more desirable to any collectivist system dissolving the market to replace it with a super-size distribution apparatus functioning through bureaucratic departments we could imagine as the metaphorical gear wheels in our figurative clockwork. Needless to say that a state is nothing but a society either standing beside or inside our society, the latter which would prove that states are societies inside societies, comparable to the famed Chinese “Forbidden City” (More aptly an example would be the “Città del Vaticano” in the heart of Rome). However, in the past, such collectivist systems with an administration atop—Socialist as well as National Socialist; the first ones normally aspired to become Communist societies but usually failed due to the preliminary instalment of an administration that failed to dialectically vanish from the stage to make space for a freer world—have failed to become examples of the ability to overcome what they found to be inherently unjust systems allegedly sacrificing their wealth to the market. Only smaller experiments proved to function—the Israeli kibbutzim, the CNT/FAI/AIT in Catalonia, the “Free Territory” [Вільна Територія] in Ukraine. What has to be highlighted, though, is that both of the latter examples were of finite duration, and Catalonia moreover never gained full autonomy but only semi-autonomy, more rights of self-determination inside the country of Spain with its central government in Madrid. At least the Українська Вільна Територія was able to preserve for four years while usually living next to its greatest enemy fighting against it. As the largest example of a constantly functioning anarchist *community*, many mention it as a proof for the functionality of Anarchist societies. What they usually forget is that what is essentially required is the unanimity among the people likely to be involved in this radical venture. To forcibly coerce anyone into this venture or rush into it at neck-break speed without any previous assurance would lead to an immediate failure not worthy of continuing from its advent. As dismal as it may sound, there is no safe way to radically change a running system unless it was thoroughly planned and edited, and essentially knows about the essential prerequisite of broad public support. All people involved in the pro-

ber of a minority group who was being assailed due to this very reason. Germany could function as an interesting example of how such duties are being expected from a legal perspective; how everyone can be obliged to protect one another in dreadful times, such as when one is being rounded up, robbed or even battered unto the verge of death. People are told to be courageous to a certain extent, at least dial 911 (or 110 in Germany) to introduce those who were trained to de-escalate calamitous encounters and arrest the malefactors. Specifying the extent and separate it from the prior statement, no-one is legally obliged to play a hero and de-escalate the situation on one's own, even risking one's life. The

ject had to consent with the change so that they would not question the authority's *raison d'être* retrospectively, thus endangering its perseverance. In the end, under a stately order or in an Anarchist society, all people deserve to live in a society they can respect and associate with in good conscience. And if people preferred a stately order to a non-hierarchical in which the people were up to themselves in living day by day, they should be given the opportunity to exclude themselves and found a state of their own. A free society has to withstand such sudden withdrawals from its own order without any subsequent repressions forcing the people to relinquish and continue living in the society in which they were born.

Do we know any such oppression in our given society? Only partially. Yes, we are free to move in the Western society, a right which even the Foreign Offices don't restrict—other than expressing warnings for specific countries, they don't prohibit us to visit those countries anyway. And our countries' embassies wouldn't prohibit to support us in our efforts to return if we realised that travelling into a civil war-stricken country was indeed a bad idea. What we are mostly prohibited from performing is the declaration of an autonomous republic or monarchy, although this prohibition stood on shaky ground: Assuming that we built square metres of land and built a house upon, there were no more costs bound to it, the land was essentially ours. Any clarification on this point has to be examined in accordance to the rule of law in the country in which one lived. Yet, as large sums were paid to live on this piece of land, to build a house upon it, plant flowers and trees on it, one should also have the right to disassociate it from the government likely to take it back once one deceased or departed from it, either voluntarily or involuntarily. In Germany, the *Reichsbürger* movement has become fabulous for attempting to disassociate themselves from what they consider to be an illegitimate government that wasn't one but was the maintenance of the Allied occupation on German soil (which existed past World War II, when Germany was separated into areas respectively administered by Great Britain, the United States, France and the Soviet Union), or a business company managing what is a state in front of the façade, with its employees unconsciously pretending to be citizens, not knowing that they actually worked for them and even paying for their employment. Besides conspiracy theories, there is no hard evidence for either opinion on what the Federal Republic of Germany (or, as they call it: The *BRD GmbH* (*FGR LLC*)) could be, other than a regular nation-state with a Constitution and a bureaucratic body.

Why would mentioning them be worth it in this context? Because the core idea they represent is valuable in the idea I mentioned before: That everyone should have the right to determine their environment to such a grade as that it doesn't infringe anybody else's right to self-determination. Now, is the conspiracy theorists' the veritable hill to die upon to make a case for individualist self-determination? There would be great understanding for scepticism in such an example especially because the foundation for their demand for more self-determination is more than baseless, but should, on the other hand, only those people be allowed more freedom if their case was well-reasoned? Of course not—it would be comparable to restricting the right to vote in a Democracy to a fee that had to be paid by those who wanted to execute their right to vote. To be a madman should not be a reason to infringe one's freedom unless one was therefore unable to live a life of one's own, without any personal support with the most basic practices such as clothing or purchasing one's groceries (i.e. simply unless one was mentally or physically impaired, thus dependent on third persons). Maybe we could not ascertain that madmen and –women were safe to leave others alone, but likewise, we cannot enforce precautionary measurements to avoid any malicious encounters. Hereby, the classically American ap-

only obligation that is set in law is to call the police to rescue the victim(s), and nothing besides this. And to call for the police in these days is no longer a treacherous quest where one approached harmful territory—one only required a most primitive phone and a SIM card to make a call, while even the latter prerequisite can be spared as emergency calls can be dialled for free for apparent reasons. Hence, if one was able to surreptitiously extend the necessary information to the nearest police commission, one will already have fulfilled all legal obligations burdened unto one. Thinking about it, one will perhaps wonder whether minority groups had to be circled out from any other popular group, had

proach of self-defence had to be agreed upon as the median compromise between apologetics of police states and *die-hard individualists* promoting what Hobbes presumed as his foundation for the Leviathan: *The bellum omnia contra omnes*.

But what about the people who preferred to not be forced to injure or even murder someone? Were those people bluntly told to pray to never be confronted with a burglar in their flat or house, or being taken hostage? As no-one was able to predict the future, situations in which one was indirectly forced to fell such a decision are relatively likely. In such times, people are told to call the police so that they were going to clear the situation and arrest the wrongdoer. Whether individual communities were interested in reinstating such an executive branch would be up to themselves if we got rid of the state, as a state's executive branch as the power to enforce the rule of law is compulsory. But what if they declined to? Would the community then leave it to its people to be kind to one another and punish bullies at their discretionary? Certainly! The people, in a best-case scenario, were all called upon to utter their opinion on the idea of such a *lynch judiciary system* and the consequences emerging thereof, and when at least three quarter of the community's inhabitants voted in favour of it—we still presumed the best-case scenario in which the community was just small enough to properly install a people's vote system without the hindrance of a consequentially bureaucratic duration of counts that soon aborted the aspiring Democracy with the obligatory vote on greater issues only instead of every topic that shaped public life significantly—, it could become the law until the community's demise or an overturning through the same absolute majority prerequisite. Of course some people were likely shook by the ethical problems arriving with such a question on whether lynch justice should be permitted, but finally, executive branches have proven to become remarkable disruptors of trust in governments and are also easily exploited by governments suddenly turning corrupt and authoritarian. People taking justice to their own hands, oppositely, could be considered indicators of a fundamentally dysfunctional society unable to bring its people under control. But such statements were likely to be uttered by people who presumed a functional society to be one at which there was a superior power—a government—preserving control through a strong rule of law and just punishments for proprietors quaking society. Albeit a debatable point of view, it's not the only one, and it would be wrong to believe any alternative model to be inherently infeasible and born to fail. It's only a matter of consent but unlike any other system, it would be the first one primarily being built on the inhabitants' consent rather than the commandment of a superior power such as a president.

Some might oppose this proclamation of the consent's ultimate entitlement with the hint that beyond the community's foundation, no-one again would be asked whether he or she would consent with the assortment of rules and conditions; especially new born children are ineligible to fell a decision on their own as they lack the state of mentality to even comprehend the complexity of such a decision. The same rule applies to the question of one's capability to self-determination as we have outlined on the example of a mentally impaired individual dependent on a third person to take care of him or her. As mentally or physically impaired human beings are dependent and therefore eligible only to their nurses or relatives (depending on who took care of them), infants are dependent and therefore eligible only via their parents or other relatives taking care of them. Just as a short note.

Now, how would we set this argument in front of invalidity? Could we tell that beginning from a specific age (between 16 and 18 years onwards), all those human beings who throughout the entirety of their lifetime had been waiting to leave their community finally could, so that at last, they were given a choice? Beyond this, nothing at least seems possible. Who would ask a ten-year old whether

to be emphasised as especially worthy of protection. This question is reasonable to be asked, but in the same manner, one could (and perhaps should) wonder how it could be that particularly minority groups were usually traduced when crises dwell. Jews, again, are the best-known example as they have been accused of outrageous crimes from the middle ages until this very day, and the accusations are still pending. What is not pending, as seldom any based arguments can be retrieved, are the crimes they in fact committed via an international base. Introducing laissez-faire measurements would only legalise some of those vilifying thinking schemes, while we sit in our armchairs, contemplating about ethical

he wanted to live with his parents or pack his bags and seek his fortune elsewhere? At worst, when there has been one of the occasional/quotidian disputes between him/her and his/her parents, he would promptly exclaim “Yes!” and run away, just to eventually realise that it was indeed a stupid idea, and return on his knees, begging for mercy. Needless to say, mentally impaired people as well as children had to be excluded from any argument against the thesis that it was impossible to build a society entirely on consensual relations between its inhabitants. Still, how would it be argued?

In the internet culture, assertions such as “Go to Venezuela/North Korea if you don’t like it here!” are usually shouted against those who expressed criticism for conditions they observed or recognised as nuisances, such as low payments for workers now, during the crisis, deemed essential for society’s smooth continuation, normally linked to the recommendation of *crushing Capitalism*, the alleged core of all evil having caused the very nuisance. We already spoke about this point of view a couple of times in this text. The rebuke hereby quoted presumes the freedom of movement I already submitted this as a probable precondition to providing this consensual codex. Do we have any other options? No, unfortunately not, and unlike in our given society in which nations are too large and travelling has become too usual to scan every single traveller individually unless there was one searched internationally for crimes of any kind, small-scale communities could easily forbid entrance to individual travellers if they thought one to be of displeasure or even of calamity to them. Therefore, people could quickly become homeless if they were banned from their ancient homestead for any reason, at worst outlawed. Only one upside could be emphasised in such an alleviated world: Everyone could legally live as a hermit somewhere in the remotest landscapes without living in fear of being busted by likely proprietors who considered the person as a trespasser who illegally resided on his or her land. Or wouldn’t there be any private property any more? While this is a topic we are going to discuss later on, outside of this extensive footnote, and also under the introduction of Pierre-Joseph Proudhon’s theory on private property, assuming that it is going to bring us worthwhile insights delivering unto us information useful to solving the puzzle of how to disentangle the mere controversies surrounding it. For now, the aching question on consent as the foundational principle remains, without a clear answer to respond to it—what could be done? To assume that there simply was no private property and everyone could settle down wherever he or she wanted to would be too easily thought out of the problem. There were also the questions of mutual respect, integrity of one’s living space, and whether any community would really abolish the concept of private property. Finally, and without stepping any deeper into the topic, we should conclude a narrative of what this mid-section could tell us.

What it narrowly can tell us is that communities could increase self-determination as the administrative districts were smaller, more personally, thus more powerful in defending individual interests. African peoples, to not use any stronger expression that would also exceed their personal self-reflection, could be understood as such communities before they were overwhelmed and conquered by European colonialists, cultivating hectares (or acres) of land, providing nourishment for their own selves, occasionally getting into trouble with antagonised, neighbouring peoples. Yet at least, it could be opined that none of them attempted in imperialist endeavours, i.e. expanding their range of influence and eradicating said antagonised neighbours, unlike their European (and partially their North-American) counterparts. Small-scale communities could be said to be less prone to expand their range of influence as they were more individualistically designed, more dedicated to providing one opportunities of self-fulfilment instead of usurpation of great power, as nations in particular are keen to. Hence, breaking up nation-states and every model administration we could liken to the nation-state

responsibilities every one of us bore to protect those unrightfully demonised by men and women who are desperately overwhelmed by the sheer complexity of the hierarchy our society has developed, thus looking for comprehensible answers. Consequently sticking to these ready-made answers, they initially try to solve the issue on their own, never questioning the righteousness of their argument. *Linking these two dots*, the question about whether there could be an ethical maxim of protecting minorities from lynch mobs and the fact that some people tend to lethally oversimplify the complexity of their surroundings, we

model and replacing it with handing the power to single villages, hamlets and cities of every scale could lead towards an expansion of peacefulness as people were more concerned about the prosperity of their nearby people than the well-being of a nation that surpassed their personal imagination, let alone their personal perception. Finally, who could one be more concerned about: People living thousands of miles away and they never knew, apparently; or the person living next door to them? Of course there can be proxy sympathy for oppressed minorities in one's nation as they evidentially suffered from discrimination in a nation those people knew could do better, but beyond this, there can be no personal relation, unless they got to know one another through any channel possible. Yet one of the reasons those people are being discriminated is that local peers had no chance of effectively intervening as the linked administrative authorisations lied in higher ranks. Such are the general models for nation-states with a vast bureaucratic scaffold. Those same scaffolds could be collapsed and replaced with flattened purviews to expedite processes to support people in dire need. And when it came to resources a community didn't have at hand, it could prospectively unite with other communities to seal partnerships as now exist in shape of trade agreements between nations of any level (first-world to third-world, that is).

Those enthusiastic predictions are of course Utopian and only half-baked as this footnote already stands at the verge of implosion, but nevertheless, I already wrote about the issue at large in a text of mine:

Bender, Oliver (2019). De Mundo pro Omniem. Meditations on a Better World. Link: <https://politique-rationale.blogspot.com/2019/12/free-world-for-everyone.html>

In terms of completion, we are also going to return to this topic in a different chapter, as I already declared a couple of times in this footnote. But as we already stepped inside the topic in spite of contradictions on this, it is worth re-emphasising on this statement.

Now, we should also remind ourselves that the actual topic of this footnote was a completely different one: We were concerned about malicious mining activities, to be continued with such in the borderland of Česka and Polska, the landscape of Upper Silesia. Already we spoke it in the monarchy of Bangladesh, better known for its textile sweatshops. There, researchers found emblematic evidence of how the surrounding environment suffered from the wastewaters. There's no need to rehash it all over again, we thoroughly examined the evidence above.

No Coal Like Clean Coal

Unlike mining operations for rare metals or minerals, coal itself brings a lot of environmental damages with its unearthing. Once it will be in usage for energy production, it will emit tonnes of pollution into the air, causing lung failures beside congestion both the environment and every single living being will have hard times coping with. Economically, its co-workers—mainly miners—were deceived by the pitch black resource, although it was less the market that pretended the men working below ground than the states that either had to forbid the excavation of coal or forbade it on their own amidst concerns of the unsustainable footprint coal left. Regions that relied on coal mining soon experienced a fate similar to the “Rust Belt” in the US: The Ruhr area, Lusatia and finally Silesia went from averagely wealthy to poor below average as their hobby horses ran away (the Ruhr area furthermore lost the heavy industry as it was outsourced). Governments certainly felt the dilemma behind them: On the one hand, there was the lack of sustainability accompanying these industries—the heavy industry

could express our maxim as following (with certain links to Kant): “As we all prefer to judge over our life’s demise on our own and do not want to extol unto our next ones’ backs larger amounts of wealth as we need, we would enjoy to be protected by our next ones on our behest as we would do the same unto them in concordance to their agreement on this *contrat social*.” Of course this maxim is still in its fancies and full of vague flaws assuming a lot that classically contradicts individualist tendencies that too stream through our society, as will always. If one didn’t want to be safeguarded by one’s next ones, didn’t want to be under everybody’s watch so that during an encounter with a thief, a courageous pedes-

as well as the mining industry—and everyone’s duty to do one’s best to fight climate change (in the end, this has become a pillar of governance and future policies, and it will be the governments’ special duty to align the rule of law to create a groundwork for the market to be ascertained on what it was permitted to do as opposed to what it wasn’t permitted to do so that the market could become economically sustainable); and all the soon-to-be unemployed people who faced a hard time finding a new job to feed themselves and (perhaps) their families from. The industries they worked in went extinct in wider parts of the Western world that turned its back on this obsolete means of power production. Its former employees had to look elsewhere for new jobs, but could there be sympathy for them? In the end, they contributed to the pollution of their home planet, so that someone could bluntly claim that they were better off unemployed than still working onwards for their home’s demise. But finally, poverty cannot be a bearable consequence of doing the ethically right thing while contrarily, abandoning the dissolution of an unsustainable branch on the market which can gradually be replaced by a more sustainable technology cannot be ethically defended either. Governments are caught in a gauntlet between economic and environmental interests that can only be escaped through the middle course. But where would this run? On the one hand, the market **does have** to evolve into a more sustainable future; at least it didn’t neglect this compulsory effort but said that through innovation, this was feasible, all it needed was a safe legal groundwork. What has to be avoided is the apology of a lacking legal groundwork as the market has to show its autonomy from stately whereabouts. Even a young adult eventually had to become independent from his parental home, regardless of what he thought he (or she) was never given or taught. A state must be nothing but an attentive overseer, the market cannot truthfully want anything beyond this as it would likely obstruct a smooth procedure. Innovations could be bilaterally conducted, but even these had to be commenced with the financial means only the market could deliver advantageously—taxpayers’ money had to be handled carefully as otherwise, legislators could be considered of irresponsibly spending their people’s money, thus commencing on their behalf an investigation of exactly this, leading towards a no-confidence vote (at best). Businesses on the market, on the other hand, could call upon their shareholders that they thenceforth began to examine uncharted fields of renewable energy niches that held large revenues ready to be distributed (which, in the long run, also matched the truth, assuming that no fundamental revolt was about to happen in the near future). Academia, which was mainly borne by stately associations, might carry the pre-eminence of experts on renewable technology, but when it came to the construction and development of those technologies, companies and corporations accommodate the stronger force of engineers capable of morphing the plans into a physical outcome. Neo-corporatist co-operations could likely serve the cause more effectively as *masterminds* and efficient despatch of the *masterminds*’ plans on the corporations’ behalf—this is common sense under the assumption that the state would not be coshed, i.e. let itself be coshed by savvier corporations who knew who they were dealing with. (Putting it most colloquially as the exemplified required it).

When it comes to co-operating with the market on the state’s behalf, some might draw comparisons to a Mephistophelian pact, a deal with the devil. Some would condemn every little approach towards the market as a functionary of the state, declaring it as a clearance of the people, a betrayal in front of them. Thus is the common comprehension of such approaches that politicians were more likely to iron-fistedly hammer the market, depressing it with their boot to let them know that it [the market] would better listen to them so that they wouldn’t have to learn what would happen otherwise. And without getting too deep into another recap of the disadvantages of authoritarianism—leaving it

trian dialled 911 or even sprang to one's help, thus risking his or her own life. As Billie Holiday once sang in 1949:

*But I'd rather my man would hit me
Than follow him to jump up and quit me
Ain't nobody's business if I do
I swear I won't call no copper
If I'm beat up by my papa*

for latter addresses—, this behaviour was heartfelt by the former coal workers who were demographically leaning closer towards Social Democratic parties and politicians who they thought would usually address their cause, the workers' cause. Power producers were told to close their coal plants, perhaps bailed out to not fall into a pit through forceful closure of their collieries, but in the end, the workers were left out as they remained ineligible for premature retirement plans but had to look elsewhere for a reintroduction into the market. I mentioned it sentences before. What we didn't emphasise hereby, though, is the occasional inability to return to work someplace else due to professional affections inflicted onto them—in the coal miners' case, it's the black lung they suffer from as they were exposed to fine dust all the time they worked below ground. This, beside the environmental damage coal mining causes we are going to refocus on again, should be highlighted as well, as damages like these were parts of the reason why Prussian chancellor Otto von Bismarck introduced the world's first health insurance: Prussia heavily relied on the coal industry as well, and so it wasn't unusual to see many coal miners suffering from respiratory illnesses. The German idiom "Weg vom Fenster sein" ("(to) disappear from the window sill") even derives from the black lung disease the former coal miners suffered from their whole lifetime—due to their respiratory problems, they sat in front of their windows to grasp a fresh breathe of air until they deceased. Pedestrians recognised it by no longer seeing them sitting at their window. They then knew that they were "weg vom Fenster". But this shall be just a side-note showing that this archaic industry left its mark in society; the music roll was conquered as well when songwriters described the coal mines as "dark as a dungeon" or, almost sympathetically, as "The Ol' Coal Hole".

Returning to the problem of re-employing former coal miners, there is one study that dealt with this issue on the example of England and Wales, the latter of which was immortalised by Richard Dafydd Vivian Llewellyn Lloyd's (his *nom de plume* he shortened to Richard Llewellyn) "How Green was my Valley", first published in 1933. The text that is of interest in this context is the following:

Fieldhouse, E., & Hollywood, E. (1999). LIFE AFTER MINING: HIDDEN UNEMPLOYMENT AND CHANGING PATTERNS OF ECONOMIC ACTIVITY AMONGST MINERS IN ENGLAND AND WALES, 1981—1991. *Work, Employment & Society*, 13(3), 483-502. Link: www.jstor.org/stable/23747831

Two things have to be emphasised from this text: Firstly, there is the issue of *hidden unemployment*, i.e. unemployment that did not make it into the official labour statistics of the whole Kingdom (the entirety of the United Kingdom of Great Britain). Due to shifting grounds of the coal industry, certain coalfields were assembled, the workforces had been rationalised. As there were no layoffs as such, the workers didn't have to be registered as laid off, although those workers thenceforth didn't receive wages any more.

Secondly, there is the future the former miners chose or had to choose out of a lack of alternatives: 42 percent of those who were employed before the year of 1981 were able to return into full-time employment somewhere else, while those worked in this doomed business for up to ten years and were aged 26 years at the time of their layoff, were able to retrieve employment anew by the half of their complete workforce. Contrarily, 40 percent of all miners retired, with an estimated 27 percent of them having worked as miners beforehand. Summing up what the statistics can tell us altogether, "it is important to note that, of those miners in employment, roughly half were still working in the coal industry. Discounting these from the analysis implies that the success rate of finding alternative full-time

Ain't nobody's business if I do

Why would she sing something like this? Obviously because she didn't want to be a burden to anybody else. She was fine with being on her own even in the most tragic of times where no-one would roll one's eyes over her if she asked for support, emotionally or perhaps financially. The glue that kept our society together has always been the reliance on one another and the knowledge that this reliance would seldom opened out into betrayal or abandonment. The social glue also included to not leave crimes untouched without a fair trial for the victim to

employment amongst those who lost their jobs was as low as one in four.” (*ibid.*, page 487) Cynically, the finite employer coal finally was, one way or the other—in the end, coal is indeed a finite source, as it would have run out from a certain spot, ceasing the mine automatically, whether the state took hold of this congestive industry or not—led the poor devils who chose to work for it down an abyss of incertitude. Even in light of this matter-of-fact of this finiteness—that sooner or later, coal was going to vanish from the stage—, approximately 70 percent of coal miners in England and Wales were as young as between 26 and 35 (and from this point on also up to 44; afterwards, the scales shrink significantly). All of them sought employment in this fading industry in 1991, seemingly unaware or indifferent about the risky game they were gambling (*ibid.*, page 488). We could assume that they all preferred to stay nearby their homestead and earn money before they went into the larger cities where jobs with a brighter future were waiting for them. If they, on the other hand, we could speak of an honourable decision, opposing the ongoing trend of decaying rural towns and villages while the urban cities imploded visibly. But at what cost would their deed take place? Coal of course was not the foundation to build a future upon, they had to look for a different profession one day or another. Now, this is not our issue either way, we shall instead look onto something different, although the agonising decrease of the flat prairies are an intriguing social complex, but we shall look into the specifics of how coal used to deprive its consumers of clean air (speaking most vulgarly and presumably unaware of the other factors that pollute the air even in absence of coal plants). For the runner-up place (after Bangladesh), we shall examine the following text:

Cabala, Jerzy M.; Cmiel, Stanislaw R.; Idziak, Adam F. Environmental Impact of Mining Activity in the Upper Silesian Coal Basin (POLAND). In: GEOLOGICA BELGICA (2004) 7/3-4: 225-229. Sosnowiec: University of Silesia, Faculty of Earth Sciences.

Immaculately ordered are the various consequences of severe mining activities in the Upper Silesian Basin in which the studies were conducted—mining tremors caused through the destabilisation of the top soil beneath; rivers became saltier due to dewatered mines; solid wastes discharged into the rivers as well, an issue we already read about in Ghana; etc. (*ibid.*, page 227f) A disclaimer notes that not all of those effects caused by mining activity remained infinitely but could vanish incrementally so that they eventually disappeared. This did not mean, nevertheless, that mining was, after all, safe and didn't have any negative effects on the environment. Especially “changes in underground water chemical composition caused by mixing of water from different aquifers” (*ibid.*, page 228) bears the likelihood of a long-term aftermath carrying threats towards the people as well as affected biotas. Unsurprisingly, we could bookmark this article as closing words for this footnote essay on mining operations and the people's rights to organise themselves.

Closing Words—Rushing For Conclusions

After all those pages we have written about miscellaneous mining operations in West and partially South Africa, in Far East Asia and, while only curtly, in Europe, we should ask ourselves what were the red thread in this mishmash in this suppressed text. For some, it might be hard to understand as we slowly went astray from the mining issue into yet another excursion into social justice and the Anarchist Utopia. Lo, there is a red line even in this unusual collaboration—the question of where states in third-world countries are prone to fail on their people's backs. Our market-driven society demands of every able human being to work for oneself to have a regular income and take care of oneself inde-

see revenge taken upon the perpetrator. This legal maxim was so important that it was finally set in stone most honourably by the Anglicans in the following words:

No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, or deprived of his standing in any other way, nor will we proceed with force against him, or send others to do so, except by the lawful judgement of his equals or by the law of the land.

pendent of any social support. Disabled beings are excluded from this maxim for obvious reasons. If there isn't any work one can be hired at because the local industry is dwindling, inexistent or unattractive due to *figurative enslavement* through bondage contracts, even (il)legal mining operations under the severest preconditions could be more attractive than anything else the eye could see. We can hardly believe that even half of all Ghanaians or Bangladeshi people are more (seriously) concerned about the environmental impact on their own land (unless they are farmers dependent on fruitful soil and who were likewise condemned to impoverish) than they are about their ability to make ends meet by the end of the month. To adapt a description of such stagnant poverty we read beforehand, those people live from paycheque to paycheque so that they didn't have time to bother about such superordinate issues. They were more luckily served if the government took care of the issue and adjusted the rule of law in such a way as that they could still work in the mining industry without the fear of being arrested for working in an illegal operation. Unfortunately, and this is the point where we draw a straight line to the Anarchist Utopia even though I might hereby serve the cliché of a *vulgar Karl Marx* accusing the *Capitalist system* of being the root of all evil; the culprit we had to uproot to relieve our society. What happens *if* those states abandon their responsibility of, for example, taking care of the threat of unsustainable industries transforming their countries into uninhabitable scorched landscapes for quick profits functioning merely as quick shots temporarily distracting from the incremental deterioration of their land and the growing distrust Autocrats do not care for their people's opinion on them as they can single-handedly break down every protest that moves too high onto them. They could watch their capital city drowning in flames while they resided on the higher ground of their mansion, drinking champagne while watching the swath of fire on their patio. Security guards of the executive branch stood steadfast before their mansion, taking care that no rioter would dare to approach even the front lawn of their mansion, at worst being shot down on sight. Corruption leads to carelessness that finally leads upheavals. Few of them succeeded in revolting the state of leadership, so that it requires a completely different approach which we will discuss elsewhere, outside of this footnote.

What we have to remind ourselves about, nonetheless, is one main point: That when there exists a general consent about the failure of the existent state of governance in society and beyond, which we could likely suspect in many African nations in regards to how mining operations are being undertaken (with an exception on Ghana, where the government at least allegedly has got the situation under control, although illegal, small-scale mining projects are known and prosecuted), uprisings interested in trembling the olden government—or the concept of hierarchical social orders—should not be condemned as illicit and a sinister conspiracy conducted from above with outlawed henchmen functioning as puppets who have their strings pulled from the conspirators above them. Needless to say that such theories are easily reshaped into anti-Semitic theories claiming that the Rothschilds or Zionists created such a superior government commanding the inferior governments we are (supposed to be) obedient to on the national base, excludent of any evidence therefore, beside private bloggers with equally little evidence at hand but the influence onto enough people to remain in a valuable position. Certainly governmental officials of any rank were the last to rumour about their own employment to be linked to a conspiracy of which they were part—the only one(s) even close to any such theory was Donald J. Trump who believed *Deep State bureaucrats* to connive against him to obstruct him from *making America great again*. (His campaign slogan). What he didn't say was that he himself was a supreme ruler's façade puppet pretending to be the legitimately elected president of the people—throughout his presidency he showed off his lack of knowledge about governance and how the US government

(Magna Carta, § 39. Copied from British Library. Link:

<https://www.bl.uk/learning/timeline/item95692.html>)

Apparently, the Magna Carta is not a philosophical meditation, nor is it a treatise written by David Hume or anybody of his contemporaries. It was the first legal code that came into effect in the whole world and could well be described as the milestone from which future legal codices derived. Did we therefore take a left-hand pathway to cut short our question about how we could explain to our peers how they could be ethically obligated to protect their Jewish

worked as an advantage before his contestants, in his own Party as well as the Democratic Party. It's conspicuous to tell that no government was ever go to distinguish itself to be a faux government cheating its own people into believing that they actually had a choice. Likewise, governments would do a fatal mistake in disbelieving in the righteousness of a protest against them, regardless of the degree in violence. Excluded of this maxim were protests demanding a fringe right unto a fascist agenda which would of course be recognisable in the protest's participants and probable manifestos written in relation to it (while we might not expect any *festschriften* to be published in relation to such events. They usually lack academic support). Otherwise, there are enough protests that deserved attention and respect from governments if we spoke about decent governments not falling from their reputation even in the wake of eventual putsches. They might seek conversations with their leaders, trying to settle a compromise, calming the temper and pouring oil on troubled water. Authoritarian governments would only pour plenty of oil into the ignited fire of social unrest, so that one point is manifested for sure but has to be emphasised as well, especially in contrast to what was to do in specific situations with ethically and morally justified protests: That the international community—in a globalised society, it plays a significant role—should side with protesters at all costs rather than the government that is being protested. At all times? Exactly! Some might question the sense in such almost preposterous attempt in currying favour with the people through inundated support. Moreover would it appear almost self-destructive to side with those who spoke out in opposition to the people's will in the position of being supposed to represent the people's will. What is important to perform in order to understand the advantage of siding with one's foe in this relation are some *mental gymnastics*: In these days, leaders of first-world nations cannot remain silent on important events in partner countries, including protests that take place there and were likely to transgress their borders and arrive in one's own country. Instead of watching them on the side-line, leaders fared better in responding immediately, thus adjusting themselves for things to come.

Such reactions of course bore the necessity of also choosing one's ally; which party to choose of course had corresponding consequences for the presumed eruption of protests in one's own country. Therefore, it would only be the most prudent decision to side with the protesters and listen closely to their demands, in case one was vulnerable for the issues denounced during the protest. To stand with the people could attract approval from one's own people so that they would likely abstain from protesting themselves as they saw their government sympathising with their own kinship. On the following level, they also had to ascertain their people that the policies they conducted benefited everyone equally and embattled inequality and inequity alike, eradicated racism as well as sexism. Speaking with a silver tongue might persuade the simple-minded people who didn't look too closely onto their government's working record, but those who remained attentive and watchful would certainly expose the Potemkin village that was swiftly erected before their eyes. Governments too often view their people's obedience to their commandments as given, forgetting about the duty they are told to serve, otherwise facing the consequences of their inactivity. Protests are a powerful tool of reminding governments that they either should work more ardently in their interest or had lost confidence with them entirely and were better off resigning their posts effectively in this very moment. Violence must not be an exception in those protests as they otherwise ended up within the perimeters the government permitted, thus remained bearable with it, finally failing the transposition of their points. They never saw them perceived or converted into policies. Why? Because there was no pressure that would have persuaded them to do so. Instead, there was a short matinée to watch, and then, they could go back to

fellow citizens from harm of any degree? Obviously not, as legal codes could be mitigated either in shrunk societies that took over effect in multiple parts of the world once states were removed by the power of the people, but even during the incumbency of states, when ill-intent rulers grasp for power, ratified by their fixers and supporters occupying key positions in the parliamentary body, cover the nation like the ash cloud that ranged from Indonesia all over Europe, consequently leading towards the yearlong winter that initiated a deadly poor harvest²⁰¹. Speaking of the year without a summer in 1816, such terrible and inevitable encounters could be instrumentalised as great opportunities to unite as one

work to business as usual. Once people start infringing their actions to remain in terms of the rule of law, they could as well abandon their protesting plans altogether as they only wasted their time with ineffective processes that were never going to change anything. And especially when it comes to such life-threatening issues as the scorch of land is, there should be no self-suppression. Instead, people had to overcome themselves and prioritise their ideals.

Did this mean that when it comes to protesting correctly for a more important cause, the rule of law could be understood as temporarily abrogated? Not exactly, nor entirely. As usual, there is no two-fold way to mind: We cannot say whether the rule of law was entirely abrogated throughout protests for the *good cause*, nor could we say that every protest had to align entirely with the rule of law's onset. The solution lies in the middle way, as it also did in previous examples and complexions. There are rules that could and should be obeyed, not only from a legal perspective but also from an ethical one. Murder, for example, should be avoided as long as one's own life or another person's life was not at stakes. The destruction or even damaging of any unaffiliated individual's property has to be avoided in order to not create unneeded enemies, at worst in one's class or at least one's rows (people of the same social class, such as middle class, lower class or whatever springs to one's mind. What we speak of is to hurt one's own people rather than those who should be targeted as the perpetrators that cause the uprising to become necessary). Closely linked to deliberate damage of unaffiliated individuals' property is theft and robbery against the same—there is no good reason to steal from a shop if police brutality is being protested, regardless of whether one considered it the point or not. It doesn't benefit the shop owner, nor the movement one (or the thief or robber) represented, unless thuggish behaviour was part of the movement's message to be transported, which is highly unlikely as its likely perseverance was doubtful. The movement, overall, falls into disrepute and delivers an easy argument for the protested government to discredit the movement as vicious, egocentric and utterly despicable, and the movement's participants and supporters had a hard time contradicting those accusations in such a way as that it didn't deny the burden of guilt it encumbered unto itself. When such burdens were mounted onto the movement, the only right step that could be done was to confirm the guilt, proclaim that the movement could do better and distanced itself from the wrongdoers, and continue promoting its own message, repeating the given accusations against the government, and try to find a pathway to march onto the dissolution of the government and the instalment of an Anarchist society, in a way that would not violate the core regulations of the rule of law that also aligned with ethical maxims: Don't murder, don't steal, don't begrudge (crave or, to exploit our example, damage or even destroy) your next one's possessions. Those are a couple of the core agreements our societies (almost) universally sealed between one another because they created the foundation of a good society. Beyond these, the common cultural societies began to differ from one another as they set different preferences. Protests could perform alongside these ethical lines as well without losing any of their prowess, any of their power. The only societies that anchored obedience to the authority as ethical principles were/are monarchies and dictatorships, oftentimes linking violations of those rules to sanctions, and by now, it can be told that this was a perfidious attempts to suppress critique and sudden *dethronements*. In such situations, violent protests enjoy even greater accreditation for their *raison d'être* as then, they could even allocate themselves to achieve consensually agreed international human rights, without any direct entailment to Anarchist principles such as statelessness or, generally, non-hierarchical social constructs.

In the end, nevertheless, the situation is clear: No matter what—well-principled—objective protesters and even in specific situations rioters, dedicated themselves to, they should enjoy society's ut-

in a society and try to bring as many people through the hardship as possible. Individualists would argue that if only everyone took care of oneself autonomously, everyone would get through and showed that one only had to dedicate as many efforts into one's survival in order to surpass even the worst of natural catastrophes. In times of crises, the old proverb goes, societies appear at their best, although this also assumes that they either operate under a dexterous leadership or know each other all too well to know how to steer their ship through the tempestuous sea.

most confidence as their actions are a vivid, essential part of every Democratic society, and as long as they could consider themselves representatives of at least a simple majority's opinion, they could do what their incumbent government then failed to: Speaking the people's mind, even in an indirect manner (i.e. taking additional steps to achieving what the people want, as the shortest way would lead to temporary success followed by long-term damages that the people, as they likely failed to comprehend where the issue derived from, disapproved as well, of course, but linking it to the leader who preferred short-term jumps in approval ratings over effective measurements requiring him or her to take the long way to the goal that included short-term bottoms in approval rating. In the end, politics are too complex for the people as they don't normally see every single document connected to the policy procedures; sometimes, they don't even examine every publicly available document connected to the procedures, thus preferring nescience over knowledge. Aside of this, many classified documents were not supposed to reach the public eye even under bills such as the “Freedom of Information Act” (FOIA) in the US that demanded of legislators to declassify documents upon inquiries from journalists as well as any other public citizen. It grants towards the citizenry the opportunity to check upon their government, informing themselves independently and, indirectly, lay ground for protests. Paradoxically, we could say, that in both ways, governments lay the ground for their own disempowerment, either through the disguise of all their information and secrets, sparking suspicion; or through ultimate transparency, exhibiting their incompetence and therefore the people's unanimous interest in a change of leadership, or the dissolution of leadership entirely, taking responsibility and opportunities alike into their own hands. Governments, hence, face severe challenges with only a couple of options besides the perfection of statesmanship, to tranquillise their people and therefore maintain their power during incumbency: Either through brutal crackdowns and a near state of untouchability; or through a *drought of inactivity* numbing the people from any energy to overcome (the latter a closely related allegation against Angela Merkel's leadership from 2005 to 2020, still pending as of the time of this writing).

In the end, the people have to take it into their own hands if they wanted to accomplish salvation or release from the chains they viewed as being lied upon them. To demand justice from the perpetrator is futile as no judge would resign from his seat to let the culprit decide his own punishment. Likewise, the state is hardly going to confess his own failures and promise improvement. Whether he was going to scold wrongdoers was up to question and depended highly on the incumbent government. As we have noted many times beforehand, lobbying and other kinds of corporate as well as private and public disruption inside the government were likely indicators of stained and biased decision-making. Small-scale communities in a state of autonomy were therefore more likely to avoid any such disadvantageous influences from the outside. If only protesters and rioters were able to come to the same conclusion and subsequently started organising under this idea, they could likely look forward to a different—perhaps a better—future for themselves and their descendants. It would be worth a try.

Thread End

196 Sudré, Lu (Maio 08, 2020). Desmatamento na Amazônia cresce 63,7% em abril: “Grileiro não faz home office”. Brasil de Fato: <https://www.brasildefato.com.br/2020/05/08/desmatamento-na-amazonia-cresce-63-7-em-abril-grileiro-nao-faz-home-office>

197 Goodman, Ryan; Schulkin, Danielle (November 03, 2020). Timeline of the Coronavirus Pandemic and the U.S. Response. Just Security: <https://www.justsecurity.org/69650/timeline-of-the->

But what does this have got to do with the Jews or Sinti and Romani, to name just a few, exclaiming that under the state (of whichever nation), they are not sufficiently protected from harm ranging as fatal as murder? The answer is that in societies, they are only a couple of instances likely exhibiting a greater nuisance that bears the potential to destruct the whole scaffold of society. They are like a soft summer breeze collapsing a house of cards simply by passing by. If a society contains people unwilling to protect minorities even through least efforts such as calling the police when they encounter the battering of an innocent man or woman on the street, or even siding with the perpetrators because they too

[coronavirus-pandemic-and-u-s-response/](#)

198 Speaking so generally, one will quickly realise that there is little research or argument uttered yet on how exactly the government obstructed the poor from overcoming their state of poverty. Libertarians, nevertheless, are quick to denounce the federal government's Samaritan activities targeting poverty and trying to support them on their way out of it, into the middle-class' paradise of suburbia. In their interpretation, all the efforts undertaken to help the people working on a good life paradoxically impeded any movement upwards. The benevolent entity above failed to lift the people simply by trying to lift them. But why is that so? In the end, there was enough ground to argue that it was true, as there are still many lower-class workers living from paycheque to paycheque, hardly able to spend their holidays anywhere else than their home sweet home. Understating the argument that the governmental programmes are obligatorily attached to every needy individual registered as a citizen pursuant to. While some might find the phraseology blurry and imprecise, we should not bother to refer to any dynamic statistics drawing conclusions from yearlong developments, as they would not necessarily prove the functionality and usefulness of governmental programmes. Already seasonal fluctuations create craters and peaks in annual rhythm which, although foreseeable and recognisable in subsequent analysis, shows how capricious the suggestion that the government fidgeted a magic wand that could magically create and dissolve poverty and the wealth of nations. This is not the case, but with this example, we again can reassure ourselves about the state's liability to alter its current focus back onto its core capabilities: Playing God on earth, creating an environment to its liking, i.e. a world according to its people's and the market's liking, both of them intertwined in this *magnum opus*. Beyond this general creation, the state would abide to the Libertarian philosophy of its [the state's] *midget size*, it should not grow unto such an extent that its power could be exploited by any proponents of a gradually bloated state. An issue many newly incumbent governments fail to recall during discussions on what to pass and what to scrap: That what they pass for permanent usage from the moments of its passing on could already fall aback in its introductory advantages once extended to the wrong hands. This also is one reason why federal states can count on their subordinated authorities that guarantee partial independence from the federal government located in the capital city: Once a vicious government took over power—as infamously happened in 1933—, opposing states could incrementally disassociate themselves from the elected (or usurping) powers and protect their people from the exterior forces trying to vilify them. Assuming that a bill objecting to increase—possibly outgrow—the state's powers was not the straw that broke the camel's (or Democracy's) back, we should still raise eyebrows on any such drafted bills, looking for hints that showed blemishes of either misconception or straight-out dysfunction. Suspicion about planned enlargements of the state helps to detect inclined suicide missions that are going to hurt the people and the economy in long-term degrees, as much as this might blow the Libertarians' and Conservatives' horn of scepticism on the state and its compulsory accusation of deliberate infringement of individual liberties. In the end, the state is employed by the people and the market alike as the referee creating and enforcing the laws that levitates above everyone's head like the Damocles' sword, There is good reason to see several people therefore arguing that only perhaps, it was the sword that kept the people from rising above, because they could be injured from approaching the blade.

However, public intellectuals argue that they sensed the troubles we deal with elsewhere, outside of overregulation in direct welfare policies, i.e. policies targeting the welfare of adults and children

think that they deserved the unlawful battering (in terms of the Jews, the reason could be that their kinship allegedly ruled the world although the man or woman battered up still struggles to make ends meet while working extra hours from Monday to Sunday, so that they never received their check for being part of a global conspiracy). Others simply lack the courage to do even the least, i.e. calling the police or raising awareness of what is just happening and that the victims had to be rescued from their vilification. Questioning how far one had to go is of course right and necessary, but this shouldn't hold anybody up from doing as much as one considered reasonable; the worst are those who contrarily think that delegating support of fellow citizens onto others completely, so that it was

disregarding their state of education, employment or whether they were bound to a criminal record that correspondingly scared away employers from hiring those certain individuals. In order to receive the viewpoints on *institutional obstruction* of individuals, read:

Tanner, Michael (2019). How Government Causes Poverty. In: Cato's Letter. A Quarterly Message On Liberty, vol. 27, issue 2. Link:
https://www.cato.org/sites/cato.org/files/pubs/pdf/catosletter_spring2019.pdf

Tanner repeats the well-known talking points not of the political right but of many social activists and debaters in the public discourse in general: That especially people from poorer boroughs and metropolitan peripheries endured an inferior education and were left behind with fewer perspective due to their social background, a disadvantage that is hard to overcome and therefore sticks with its offspring. Finally, when they lost hope in any social improvement of theirs because they were caught in their situation like a farmer was in the Middle Ages or now in the caste system that is so familiar in countries like India, they fall back into criminality, becoming felons and petty criminals until law enforcement catches up with them. Then, they are entangled in another governmental institution that is “prejudiced” against minorities who already happen to suffer from poverty due to centuries of racism, starting with twofold enslavement, once in the ancient world of Europe and secondly during the Great Progress that led towards the foundation of the United States. There doesn't need to be any debate on whether with the “Emancipation Proclamation”, racism was overcome in the US, since as early as 1962, the Tulsa Riots showed how law enforcement and public tolerance of racism and related arbitrariness in justice shaped dominantly non-white neighbourhoods.

Is there evidence that law enforcement was racist? George Floyd, Eric Garner, Philando Castile might tell us that yes, their deaths were evidence of what people like to call *institutional racism*, i.e. the deep ingrainment of racism in governmental institutions, not just the racism of single employees. An allegation like this one is controversially close to the bone and needs persuasive evidence to protect it from public humiliation. Alas, in these days, allegations of racism against governmental institutions and wider parts of the right-winged opposition who refuse to comply with their arguments because they found them to be baseless and lacking hard evidence to back it up. No-one with a serious intent to debate something would claim that someone who contradicted one's argument of racism in the executive or the judiciary branch was an outspoken racist riding on horseback through the width of the Southern states, chasing black people to bull them up on a noose. There has to be a comprehensible sense of how far the debate's participants could go before they drove downhill into the abyss of apologetics of white supremacy over the black inferiority (if there was either one in existence).

To the surprise of even many moderate Conservatives with a lower propensity to accost stately institutions, there exists physical evidence in shape of studies, although in my personal perspective, one of them examined the issue from a rather questionable foundation, namely an authoritative definition. Due to this dubiety, we shall take a look into this study firstly. *Vide:*

Holdaway, Simon; O'Neill, Megan (2006). Institutional Racism after Macpherson: An Analysis of Police Views. In: Policing & Society, vol. 16, issue n° 4. Pages 349 – 369. Link:
<https://doi.org/10.1080/10439460600967885>

solely the police's purpose to protect others and that no-one but them was responsible for taking care of everyone else's well-being, which finally included targeted minorities, for example Muslims and Asian people of any origin. Once people lost all connection to their society so that they didn't believe any more that the unity of one's community also depended on one's personal contribution to it, the community is soon going to meet its disbandment. Maybe it would be wrong to attach onto minorities and the abandonment of these as the beginning of the end of organised societies and the gradual individualisation of people unto

Other than the previous text we have read beforehand, this text focuses mainly on the police's work, an institution that enjoys especial interest on the people's behalf, dominantly social activists and everymen interested in politics. Of course the police were just one more link in the chain of encounters poor people from apparent boroughs crossed, after school education or even during education, depending on how quickly the dropouts began to fall into criminality, that is *if* they ended up there. Needless to say that there were two more alternatives to becoming either a petty or professional criminal: Dipso-mania and suicide on the one hand, or the rising above, into the professional world, either through a professional career, or as an adviser either on the impoverishment of the lower classes and the extending fault between the middle class and the lower class, and the middle class and the upper class. Obviously, the middle class is caught in a gauntlet between the Utopia a state-led society could achieve for everyone below the *upper one percent*. Since the lower class in multicultural nations such as most of them in the Western world, including the United States and the United Kingdom, the latter of which was subject to the studies by Holdaway and O'Neill, are highly frequented by minority groups such as black people, executive officers who regularly deal with such people, some of them met in a violent manner, they begin to indirectly internalise racial profiles that finally lead towards prejudices that are ought to be established on their personal experiences, but couldn't stand the broader scope of national statistics, or even international ones, although the latter were misleading as they couldn't relativize themselves in comparison to respectively alternating demographic conditions. Consequently, when every policeman began to create internalised racial profiles because he or she recognised minorities to assemble an unusually great share of the caught criminals, all of them respectively transported the allegation of institutional racism. Furthermore, some people might suspect that my definition, therefore my comprehension of institutional racism, presumed legitimization through the manifold experiences and observations of policemen and –women in duty.

II

Coming for the source now, we have to admit that firstly, its precedence is formidable in such a way as that it deals with a definition that was officially certified by the House of Commons in England. Thenceforth, it became the authoritative definition from which to investigate instances of racism in governmental institutions on the federal as well as the national level (federal hereby to be understood as concerning a single state of the overall nation, while national means that it concerned the country's entirety, not just single states inside). I consider this definition at least be flawed as it attempts to broaden the comprehension of what racism actually is. Definitions are usually generally in tone so that to not accidentally exclude evidence that was supposed to fall under this definition but was kept out because it didn't fit the definition's phraseology. No-one denies the perils too broad a definition, but the same perils could also be experienced the other way around, so that in conclusion, discussions with both sides of the rational frontiers have to be undertaken to break down the fallout from the precious core.

Macpherson later on is quoted to describe institutional racism not solely linked to racism internalised in and enforced through respective institutions such as the police or the courts, but also as internalised by the whole society, as not only accepted but tolerated, and therefore placing institutions as representative of the whole society's understanding of justice and equality. (Holdaway, O'Neill 2006, pp. 352 – 355) Despite its potential to divide people on whether such a broader definition would still match the parole itself, it then morphs into an acceptable definition of at least racism, although the

the transformation of human beings as self-isolating hermits avoiding any contact their fellow human beings because everyone lost trust into one's former fellows—but it has to be understood as a warning sign: If no-one wants to take up social responsibility any more and place one's personal safety as a sacrosanct paramount that must at no time be subordinated even temporarily to assure someone else's well-being too, a society cannot function properly any more, because everyone was all too busy to look after others' current state.

Would anyone risk one's well-being for others? It depends on the individual person as such, of course. But generally, there are people who risk their well-being for the protection of others: Firefighters and policemen and –women do so

word institutional then implodes—institutions are entities of power, exercising the governmental duties to hold together the people of a nation by performing bureaucratic tasks. Any negative connotation in this context would be wrong even as someone might not find societal enrichment in stately and generally hierarchical scaffolds. They exercise their job to the best of their circumstantial conditions and therefore function well as gear wheels in our societal clockwork. Criticism accordingly had to point to specific nuisances inside the system, those which the clerks inside those gear wheels had no impact in, could not perform any changes that improved the concerned people's experience with them. To express it more clearly: It is outside of a clerk's purview which paperwork could be scrapped as it is only his or her duty to exercise duties linked to the respective paperwork. Whether any paperwork fulfilled a higher purpose or was only an obstacle in a smoother procedure of applicants would be up to higher offices. In the end, this single clerk could not alter the procedures as this would be understood as a mistake that could lead towards sanctions as bad as being fired.

Such are the loopholes racists inside the institutions could take, and are also mentioned in Macpherson's definition of institutional racism in the first quote by Holdaway and O'Neill: Institutions are racist when they “provide an appropriate and professional service to people **because of their colour, culture or ethnic origin.**” (ibid., page 350; emphasis mine) There is a problem with such definitions due to their presumption of outspoken racism on behalf of those in power, a power that can be wielded even by normal citizens who happen to hire flats to prospective buyers. Seldom would they refuse demands because someone was a Muslim or originated in Senegal. They would instead refuse their application because they found someone else they preferred, for reasons unmentioned in the e-mail. The prospective buyers who were sent away could rumour that the reasons were of racist origins, but on the one hand would they never know for sure, and on the other hand, in this specific case, it was up to the landlord to whom he or she hired the flat. Governmental institutions, on the other hand, could not so easily send away applicants. What they had in common with the landlords, on the other hand, is that their underlying racist intent could remain in the background as the means to uncover it are scarce. Prefixed apologies were hard to expose as lies covering up racism. While the hints boldly printed in the quote are correct in their understanding of discriminatory behaviour, they are all vague in their concepts and therefore difficult to expose and uproot. Even disproportionately high refusals of citizens related to minority groups would not automatically indicate underlying racist intentions, even though the disproportion stood before our eyes as the elephant in the room; a more comprehensible example would be the police again, through stop-and-frisk interrogations in broad daylight. Especially policemen and –women heavily rely on their experience gathered throughout their working life in waiting. I spoke about this ratio beforehand, contemplating the idea that through this thinking, we separated on a twofold path: Either we nourish racist resentment through logic, or we came to conclude that police officers were not racist but fell unto a consequence of institutional oppression that led minorities onto the path of professional criminality that in the end sprang off racist prejudice of naturally criminal *races* such as the black people. Then, police officers were racist but couldn't help themselves because they ubiquitously experienced the consequences of racism in their working life. Contradictory are the views on this issue, as institutional racism could be discovered anywhere inside a governmental body, although we usually had to presume arguments believing in races among human beings, with respective attitudes of theirs, like black people being lazy, Asian people being particularly good at mathematics, or ethnic Jews being greedy for money.

day by day during their working hours, although their life is not regularly at risk—they only know that within any second, something dangerous could happen that could lead up to their sudden death or a future lifetime of disablement due to severe, incurable injuries. Those men and women had a choice and could have selected a profession behind a desk or as social workers, the latter of carrying the opportunity to commit themselves to keeping society close together. Social workers are less likely to be assailed by one of their youngsters or children due to a childhood trauma or deliberate hatred for the social worker as are, for example, firefighters or emergency doctors (or policemen or –women). Employees of any profession in hospices and undertakers, but grief counsellors, psychi-

Moving on in the text, one finally passes by some examples mentioned by police officers in duty who said that yes, their institution behaved racist to the core, thus placing minorities in disadvantageous positions their Caucasian counterparts would not find themselves in. Yet beforehand, we have to mention that from the last point we spoke about to this one we are about to speak about, we should mention that one assumption was uttered that could not only be categorised as flawed, but also as a representative of the misconceptions we usually are confronted with when it comes to speaking about institutional racism in public discourse: That institutions that did not quickly react to allegations complied with racism inside them, at worst they were racist themselves and therefore contributed to these allegations. The general speech it applied was necessary for the purpose of this text, this is needless to say; but what it shows to us is the lack of context, the lack of depth needed to make such assumptions in the first place. Instead, there were allegations that had been uttered, most likely without any investigation into the verification of those claims' content, so that an institution with all its employees were denounced, the public would certainly ride the wave, disregarding probable falsities, consequently silencing themselves when contradictory truths were exhibited subsequent to the investigations that should have been awaited prior to bellowing claims.

For the sake of this text's seriousness, we should bring those utterances into form: People are prone to judge, but slow to keep calm and wait for evidence to emerge and analyse it slowly, without breaking out in the meantime. It didn't need any studies to conclude such quotidian human behaviour, a week spent online on any popular social network would be enough to learn this. But online, things discussed rarely lead towards *real-life* consequences. Rather, what has been hot online is cold the next or a couple of days after. Unfortunately, it only used to be that easy with outrages online—today, too many social things happen online, where the world morphed into the proverbial global village, interconnecting people of all fashions, so that what happens online quickly transgresses into the offline world. Effects borne from those outrages furthermore worsen with topics that carry the potential of polarising emotionally. Racism, like the discussion on left-winged (Liberal) versus right-winged (Conservative) policies in terms of social welfare, is such an old-fashioned talking points repetitively expounded in the digital landscapes: Whenever another story on discriminatory behaviour against minority groups goes *viral*, people either exclaim their disgust about prevailing racist schemes in an otherwise libertine society, or share their own experience of unjustified encounters that left them appalled about the meek reality they had to go through. Others engaged in discussions questioning either the extent to which racism prevails in society, or whether it still exists in the given society at all, anymore. Altogether, the public opinion dwells as a blend of both factors, the recounting of personal experiences spread amongst vast masses of virtual denizens, as well as discussions that are unlikely to change anybody's mind but manifest pre-existing views on both sides of the aisle.

This dicey cocktail oscillates in this autonomous society, leaving almost no place for decent discussions on certain topics assuming that a greater audience was large enough to beguile formerly innocent debaters into descending down to the lowermost realms of political populism. While there is no study concerning itself about seduction of digital denizens into the populist alleys, there are studies proving that the pink elephant in the room is still an elephant, and, more chiefly, that the internet culture indeed behaves toxically and warns one that there are groups in which one is more likely to come across an inadvertent discussion on quotidian politics.

artists and psychotherapists as well, work in mentally burdensome professions that even though they chose these professions voluntarily and due to a deep commitment to helping other fellow human beings to the best of their abilities, they cannot deny the occasionally heavy toll that weighs upon their heart and soul, to speak comparably emotional while almost esoterically. Their personal well-being could thereby be infringed due to their profession, but a healthy society cannot dispense with the *engineers* who maintain human beings, a product that is all-too-prone to wear off gradually during frequent usage at all degrees of extremity. In their profession, we could therefore admit that their job, as indis-

Kushin, M. J., & Kitchener, K. (2009). Getting political on social network sites: Exploring online political discourse on Facebook. *First Monday*, 14(11). <https://doi.org/10.5210/fm.v14i11.2645>

199 **The Reason** why I claimed that the study simply confirmed that the pink elephant in the room is indeed a coloured elephant is that because it is true: While it might sound like a colloquial bromide, one only had to spend a week up to a month, roaming through the various niches, rabbit holes and groups dedicating themselves to specific activities or professions, academic as well as job-related. (Groups thereby excluded short message networks like Twitter or message boards like 4chan). We could wonder how this was possible although we hardly experience a similar behaviour of people in the non-virtual world. Many people already claim that Twitter *was not real life* a statement that surely was right: How many people are confronted with smug, aggressive and otherwise despicable human beings usually arguing about politics beside topics that contrarily were pointless to get in the crosshairs about every single day? Of course there are clerks at hotlines and other branches of the customer service; cashiers, emergency doctors, cab drivers (and Uber drivers as well). Those are people who chose to do these jobs voluntarily, just as people voluntarily chose to join social networks as a means of leisure and entertainment. Both of them have in common that they knew what would happen to them once they choose their job or the social networks, respectively. The only difference visible through this superficial observation could be that at least some of these jobs mentioned are essential or at least appreciated by the masses, therefore enjoy a certain *raison d'être*. Social networks, on the other hand, are disposable in such a way as that they don't fulfil a certain role in society, other than interconnection with other people (none of any social import), yet in spite of the opportunity of global interconnection, people might well live off without them, especially since they hadn't heard of them in their whole lifetime, though. What if they had heard about them before, therefore enjoyed the chance to fella decision on whether to join them or not? In this case, we ran into another crossing pathway of individual choice—one had to decide for oneself whether to log in or not, balancing the pros and cons equally. It would be erroneous to claim that the whole landscapes of the internet were infested with staggering degrees of toxicity, that no-one could become part of a greater community without immediately getting in touch with the downsides of human behaviour. It depends on how excluded from outside accelerating forces the communities or personalities, both of which can assemble greater masses of people under their umbrella, therefore moving them to interact with one another. Secondly, there was the question of how well the administrators or the single personalities monitor their respective communities: The better a community is being monitored, the more civil the discourse will be. Expectedly, most communities, regardless of which kind, are badly monitored, mostly because there either were too few administrators hired to overlook the communities' behaviour, or because they recognise their *duty* only loosely, thus caring little about probable misdemeanours or troubles between community members. Whether real prosecutions of any such misdemeanours takes place of course depends on the community *leadership's* set of regulations organising social life. Another proof to show us that the virtual communities are not too different from the physical world, only public discourse dominated by *digital immigrants* who still consider the virtual world as being an addition to escape reality; unlike their younger counterparts, the *digital natives*, who grew up with a digital avant-garde that finally became part of our everyday life. The latter consider the digital world essential to the execution of their ubiquitous tasks or as an enhancement to their personal becoming, their fulfilment in life, or as an enrichment in their free time. Whatever the reason may be, it would be short-sighted and

pensable as it is to the continuation of a healthy society, they risk their own health unto the level of self-deprecation. There can barely be a greater display of selflessness, no greater display of valuing society over oneself and one's personal needs. Could it thus be said that we could expect of everyone else to commit themselves to their next ones in a lesser degree, such as to defend them when they are being harmed by others in shape of pickpocketing, caught in a traffic accident or by being unwittingly stabbed by a bravo? (The latter may be more unlikely, but we can imagine more common examples such as the aforementioned example of a Jew being battered up in broad daylight on a highly frequented street. In Berlin, a man undertook an experiment in Berlin where he

even audaciously general. The people who spend their time online are highly likely to be the same people who one interacts with every day in the physical world, the same people who could end up hooked up on a conspiracy theory they read online. Finally, the same people who spend their time online are the same people who could be on time waiting in the queue to cast one's vote in the next general election. Hence, even though I placed certain words in italics, thus highlighting that some might consider these words in this context as poorly chosen, the digital world has to be given greater attention, it might become a significant factor in elections to come, not only in terms of spending more on advertisement campaigns online to reach specific target groups, or focusing on cybercrimes or crimes that now gain further turnouts online, such as child trafficking or drug sales—what I am talking about is the behaviour that is shown online, how it differs from their behaviour in the physical world, what can be concluded from it, and what has to be done to change it. Furthermore, it has to be regarded how information are being consumed online, and how the environment that developed online differs from the physical world.

III

Those vague words need specification: When it comes to the internet's greatest achievements, easy access to information obviously is one of them: Information are oftentimes freely available to everyone with an internet connection and devices able to connect to it. What had to be paid for per piece in the past can now be obtained without any additional costs. The only catch to it is that the creation of (mis)information has become equally free and cheap. The prefix in the brackets in the last sentence is of import to the calamity that such freedom brings: Conspiracy theorists and even terrorists of any kind can now spread their ideas, theories and propaganda to incredibly large audiences all across the world, administrators and lawmakers hardly manage to overlook the nearly infinite space in which the denizens, among which those *troublemakers* live, roam. Plentiful black holes independently emerge and are hardly spot. The immateriality of the digital world makes it hard for responsible administrators to federalise the internet: There couldn't be a government heading the innumerable activities of the internet, mainly because there had to be a decision of how to verify eligibility, how elections across such a multinational civilisation were undertaken, how the internet could be effectively separated into single states that had to be subordinated under the said federal government, etc. Many questions preceded the creation of such a state, finally in vain as there could hardly be a unanimous approach. Especially the digital natives would even stonewall any such attempt as they prospectively saw their liberties fading away under the artificial creation of a nation-state in the incrementally increasing community of the internet.

A second text took into consideration the problem of different groups which don't dedicate themselves primarily to political discussions under an administrator that would take care of the maintenance of civility and fairness among the debaters, except for one. This study,

Wojcieszak, Magdalena E.; Mutz, Diana C. (2009). Online Groups and Political Discourse: Do Online Discussion Spaces Facilitate Exposure to Political Disagreement? In: Journal of Communication 59 (2009) 40–56 2009 International Communication Association. DOI: <https://doi.org/10.1111/j.1460-2466.2008.01403.x> 4

donned a kippah although he was not a Jew himself, to see whether he was going to be insulted or harmed by anyone. The result was as depressive as it was unsurprising²⁰²) We still owe ourselves an answer to how far this may go, and shortly interrupted the contemplation by introducing a rather unrelated paragraph from the English Magna Carta, which added the side note that a legal code could not replace ethical obligations grown and brought up in a specific culture, thus being subject to various adjustments in its severity and extent. The most compromising suggestion would be to only be obliged to go as far as one could readily opine that his or her well-being was not under threat; this suggestion is

too not only is quite old by now—about 11 years by now—, but also does it tell us something that many of us might have known already, so that reading it could be assumed to be a waste of time. But could we tell where exactly people were more likely to come across disagreement with their opinion? In spite of what those two studies wrote, there are particularly more groups dedicated to discussing politics than the bare eye could see. Messenger boards like 4chan have morphed into figurative cesspits due to the fringe right in politics having taken over on them. Comparably toxic is the *subreddit* /pol/, which saw a rise in activity subsequent to Donald J. Trump’s inauguration. Facebook bears a great weight in politics in these days as it was said to be responsible for major shifts in public opinion through its algorithms keeping the discourse heated and polarising so that people would not depart from this platform but rather partake in a rat race, so that it was obvious choice for those two studies to focus especially on Facebook groups.

Now, where are people most likely to meet disagreement? The answer is: In groups dedicated to leisure activities. We spoke about this issue before, but should also wonder how this could be true. Regarding the activity in general, one would not believe that in groups dedicated to board games like “Dungeons & Dragons” or team sports like football, baseball or basketball, people would start talking about the latest infrastructure bill or whether the US should negotiate a renewed “Open Skies Treaty”. Errors like these are preceded by assumptions of content-oriented discussions conducted in those groups, which we cannot expect to happen. Unless someone is deeply into politics, and so was the interlocutor, no conversation is going to become more specific than “I think that we should return to establish international relations with our former allies”, probably responded with “Well I think that we should focus onto ourselves first, take care of our own people first, before we think of others”. Superficial theses are more accessible for people who don’t apportion more time to politics than the evening news shows take. Some breaking news appeal emotionalising, so that it create a solid ground to debate upon without any necessity of profound previous knowledge. This is not to say that it wouldn’t be beneficial for the interlocutors to resort to more advanced proficiency on the issue they are talking about, rather than continuing to scratch the surface, hoping that soon they might find what they could already rely on. What we can’t do is to assume that everyone who planned (or spontaneously slid into) discussing it had to hitherto penetrate any connected issue in order to contribute to the debate’s fruitfulness and prosperity. Thus, most discussions remain obtuse, ill-informed and oftentimes perniciously populist in nature, hardly worthy of accumulating as no-one was likely to gain different points of view argumentatively founded, thus advantageous to acquiesce and obtain through discussions.

Facebook also became an issue in terms of politics because of its potential of making information freely accessible, as I mentioned it before. *Quacks* of any fashion grasped this opportunity to sell their opinions of Jewish usurpations or coordinated inaugurations of authoritarian dictatorships (or autocracies, depending on whether they see a single leader holding the reins, or an entire caste conniving against the people’s outspoken will) or the *Great Replacement* as a plot to exterminate *the white race*. (i.e. people of white skin colour as facts, as results of investigative research—all of which cannot be proven because the research never took place, at best the self-entitled researchers read blogs that resemble their own, with a similar amount of research undertaken to find evidence proving one’s point, i.e. theses. Studies investigating the question of conspiracy theories in general, not necessarily directed towards the 21st century, when conspiracy theories increased their range of readers, viewers or simply believers and disciples, didn’t come to any surprising conclusions, although they leave gaps unanswered. *Vide*:

also understood in the cultural circles of the Western world, varying only among certain groups subordinated under the general culture amidst which they exist—short-living youth groups, street gangs and other *thuggish* assemblies, isolated cultures such as Native nations, etc. Needless to say that many cultures denoted courage in supporting one another either in shape of protection from harm or support in times of existential distress because it conveyed personal proximity, patriotism is chiefly footed in the importance of social closeness because it establishes arguments for why nations had to be protected: When the nation falls apart, they would argue, society as a whole too falls apart. It can be read in de-

Douglas, Uscinski et al. (2019). Understanding Conspiracy Theories. In: *Advances in Political Psychology*, vol. 40, Suppl. 1. DOI: <https://doi.org/10.1111/pops.12568>

Again, if one spent enough time online and discovered a couple of rabbit holes, either intentionally through deliberate research, or accidentally through friends or relatives that supposedly shared apparent content in belief of what the theorists stated or in bizarre merriment about the delusion those madmen and –women descended into. The schemes outlined are familiar with believers of conspiracy theories: Among the findings were the overestimation of one's comprehension for complex problems, the experienced impotence to apparently react to major crises that leads to ideas explaining those inactions or the helplessness of one's leadership differently; a lack of intelligence that makes one naïve enough to believe theories that would otherwise be considered irredeemably deductive. Naïveté in such cases would be defined through a lack of knowledge that would give someone the ability to expose irregularities in theories, or a mind equipped with *tools* that gave someone the ability to detect irregularities in the basic construct of the theory presented.

Ideologies found their place in this study as well, again to no surprise to anyone. Manifested beliefs of any kind, combined with someone uninterested in debating any idea or ideology developed in one's mind, occasionally justify the defence of utterly illogical theories as long as they transport accusations that benefited one's own idea, party or group in general. That's why the Democrats and the Republicans of the US were mentioned, the two major players in the diatribe environment to US have become, with only few minor parties serving the outcast independents and forlorn third-party voters. (Libertarians, Greens, etc.) An intense environment that demands utmost efforts to defend one's own agenda against the outspoken foe create a combustible atmosphere that needs as little as a glowing spark to ignite everything, turning the room into a lightning inferno.

Outside of this emotional language, such intense conditions like little choice for the people left and a political culture that comes close to the entertainment factor of sports games or TV shows. People define themselves through their political beliefs and their partisan affiliation (Democrat or Republican) as if they were troubling over one's soccer, football or baseball game, which could be almost amusing if the question didn't presume the fate of one's nation, whether it comes to local or general elections. Unlike in many other countries, even the election of Representatives of districts can determine the effectiveness of governance as those locally elected officials bear far greater power than did their counterparts abroad. This consequently gives the people far greater power through their votes as links are shorter in distance—the people can check upon their politicians than the people could, for example, in Germany, where locally elected officials could have their say in the “Bundestag” (the parliament), but could not check upon incumbent ministers or even the chancellor. Beside their outspoken contradiction of their governance, there was hardly any power to obstruct actions, as the Senate or the House (of Representatives) could. This greater power on the people's behalf of course comes with greater responsibility, of which conspiracy theorists are well aware: They know that the more people they could influence, the more they could manipulate them into voting for equal conspiracy theorists or related thinkers: White supremacists (because Democrats and Liberals allegedly wanted to infringe people's liberties in terms of gun ownership or free speech, or because they wanted to eradicate the white people to replace them with minorities (which therefore became the new majorities), nationalists (because the globalists intended to do the same thing as the aforementioned Democrats and Liberals) or Alt-Right figureheads who represent a mishmash of right-winged beliefs and otherwise were only in-

tail in the 198th footnote. What they fail to understand is that their idea of nationalism—as the nuts and bolts that holds our social construct together—is only a disposable extension of what we have got inside the core of our society, namely the understanding that when we separated from our fellow human beings, we would likely go extinct because we are devised as social beings, even though many right-wingers repudiate the idea, referring to natural rights. This all too is nothing new but has been mentioned and contemplated in this text beforehand. There only is one problem: When right-wingers, which again is not meant to be understood in a connotative manner but solely in a descriptive one, speak about

interested in provoking left-leaning people through smug behaviour. Conspiracy theorists as well as any other malignant influencers, in the virtual as well as the physical world, bear an immeasurable capacity in pulling the strings in people’s heads, the vulnerable (and naïve) ones as well as those who would not be primarily believed to fall for such ideas. Finally, everyone could be victimised by those people, not few of them who could also be classified as racists and extremists in general (there runs only a thin line between racism and anti-Semitism, with Györgi Soros as the centrepiece of every estimated second theory that springs up after new major events. The study mentioned *alternative explanations* to recent encounters, most of them emerging from the aforementioned helplessness or impotence of one’s national government or the international leadership that roofs beyond one’s nation, such as the European Union or the United Nations).

Having assembled those ideas, we should now ask ourselves how we could connect increasing racism, if there is a significant increase to be recognised, and the social media networks, although some might find the visibility of this connection to be self-evident, thus in no need to be proven separately: With the *black sheep* connected with all the rest of society, they have got an easy game in transporting their ideas, therefore possibly finding newly converted believers everywhere. False evidence like manipulated videos or dubious press reports from ideologically penetrated outlets is easily produced and spread by itself with the originator doing the first step and the believers and misbehaving tomfools becoming inadvertent errands by too sharing the means of misinformation either in nescience or in misapprehension, the latter justifying the declaration of those people as tomfools—to not know something is possible, but to remain unknowing due to inactivity is irresponsible as almost everyone is able to clear the shadows of ignorance within seconds or minutes.

IV

Could this explanation stand on fastened ground: That the rise in extremist beliefs was accelerated solely through a speedier transportation of misinformation and snippets of pulp journalisms? Some might question it and even rightly so, as it could hardly be believed that all those who finally became *exponents of the free world’s demise* used to only lack the information that would persuade them in the surreptitiously dwelling seed of malignancy in their occiput. If we confirmed the correctness of such a contentious assumption, we had to question the people’s ability to judge reasonably on their own. Not generally did we have to assume that human beings lost one of the few abilities that helped their species climb the zenith of the food chain, but at least those who placed deductive theories with few to no retrievable proofs and incontrovertible arguments, while incontrovertibility is not meant to be a *perfect* argument—it rather means that an argument was erroneously constructed to be irrefutable as it bore no ground upon which it approached its issue itself. The argument was constructed in such a way as that any contradictory argument against it ended up in a circular argument, a perpetual motion machine. An example could be the following thesis—antithesis:

Q: “Unlike scientific arguments, conspiracy theories are irrefutable.”

A: “Someone who discredits those he does not agree with as conspiracy theorists should better leave our free, Democratic society behind.”

To understand this example as matching in accordance with my acclaimed theory of the irrefutability of conspiracy theories and their arguments, a little explanation might come in handy with it.

the idea of human beings as inherently and innately social beings as contradictory and ignorant of individualists, with hermits as the most extreme examples, who choose utter self-reliance and the abolition of the social web to the best of the opportunities available in a society that coerces one into complying with norms and offers to earn money. Some might insist that a true individualist, if he wanted to live all by him- or herself, had to live on a remote farm offside of any village, town or hamlet but in the end, there is not even a small niche or badger's set that could not be tracked down by governmental officials who wanted to collect one's taxes, so that all of love's labour was lost in attempting to enjoy one's

The questioner states that scientific arguments, unlike the pseudo-scientific theories of those who opine seditions against them happening in the midst of our Democratic society, to which the answerer responds that those who decried disagreement as conspiracy theorists was a fiend to the free society in which the discourse between opposite-minded voices could prosper. A theory of what conspiracy theories are, was necessary in order to stand on the same ground in this debate. Therefore, we shall adapt the definition provided by the "Encyclopædia Britannica" provides us:

"Conspiracy theory, an attempt to explain harmful or tragic events as the result of the actions of a small, powerful group. Such explanations reject the accepted narrative surrounding those events; indeed, the official version may be seen as further proof of the conspiracy."

(Citation: Reid, Scott A. (last updated: January 02, 2019). Conspiracy Theory. London: Encyclopædia Britannica. Link: <https://www.britannica.com/topic/conspiracy-theory>)

Outside of a need to describe the structural question, the quote confirms what we have assumed beforehand too, that conspiracy theories appear on stage during the encounter of major events, nationally or internationally, to satisfy the need for whole explanations whereas official statements fail to deliver clear-cut narratives: A scapegoat to condemn and an acknowledgement of intentions that drove the tragedy recently experienced by the victims and the shocked onlookers behind the screens and nearby the crime scene. Hence, if we wanted to recognise a second probable structure beside the irrefutability through circularity in arguments, we could argue that atop of those events and their officially endorsed explanations (unauthoritative, of course, as perhaps, investigations or analyses in relation to what just happened still had to be conducted; altogether, not all information are available at the point of the encounter's recognition). Jews have been scapegoats for Job's news throughout history, so that a continuation of exploiting them for such easily queues with this historic *tradition*. In the end, mounted upon the allegation of Jews being the supreme power (or even the race, if one believed in the existence of races among human beings; among conspiracy theorists, this would be nothing unusual) in spite of all the recorded murders and genocides aiming at the extermination of ethnic as well as religious Jews all across Europe. (Apparently, conspiracy theorists deny the mass murders of Jews from the Middle Ages to the Third Reich and its concentration camps). Minorities, as the target of racism and other forms of discrimination, can be declassified through alleged inferiority, as harbingers of criminality, degradation or diseases (in the era of Covid-19, many of them, predominantly Asian immigrants, were accused of having brought the Western world this virus pandemic, perhaps even in a clandestine pursuit subjugate the Western world and belatedly become the global supremacy. The fact that China was the first victim-at-large to be haunted by the virus is being denied as well).

In the last two sentences' two brackets, denial was mentioned as a means of navigating the theories through the expected critique on the theories' validity. Until then, I left it out in order to focus on the question of structural settings in theories, especially since the question of how conspiracy theories managed to survive in an environment of readily available information disproving them is hardly being answered, as if considered to be self-explaining through common sense, which cannot be delivered when the question is not being answered in the first place (although some might think that it is being answered by self-entitled experts in mass media, which cannot be fully contradicted as it is true: Many experts occasionally explain that their allurements derives from the easy comprehension, the candour of its response to moving incidents raking olden bogeymen of fiendish Islamists or the brutish Jew greedy for everyone's money—it all finally came down to the satisfaction of safe schemes in society:

solitude from society, unless one had the change to purchase a secluded island somewhere in Oceania or in the Caribbean. Even Popcorn Sutton once was hunted down in his shack between the states of Louisiana and Tennessee, for he was being investigated on illegally selling bootleg whiskey and not paying his proper taxes. Other than that, he never committed a harmful crime that hurt someone who was involuntarily coerced into his actions: His buyers had to get in touch with him through proactive actions, he never scattered his alcohol amongst the masses but sold it on demand. Analogically, he was the individualist who fought the law and lost—he lived a life that could be seen as a material-

That the West was the good cop, and the East was the criminal to be caught; that there is the good and the evil, and no-one besides; that there is no second, third or any other level to watch simultaneously in order to understand the whole picture. Most importantly, conspiracy theories hardly require of their believers and disciples to commit themselves to any self-reflection, of their values, their nation's recent actions inside and abroad; they don't need to think about the grief and sorrow of those who might demand of them aids or support, perhaps sanctuary and a new place to call home, as refugees do, as is known. Conspiracy theories serve the old-fashioned schemes, hoisting their recipients as banners of moral superiority, a pristine position from which everyone can easily condescend upon the philistine peasants that beg for mercy and help. Instead of one's nation's wrongdoing, it's those who beg for help who did everything wrong and therefore deserve the entirety of hardship they currently struggle with.

What does this mean for a general diagnosis of conspiracy theories, and how can we transgress this diagnosis onto our previous issue of racism, regardless of conspiracy theories as such? That is, how can we draw connections between racism and conspiracy theories, outside of the obvious choices of seeking justification for discriminating others for the lowermost reasons such as origin on this globe or the colour of their skin? Regardless of the exasperated undertone, a confrontational language is needed to address an issue that lacks even the most foundational prerequisite to be considered a serious aspect in a fruitful debate. Circular arguments and abject supplements running barely parallel to the actual encounter debated thereby cannot be discussed as they shrug off all approaches easily, but for no reason that could be admitted unprecedentedly well-formulated and thought-out. While one could try to discuss them, it would only end up as a waste of time as no-one but the madman can win in a game with rules set by said madman (or woman). Funnily, it is the Bible that can provide us with a quote which can function to us as a red thread when standing on the verge of arguing with such a lunatic:

Answer not a fool according to his folly, lest thou also be like unto him.

Answer a fool according to his folly, lest he be wise in his own conceit.

(Proverbs 26:4 – 5, King James Version)

Fools' errands are nothing to be ashamed about even if one fell for one unwittingly, even determinedly believing in the correctness of those errands. It would be foolish on one's own to declare everyone falling for such, as well as for conspiracy theories, to be simple-minded nitwit, just as it would be wrong to claim that every outspoken racist, nationalist or worse was helplessly lost and had to be executed point blank once they stood in freedom's or progress' way. The far greater and more fitting problem is on how to bring them back on the *right* track, i.e. away from racist prejudices and other flawed, discriminatory beliefs. Nationalism as such depends on the idea of how to treat other nations, other peoples, when it comes to evaluating its dangerousness. Nationalism, in the end, as the small brother to patriotism, is usually considered to be the militant arm of patriotism, transposing the black-and-white scheme of one's nation's superiority as opposed to other nations' alleged inferiority, thus justifying the supposition of warmongering to conquer inferior lands and enriching them with one's nation's culture, maxims and virtues. If one understood nationalism as such, then indeed, we spoke about a dangerous idea that had to vanish from the subjected person's mind. Or did it have to, urgently? Few of those who believed in such ideas would ever enter a ranked position that allowed him or her to declare war unto other nations, but with such ideas of inferior nations standing in one's su-

ised cliché of the redneck living in the plain West, preferring it to live one's life independently, unbothered by a government not minding its own business but sticking its fingers into others'. The movie legend Clint Eastwood coined a quote most aptly describing this all-American characteristic as follows:

"I don't see myself as conservative, but I'm not ultra-leftist. You build a philosophy of your own. I like the libertarian view, which is to leave every-

perior nation's way is usually allocated by beliefs in equally inferior people's inhabiting those *entrenched lands*. 'Somewhere, this inadequacy in humane standards had to derive from, right?' those people might think, and so, the only correct answer could be was that those people were inherently low, thus had to be lifted from their nether grounds. Obviously, we again entered the baseless fields of race sciences and allocated justifications to eradicate peoples from this planet, repopulating their thenceforth annihilated homeland. Hereof, we can draw a straight line towards a link between racism, conspiracy theories and whatever sprang therefrom: What all of these bizarre theories and ideologies have got in common is their easiness in justifying plainly what could not be reasonably assumed in accordance with well-founded arguments. Because none of those known to mankind could justify them, novel ones had to be created. Moreover, because all those people are hardly lost to the rational mass of our societies, they suffered from a bad conscience if they tried to defend their own theses via *actual* arguments, i.e. those based on verifiable and retrievable arguments, they had to make up such that would obtusely reasonably defend their theses. Few to none could say that yes, they wanted to see other human beings murdered because of their origin or the colour of their skin (or because they would otherwise become an extensive burden to social welfare programmes—many people would use this as an argument they could stand for and indeed mean it from the depth of their heart. To deny this would be a similarly flawed presumption compared to left-winged protesters who believed that right-winged counter-protesters only wanted to see the economy reopen because they felt to be in a dire need for a haircut. The Left too does know oversimplifying arguments that are placed as strawmen before them to avoid the far stronger arguments that are actually presented. Both sides equally struggle to debate one another as many of them have become tired of confessing the occasional correctness of their confronted foes as confessions are viewed as a sign of weakness, of toppling, so that the opposite foe could instrumentalise in order to bring one down to one's knees. Alas, if someone was so easily toppled, one might have to think again about one's introduced arguments and whether they didn't suffer from *congenital defects* in the first place). Unlike a perceived common sense might argue, the least of them held such misanthropic or at least deeply assumed hatred against other people. Contrarily, to say that not all of them were inciting hatemongers is not an *aperçu* extended to them. We had to bear the question of how we could evidently prove that they were racists. Nationalists as such are unequal to racists, despite popular claims that they were equal to one another. As vague as the following claim might sound, a staunch fervour for a solely white-skinned nation is not necessarily accompanied by a belief in the white skin's superiority and the opposing inferiority of the black, yellow or caramel-coloured skin (the latter of which refer to Italians as well as Meso- and Latin-American people who share a lightly brown skin colour).

V

A problem we are being confronted with when playing the Devil's Advocate in defending nationalists from their indubitably hateful cousins, the racists, is the scarcity of literature that tried beforehand to save the nationalists' grace in political philosophy. In fact, it seems to have become a common sense that nationalists are always racists too, and that upon this acknowledgement, literature is being formulated, never having doubted the correctness of this assumption. Some people might suggest that the fewer literature is available regarding a certain standing point or thesis, the more likely this stand-point or thesis is rubbish and should therefore no longer attract anyone into contemplating it. This way, nonetheless, we would straighten our thinking, lest our research and therefore the landscapes in thoughts we explore and discover the figurative treasure chests buried somewhere amidst these land-

one alone. Even as a kid, I was annoyed by people who wanted to tell everyone how to live.”²⁰³ (sic!)

To many US-Americans, this quote surely stroke a note in such a way as that it outlined their comprehension of freedom: To live a life that was not permanently surveyed by an inquisitive government that illegalised everything for the greater good, thus making the enjoyment of life nearly impossible as one had to always watch one’s step, fearing to do something illegal. Such a degree of independence ultimately appeals to nearly everyone at first glance: The idea of leaving everyone alone and therefore being left alone likewise sounds blissfully escapes. The amount of literature available for a certain thesis should not dispose the value of addressing a certain thesis. Rather, researchers and thinkers alike should venture into yet uncharted fields if they think that it is worth reviewing it, at best to present novel points of view.

Aside of this heroic presentation for an otherwise infamous political angle (the second-most infamous, after “The Ingraham Angle”, that is), I should materialise my assumption of nationalists unequalling racists at least generally, whilst probable (and proven) intersections cannot be denied either. What we are confronted with is the Janus-faced multifariousness of nationalism itself—with twigs ranging in both directions, the purely patriotic one, with little to no relations in racism; and the one distinguishing between cultures while evading confessions towards what it finally does: Claiming that there are superior and inferior ethnicities which could be proven genetically. As early as in 2019, it was proven that these ideas didn’t vanish from the debate about how a modern day Nationalism—or Nationalist Conservatism, depending on how wished to coin it—didn’t vanish but were still seriously debated, even among professors of law. *Vide* therefore:

Berkowitz, Roger (2019). The Culture of Nationalism and the New Racism. The Hannah Ahrendt Center for Politics and Humanities: <https://hac.bard.edu/amor-mundi/the-culture-of-nationalism-and-the-new-racism-2019-08-27>

One might wonder how it comes that even academics who work in a field that relies highly on researching topics dedicated to and view attestable, retrievable information as a paramount prerequisite to not only papers but also the debate in general. How, then, does it happen that those who work in the highest ranks of scientific professions fall for superficial ideologies such as nationalism. Linking nationalism to cultures or even *races* shows even the most basic miscomprehension of the terminology that is a “nation”. While this is not an unusual miscomprehension, as literature into the issue shows:

Barrington, L. (1997). “Nation” and “Nationalism”: The Misuse of Key Concepts in Political Science. *PS: Political Science and Politics*, 30(4), 712-716. DOI: <https://doi.org/10.2307/420397>

According to the author of this short entry for this journal, states are—first and foremost—pragmatic constitutions of their inhabitants who agreed that they all could use a neutral entity equipped with (elected) officials that established law and order in concordance with the people’s willingness to live by the established rules. Wrongdoers thereby remained a disobedient minority for plentiful reasons that not usually aligned with the assumption that they simply didn’t agree with the rule of law as thereby existent. Aside of the outsiders, states are the product of a broad agreement on the positive advantages of its existence and leadership. Under a similarly broad agreement, states could be removed through the people’s will, as just states arise and decline by the people’s decision.

The state’s range of authority, its purview, is therefore described as the “country”, with its borderlines marking its utmost authority. Regarding the text, this is the only among the three discussed terminologies that were broadly used correctly even in the discipline’s literature. What remains is the question of what a nation therefore describes. In popular discourse, we could hereby assume that the nation described the populace’s ethnicity, like *Germans*, describing the people who a long time ago emerged from the forest-dwelling tribes who lived as northwards as in Fryslân, alongside the Danish border and Pomerania, and as far southwards as Franconia; or *English*, theoretically excluding the Picts in today’s Scotland and the Celts in “Cymru”, “Kernow” and perhaps even “Breizh”, which lies in France’s *Normandie* but is also part of the Celtic people (provable also through its original lan-

charming unless someone needs a helping hand but then is being refused by everyone because no-one felt responsible or saw a good reason to help the needy person out. The lack of obligation, legal or ethical, then pushes back on one, conclusively. Coming back to Billie Holiday, those who promote this specific philosophy might not hesitate to admit that this was what they were interested in: *Redeem yourselves—don't expect others to jump in for you*. Additionally, they mentioned that in spite of popular belief, humans were intrinsically maverick beings who enjoyed to keep the whole cake for themselves alone if they book it all by themselves too. But are human beings really like this, or are they

guage) (We also don't forget about "Éire" which made "Gaeilge" its second official language and usually prints official documents bilingually, in its people's language as well as English).

Even France is not as *ethnically pure* as even some nationalists might presume, although it's not sure if they really thought so. As stated beforehand, there are the Celts in the North but also the "Òc" (Occitan) in large parts of the South, reaching as far as "Catalunya", in which the Occitan vernacular of Arense is still the preferred language in "Val d'Arense". In North-West France and North-East Spain, separated only through the Pyrenees, we find the isolated culture of "Euskadi". Italy, on the other hand, offers few exclusive people that were still alive as of this day despite several attempts to eradicate them from their land as well as the history books: Prior to the rise of the Roman empire, the Etruscan people—whose *tribe* was called "Etruria"—occupied what we now understand as Northern Italy as far South as the Roman capital, from Tuscany in the West to "Friûl" in the East (Its language derived from "La Idioma Dalmata" which has gone extinct approximately in the 19th Century) and unto the Eastern border of France from where it would only be a stone's throw to Monaco and Nice/Nizza. On our way to the beaches of Nizza, we unwittingly came across another minority language indicating an oblivious culture in the Alpine region (apparently, every language is qualified to pinpoint towards a fringe culture that didn't manage to surpass its own localised border): The "Piedmontèis". For sure we cannot speak of all these languages of representing respective cultures as many of them simply represent more or-or-less isolated villages and communities who gradually developed their regional dialects as to such a degree as that they could be understood as subordinated languages, i.e. subordinated below their superordinate general language, e.g. the Italic languages, the Celtic languages, or the Germanic languages.

Furthermore didn't we even address all languages that can be discovered under the branches we came across: In the Italic languages, we could have also spoken about the "Limba Sarda" spoken on Sardinia, la "Lingua Siciliana" in, you guessed it, Sicily; in Gallo-Romanic languages, we might also find the language of "Corsica", to which I could not find an example of how it translates the word language. Among the Iberian languages, we might also find "El Gallego" and the differentiation between Brazilian and original "Português".

Altogether, the field is wide, and so are the plentiful influences that finally bring up several variations in languages, although not all languages indicate different cultures nestled as exclaves, surrounded by speakers of the nationally official language. What does this tell us about racism? Superficially, nothing at all. But official languages as we speak them today are oftentimes the product of either scribes who *enforced* their language onto the rest of their culture's population according to their means (seldom was there a nation-state already, but rather monarchies; and those preferred their population to remain illiterate so that they could monitor the stream of information their people received. Nonetheless, in Germany, it was Martin Luther did when he translated the Holy Bible into "German", so that those living inside the extents of German variants could read the Bible on their own and didn't have to learn Latin. Or William Caxton, who is said to have introduced the printing press to England by increasing the range of his own books. As he was from London, his vernacular was read and thereafter spoken at a wider range than any other one, thus being declared the official language), or thenceforth authorised authoritarian governments attempted to eradicate the aboriginal populace to ethnically cleanse their country and introduce their own *kin* as the sole, superior power in place. Unlike the first described development, which could be understood as natural, non-violent and even as an effort to unite the people of one culture to agree upon one *lingua franca* extracted from the abundance of ver-

what they have always been throughout evolution: Social beings having one another's back? Outside of the philosophical discussion that is as old as the age of Enlightenment, one might find evidence of either side's correctness in neurosciences: In order to create a functioning society, the probable and potential participants of this interactive community need to be capable of reacting to one another properly, to indices of need of sympathy or help. If all participants were entirely apathetic to one another, the rough-and-ready community would soon disband as there was no point in proceeding the defective community. Shall its inhabitants find their luck elsewhere! Certainly, without emotional intelligence,

nauculars to choose from; at least there seldom were genocidal endeavours or deliberations that stood behind the actions that gradually led towards the implementation and arbitrary acceptance to finally use the widely dispersed argot (and we are right to call it an argot as the upper-class people of the English South, particularly around metropolitan London, equipped a distinguished vocabulary hardly comparable to the more rural people of nearby Yorkshire).

When it comes to the violent removal of indigenous languages, we unfortunately are aware of precedents showing that it is by far no question of culture other than there have to be authoritarian parties interested in believing that to annihilate an aboriginal people would further strengthen their power over the remaining people. The most popular example of such heinous racism in action should be Paraguay in the early 20th Century.

VI

Although the most popular example in terms of visualising how government actions attempted to minimise the otherwise prevalent culture that was once hosted in afterwards colonised lands. This aspect is especially important for continents that are not part of Eurasia (to which it should in this context include four fifth of the Middle East. The state of Israel was founded on land that was previously occupied by British forces. This is not to say that Israel itself was a colonialist country but that the Jews who managed to escape both the Soviet Union and the Third Reich were gratified this land they then settled upon by founding their kibbutzim, transforming them into a state that was to become Israel. Nevertheless, it has to be understood as an exception in a twofold manner in the Arabian lands of the Middle East). Some might think that to single out Eurasia was misleading as many Central Asian nations—those with the suffix “stan” in their name, which translates to “place”—were once occupied by the Soviet Union and only became independent after its demise, thus could be considered as post-colonial nations that were built upon the ruins of the past. Yet the difference is that those nations were able to create nations of their own centralising their culture instead of being imposed upon a foreign culture, including a foreign language and a system that was grown elsewhere and adjacent to the ancient system that was implied in this conquered culture throughout the centuries of existence theretofore. Native peoples of the Latin American continent, including the Meso-American islands and archipelagos as well as the onshore that is now divided into countries like Panamá and México: The Guaraní people faced severe persecutions on behalf of colonialists in a first wave and social isolation, including public humiliation in classrooms for speaking this native language, but were able to withstand unto this day, prospering and becoming one of the widest-spoken languages in Paraguay, next to the imported *idioma Española*.

Of the first accusation, that the Guaraní people faced a perfidious attempt to be eradicated, we have evidence from scholarly works recapitulating this dark instance in history. One quote from an academic paper stands out in representation of it:

Consecuencia de ello es que, culminada la Guerra Grande en 1870, una de las primeras medidas adoptadas por las tropas de ocupación fue la prohibición del uso de la Lengua Guaraní sobre todo en las escuelas y simultáneamente se desarrolló una campaña de degradación de la Lengua Guaraní. De esa época viene, entre otros, la palabra —guarango—, término despectivo, equivalente a ignorante, bruto, campesino, etc. Incluso, los docentes paraguayos —formados— en la Argentina hasta se—convencieron— de eso e iniciaron una triste y despiada campaña de represión a los niños Guaraní-hablantes que constituían la mayoría de quienes asistían a las

a flock of beings was unsuited to gather to proliferate one's products and their mutual living standard.

Does this mean that human beings, well-known to carry emotional intelligence in spite of mental disorders impairing this capacity, are in fact naturally predetermined to live together in greater masses? There can be no question about it. In an only recently published paper²⁰⁴ has it been emphasised that through a “mirror neuron”, macaques are able to not only detect fellow macaques' behaviour but also mimic it. Whether humans have comparable or even akin neurons stood up to question—it hasn't been examined yet. There

escuelas tanto de Asunción como del interior.

(Its consequence was that, subsequent to the Great War in 1870, one of the first means adapted to monitor the occupation was the prohibition of the Guaraní language in all schools, in close accompaniment to the degradation of the Guaraní language. This epoch also brought up expressions like “guarango”—a despicable remark, relatable to ignorant, brutish, rural, etc.—among others. Even the Paraguayan professors in Argentine—the “formados”—who used to conform to standing norms initiated a smear campaign against the Guaraní children who spoke their native language. Back then, they formed a majority among the pupils in Asunción.)

GALEANO OLIVERA, David. SOBERANÍA CULTURAL, IDENTIDAD Y LENGUA GUARANÍ. ÑEMITYŔÃ, [S.l.], v. 1, n. 1, p. 19-28, nov. 2019. ISSN 2707-1642. Disponible en: Universidad Nacional de Asunción:

<http://www.nemityra.fil.una.py/nemityra/index.php/revn/article/view/3>. Pagina 24.

Shaming pupils to abandon their mother tongue for the allegedly superior language—in Paraguay's case, this was the Spanish language—was not unusual, as this same measurement was also used in Ireland when it came to eradicate the Gaelic language or in South-Western France when the ruling parties came for the Occitan language. And these are just a couple of examples showing that it is not solely a post-colonial issue. Likewise, we should not insist that imported languages were exclusively bad for overwhelmed peoples that had to give it in for estranged nation-states that could not assimilate with their culture, thus introducing a parallel society: But when it comes to nations created by colonialists and without any consent on behalf of those who are supposed to live in those nations, i.e. nations with a high density of different cultures each of them having introduced a language of their own. Such models are not unusual in many African nations such as Nigeria, to whom it therefore came in handy to have *received* a language spoken nationwide which can be adapted as a lingua franca. Many local people in such multicultural nations treat this question expectedly controversial, nonetheless, and for good reasons: Who would voluntarily acquiesce and even adapt the language of the oppressor who used to invade and suppress one's own people, one's predecessors? It could be viewed as a severe form of the Stockholm syndrome, but on the hand, once one single language was able to connect all the people of the different cultures linguistically, it could help to unite and organise one's peoples nimbly. Such arguments have also been made on behalf of the peoples of Nigeria, as can be read here:

Onwuka, Azuka (2018). The lame excuse that English is not our language. Punch Newspapers: <https://punchng.com/the-lame-excuse-that-english-is-not-our-language/>

The problem with local languages on a national level is that they are not intelligibly comprehensible by all people, while the same people most likely learn this lingua franca at least as a second language in school at the latest. To declare the English language the (sole) official language is not an effort to exclude and even disdain the local languages, to forbid their use in school as they were the language of the poorer-educated people: It instead unifies the people, the pupils, and provides a means of communication regardless of one's origin, whether is from Northern, Eastern or Western Nigeria. *Linguae francae* have been essential to international communication by any means for a long time, as the

were good reasons to argue that, regarding what those neurons are supposed to facilitate, such mirror neurons could be found in the human cerebrum, the table found at the bottom of the “Conclusions” apparently list it, displaying the major focus on the Broca’s area that is responsible for language production. As the authors of the paper mention, their critics claim that the brains of primates and human beings had to be distinguished in such a way as that the first ones’ “mirror neurons and the human MNS (Mirror-Neuron System—*note mine*) is either non-parallel or undetermined.” (ibid, page 25). This meant that assuming the

Latin name already insists, and a neutral third-party language—by now we may be able to assume that the English language left behind its colonial name and is therefore able to function as the third-party mediator it can be through its neutral adjacency in African and Far-Eastern countries, which the locally developed and steadfastly settled languages cannot tell of themselves. Only one exception for such a lack of neutrality can be mentioned in shape of Cameroon, where the “Anglophone Crisis” erupted anew in 2017, when militants turned a presidential election into an outbreak of clashes, consequentially declaring a republic of their own in the South where the English language was introduced as the official language. Thenceforth, a situation similar in South Sudan dwelled, with a nearing famine in particular, as the “Deutsche Welle” knows to report:

Ngong Song, Jean Marie (2020). Cameroon’s escalating Anglophone crisis shows little sign of abating. Deutsche Welle: <https://p.dw.com/p/3eBWD> (Permalink directly provided by DW)

Without the necessary context, the whole situation might appear incomprehensible and loosened from miscellaneous encounters one infrequently consumed beside the national news from one’s home country and the international news concerning the Northern hemisphere’s Western world. Few people could honestly claim to regularly read about the events in Sierra Leone, Moçambique, or Burkina Faso, so that it comes as no surprise to be overwhelmed hearing that there was a conflict unheard about hitherto. Hence, context should be provided as well, thus also clarifying why this aligns and simultaneously contradicts the previous example of Nigeria. Reading into the issue via a source that will be cited below, one can extract an identity crisis experienced on behalf of the Anglophone people of Cameroon who felt ignored and infiltrated by the Francophone people who took over the administration of this then-newly united country of Cameroon in the North and the British territory in the South. Bilingualism was prohibited and disapproval was expressed with the political construction of this newfound country, from the situation of the capital city lesser central than closely allocated to the Anglophone minority besides the abandonment of promises previously agreed upon with the populace. Summing it up, the issue was twofold: There was the issue of a conflict between two peoples, each respectively speaking their imported language (figuratively speaking, we could assume the Cameroonian conflict to be a proxy conflict fought on behest of the rivalling neighbours in Europe), and a conflict of solely political nature, on the aftermath of a jolty unification in a post-colonial Central Africa. The source that proves it:

Okereke, C. (2018). Analysing Cameroon’s Anglophone Crisis. Counter Terrorist Trends and Analyses, 10(3), 8-12. Retrieved June 29, 2020, from www.jstor.org/stable/26380430

A **tiny** little detail could be recognised that would presume the author to be biased on her own behalf, although this would not diminish her own analysis in any significant manner: When she spoke about the Anglophone people in Cameroon, she spoke about the country’s “indigenous” people. Here-fore, it shall not matter any more but it should be questionable to assume English-speaking people indigenous not only in terms of being understood as aboriginal to the Cameroonian countryside, could be understood as hostile to the original people who were formerly persecuted from their homeland to make space for the English colonisers’ plans to exploit the people of their natural resources and finally

macaques' behaviour and consequently their MNS was idiosyncratic and therefore incomparable to similar human behaviour's background system, the assumption that humans were naturally social beings and consequentially incapable of surviving as total individualists could be evidently contradicted. Perhaps the outcome was not going to be so extreme if it should prove to be different from the exploration made with the macaques, as the findings with autistic patients showed evidence that humans were at least able to relate with behaviour exhibited by the people they were closest to, such as family members or guardians. Human beings with no mental impairments, hence, could be evidently said

build a gargantuan railway from the continent's South to its Northernmost outskirts shoring up to the Mediterranean Sea.

However, beside wondering whether the main driver of this conflict is dominantly political or in terms of which language should receive the credential of officialdom, we can say that one thing was set in stone for sure: That even a lingua franca is hard to find once two rivalling nations have set foot in a country, introduced themselves with the requisite chutzpah to sprawl oneself out in inhabited land out of a belief in superiority before the *uncivilised savages* who were in dire need of *becoming civilised*. In Cameroon, this was obviously the case, capturing people and dividing them over superficial identities outlined primarily through the language they spoke. To some, a national or cultural identity might not be oblivious, insignificant or even counterproductive to national tranquillity among all registered citizens, but an actual means of unification among all people and the underlying foundation upon which a healthy and *nonpartisan* nation-state can be founded—and consequently, we drifted back into the previous issue about what could be, or had to correctly be called a “nation”-state. Therefore, we should come back and continue our reading of the apparent text (Barrington 1997).

What the author immediately contradicted was the “loose use” of the word “nation” interchangeably with the idea of an ethnic group bound together as one, therefore predetermined to also organise itself across local borders as a huge nation with a central capital pulling the strings as a puppeteer above its *marionettes*. This was not meant to figuratively denote every obedient citizen living in accordance to the rule of law as a blind, naïve dog walking on a leash, only being truly free when being let off the leash. Correctly are the United States, themselves a nation of European immigrants with few remaining features of the aboriginal Natives who now live in *nations* of their own; i.e. reservoirs in which they can live by their own tradition, but in need of outside jobs. Finally, the Western world arrived even in the outcast microstates they were allowed to create. What is more important in regards to Barrington's text, though, is the emphasis on the inter-European multiculturalism that is perfectly fine even to many nationalists who are generally assumed to be at least partially racist: There are Americans of Italian descent, of Irish descent, of German or French descent. As a defence of alleged double standards in embracing the one immigrant's descent—presumably from Europe—and the immigrant of African descent, whose ancestors were likely shipped to the US to work as slaves on plantations, who they allegedly consider to be inferior to their Caucasian counterparts. Their argument: That their origin casted them inherently secondary to other peoples, namely white-skinned people. Again, we were back at the idea of race sciences, but on the other hand, there are few who were so outspoken about their racism; others withdrew such ideas and instead tried to forge a more reasonable argument insisting that immigrants, preferably those having arrived in the 21st century as this was linked closer to personal experiences rather than the grandparents', pilgrims' or Founding Fathers' experiences. Immigrants, in this argument, are classified as betrayers of their home countries and not seldom as vicious invaders in shape of drug traffickers, petty criminals and rapists. The 45th President of the United States, Donald J. Trump, infamously described Mexican and Meso-American immigrants heading Northwards for the US as such during a campaign rally of his, in response to caravans of immigrants hailing from Honduras and Guatemala. As it is well-known, those are flawed ideas that couldn't hold up to any more profound investigation. If one wanted to read about the confutation of race sciences, one can take a look into this piece, which in spite of its significant age did not lose any of its correctness on applying sciences to contradict a pseudo-science:

to be able to contain neurons comparable with the mirror neurons discovered in macaque brains, thus explaining how human beings are able to mimic one another's behaviour as could be materialised in bodily movements.

What would a presumption of analogousness tell us in correspondence with the thesis of humans as naturally social beings incompatible of an individualist lifestyle comparable to this of hermits? It would tell us something about the *evolutionary toolkit* we assembled throughout the period of our predecessors' becoming from the Stone Age onwards: In our most ancient forbearers' days, we

Stanfield, John H. The Myth of Race and Human Sciences. In: The Journal of Negro Education, Summer, 1995, Vol. 64, No. 3, Myths and Realities: African Americans and the Measurement of Human Abilities (Summer, 1995), pp. 218-231. JSTOR: <http://www.jstor.com/stable/2967204>

Expectedly, race and human sciences were not accelerated by endeavours sparked by the Era of Enlightenment but rather by mere justifications of the mistreatment of people of African, Hispanic, Chinese or whatever non-Caucasian origin. On the one hand, there were the slaves who disembarked in the New World by force rather than by voluntary consent, and then, there were the Hispanics who were taken their land by the colonialists, as it happened in Tejas and as I mentioned before; there also were the Asian immigrants who after World War II, were cramped into internment camps (predominantly Japanese immigrants who were accused of being infiltrators trying to overwhelm the US in retaliation of the atom bombs and the subsequent surrender of Japan). In 1992, Korean immigrants in Los Angeles were targeted by violent protesters in consequence of Rodney King's murder combined with already existing tensions between African-Americans and Koreans living intertwined in the poorer neighbourhood of South Central in Los Angeles. It happened on March 16, 1991, when a Korean store owner fatally shot a young African-American girl the owner accused of having attempted to steal a bottle of orange juice, which the girl finally threw on the ground, followed by an unsuccessful escape from the store. The owner shot her in the back of her head, which led to her sudden death. The conflict between African- and Korean-Americans fits into this problem in such a way as that both were indirectly isolated by the richer white inhabitants who didn't want to see the values of their real estate shrink due to their neighbours or probable increases in violence sparked by gang violence. Whether such fears are footed in arguments or simply racist prejudices didn't matter as it was already too late for any reconstructions, if only the people could open up to Korean or African-American people who could afford real estates or flats, perhaps entire apartments or condominiums, in their neighbourhoods of white people. The reason for such deliberate *inter-communitary segregation*, i.e. segregation amidst neighbourhoods, boroughs or entire counties (the respective terms hereby mentioned are of course interchangeable in accordance with one's culture's, nation's or simply language's equivalences, the idea is intelligible beyond those borders) is indeed manifold: Gentrification might be one popular reason placed before this phenomenon, although to adapt it would assume what the mostly above-average wealthy white inhabitants of the neighbourhoods presumed and were consequently defamed as racists or only as discriminatory: That ethnic minorities were dominantly poor, purporting all the negative attitudes that accompanied poverty, such as criminality and permanent unemployment. If one accepted one side of the argument, the other side couldn't be excluded as both of them were mutually and inseparably linked. A problem that can be found when looking for indices on why such segregation takes place in neighbourhoods or boroughs of any kind, but predominantly ones that finally come up as wealthier and located uptown (although the uptown location is not necessarily a general indicator of segregation connected with richness of its primary inhabitants, as Harlem is too located uptown but mostly inhabited by African-Americans earning wages below-average). Contemporary literature fails to figure out what is the main force applied to keep minorities outside, as can be read here:

Massey, Douglas S. "13. Residential Segregation and Neighborhood Conditions in U.S. Metropolitan Areas." National Research Council. 2001. America Becoming: Racial Trends and Their Consequences: Volume I. Washington, DC: The National Academies Press. DOI: <https://doi.org/10.17226/9599>.

were reliant on the members of our tribe, as we would have been perished by the far larger or far more predatory quiddities. Mammoths and sabre-toothed tigers were far more likely to beat a primate as us than we were likely to beat them. Even today, it would be wholly unlikely if we were to fight them close quarters. All we had was ourselves—and our thumbs. All we had were spears and perhaps stones to cast, if only to distract them and escape from their mighty stumps and sharp teeth. Communication and developing strategies to ambush beings of prey was key to survival, and so, interior capabilities in shape of comprehending one another in a manner *non-human* beings were unable of could only improve the

While the author doesn't address a specific nuisance on the housing market that deliberately bars minorities such as Africans from moving into one of the dominantly white neighbourhoods, he only speaks of "discriminatory barriers" that obstructed minorities' access into those neighbourhoods, thus leaving them in neighbourhoods that fell into disrepute with other boroughs' inhabitants, finally employers who could lift them up from their bad reputation that is bound to them like a ball-and-chain throughout their lifetime. In a follow-up subchapter, examinations were undertaken into the days when segregation was not only a side-effect of internal developments in single communities but stately policies. Where incidents of segregation came from during these times is to ask about where the pink elephant stood when one rested in the same room as him. To go as far back as to the 20th century's first half is to assume that the aftermath of these days held up until these days, which is only slightly true as we still deal with such old-fashioned racists, but the policies that legally enjoined African-Americans from settling down in certain neighbourhoods to have them dwelling in periphery neighbourhoods have been removed since then. Furthermore were there no chances for racist commuters in those neighbourhoods to win lawsuits in trying to keep their non-Caucasian neighbours from settling next to them, in spite of what they thought would happen consequently, such as devaluation of their estates, a rise in criminality, or noisy parties after 10 pm.

Does this even matter in terms of questioning the racist fundament that bears a nation in retrospective? Partially yes, it does—assuming that nations are born out of an idea of unity through a common race, this idea had to withstand from deep inside and carried beyond the internal scaffold. If the idea is not internalised by the people who are subject and actors in it, it can hardly persist the outside forces contradicting and sometimes even assailing it with full power.

Other than the internalisation of the nationalist idea in terms of races that competed against one another in a global clamour (assuming that there was such a clamour going on, thus justifying the application of brute force against any arrival of *differing races*—i.e. *races* differing from one's own *race*—in one's own homeland or continental cultures, such as the Judeo-Christian legacy that is settled in Europe, as many modern-day nationalists located in Europe or the US claim. What the text fails to include when soliciting to define nationalism universally (the universality is of course necessary in order to adumbrate the whole ideology as such), is the less fiery while probably ostensibly advanced reason of putting one's people first before immigrants or foreign nations in a state of emergency and dire need of support from stronger nations such as one's own. The Greek bankruptcy in consequence of corruption and governmental mismanagement was such an example of arising nationalism in terms of egoism: The European Union came to the rescue and bailed out Greece, but also expected a high degree of self-discipline—the Greek government was in return supposed to save dramatically in order to pay back its debt to the borrowers. Most of the Greek people disliked this behaviour of paternalism, viewing it as proxy castigation after having fallen into utter poverty. Protests erupted, a Socialist party—Syriza, with Alexis Tsipras as the premier and Yanis Varoufakis as the minister of finances—was elected as the new governmental party, but to no avail in terms of improvement of their lives. After their first tenure, they were replaced with a more Conservative government under Kyriakos Mitsotakis of the Liberal-Conservative party Νέα Δημοκρατία, or "New Democracy". Most unfortunately, the Covid-19 pandemic came to an inopportune time as the economy was just about to gradually relieve. Finally, the Greek economy will have to be restructured in order to prosper again and be safe from another fatal downfall from which it cannot regain by itself. If it hadn't been for Covid-19, the Greek economy could have regained power to move onwards to prosperity and a full recovery from the near-

otherwise hopeless situation. And just as our metabolism, manifold attitudes have survived the age-long evolution we as human beings underwent, including our mental recognition system that finally shaped us as naturally social beings.

Does this mean that right-wingers believing in the idea of human beings as naturally individualist and eternally pursuant of full-fledged liberties were running opposed to their own nature and therefore chasing a destructive mission that ran contradictory of everything we were able to examine in ourselves? This would be a correspondingly false extraction of what we have to understand un-

death-experience it suffered from years ago, but now, it is up to economists and other related academics to figure out how to proceed—there can be no reliance on government officials from both sides, the ruling coalition as well as the opposition parties, as all of them primarily think in partisan lines, trying to firstly satisfy their bases’ interests, with left-winged parties possibly contemplating the introduction of a basic income to relieve the unemployed people and families who stood on the verge of *irreversible* poverty.

VII

Greece is an example that had got less to do with nationalism or internationalism, although it showed how fragile the EU’s alliance with nations from the European continent are when it comes to crises that could only be solved internationally—if it hadn’t been for the European Union and the International Monetary Fund, Greece would have gone bankrupt, the people had continued protesting against its government (and perhaps against the European Union, its ministers and, finally again, Angela Merkel as the most influential head of the European Union, as Germany is (one of) the richest nations in the Union), poverty and unemployment rates would have risen continuously, leading straight down into an economic abyss with no demise. There was only one problem that would have righteously sparked anger over non-Greek payers if this point had been front and centre during the debate over whether to pay Greece out of its crisis: The crisis in general was entirely self-inflicted. Previous Socialist governments under the “Πανελλήνιο Σοσιαλιστικό Κίνημα” (Panhellenic Socialist Movement, PASOK) ran under debt-heavy programmes that they maintained throughout their incumbency, leaving behind mountains of debt, expectedly. After new governments took hold of Athens, the economic legacy was not reformed towards a more profit-driven governance, but rather, everything was left untouched, including the debt-led governance that finally splashed in 2009. Evidence and a chronology leading towards the advent of this debt crisis can be found here, for example:

Picardo, Elvis (updated April 09, 2020). The Origins of Greece’s Debt Crisis. Investopedia: <https://www.investopedia.com/articles/personal-finance/061115/origins-greeces-debt-crisis.asp>

Electing an equally left-winged populist party to lead through this storm was not helpful either, as the people of Greece were then declared the falsely allocated culprits of this crisis, while it was actually the European Union that expected impossible objectives of these people: To pay back the debt amidst increasing poverty. I mentioned this beforehand. What Syriza should have actually done is to finally reform the Greek economy towards a profit-driven angle, as nearly every other nation in this world handles it: Paying back debt in the prosperous times, balancing the debt screen during times where greater spending is necessary, and otherwise trying to find a niche in which one’s nation can compete, especially when natural resources are scarce, thus don’t provide a worthwhile market where one’s nation could stick out. Nations with scarce natural resources or resources that recently turned obsolete, such as coal or uranium (to a certain degree), services could be a worthwhile alternative to wealth through exports, as Germany simultaneously achieved with services in shape of production of machinery. Greece, actually, does have what it takes to live off its goods and services as it is rich in culinarian delicatessen: Fruits, fish and vegetables are what the Hellenic country is best-known for, although its greatest share of exports consist of petroleum products, which makes up approximately 31 [30.9] percent, according to the OECD with reference to export numbers from 2018. The problem: Exports are by far not the largest share of the nation’s entire GDP—it’s instead just 29.81 percent of the

der these circumstances—the circumstances of what our highly advanced social concept is able to render possible. To understand this, we have to understand what those right-wingers are interested in facilitating in our society. Needless to say is that right-wingers, if we abstain from the populist and nationalist right-wingers who would place the rule of law and total order as to an extent as the police state over freedom. Benito Mussolini, the infamous Italian fascist with a propensity to occasionally surprising frankness, was famously quoted with the following words (although he of course cannot be replicated as being a textbook

GDP. A by three times larger part of the GDP consists of transport services, which finally contains approximately 61.84 percent of the entire GDP. Some might question what *transportation services* as such a position in the chart actually means, and only until twenty years ago, there was a question surrounding this formerly arbitrarily agreed point, from which the following quote emerged to our help:

In summary, the supply side of transportation includes all operations that are conducted to provide transportation services, and some of those operations are classified as transportation industries. The demand side of transportation consists of final demand and intermediate demand that serve the same purpose of satisfying transportation needs.

(Quote: Fang, Bingsong; Han, Xiaoli (2000). Relating Transportation To GDP: Concepts, Measures, And Data. Washington D.C.: MacroSys Research & Technology. Link: <https://e-ajd.mkm.de/www.e-ajd.org/source-pdf/nouveau/AJD-41-Fang-Han-4-December-2000.pdf>. (PDF: 151 KB) Quote derived from page 5)

Apparently, the quote didn't come up with anything surprising or unimagined—more or less, it wouldn't have needed this whole text in the first place as beforehand, everyone might have assumed at least something comparable to this. On the other hand, and as the position's name was contextually obscure in its meaning and where its compilation reached the utmost extent, it was better to be safe rather than sorry.

One might question how throughout the past few decades prior to 2012, the year when the debt crisis commenced. Yet to speak in this fashion would assume that the debt crisis sprang out of a sudden, from nowhere to haunt the Greek economy like a poltergeist, which could not withstand even superficial critique as even the debt had to be gathered throughout years before it could bring the economy to a screeching halt. Slowly it ground its gears until it became immovable. Reading from a report in the "Financial Times", one can see how this was able to happen incrementally instead of suddenly, when beforehand, the outside world did not witness anything that would have indicated this process. What included to this development were, amongst others: Debt on the government's behalf with the private businesses; a lack of liquidity on the market (a devaluation of the nation's currency was impossible as by then, Greece managed to enter the Euro Zone although it failed to achieve the necessary prerequisite, which included a balanced stately household); illiquid banks; et cetera. One can read about the *Greek Depression* over here:

Chaffin, Joshua (2012). Greece's ailing economy grinds to a halt. Financial Times: <https://www.ft.com/content/e79024a2-ba28-11e1-84dc-00144feabdc0>

Gambling with the economy, as this report clearly shows with the gradual draining of banks and businesses, sooner or later plays out for the devil that took hold of those who thought that managing a nation in this manner was a good idea. Thus, a first advice on what could have been done better is as blunt as it is foreseeable: "You shouldn't have done it this way in the first place, now mend what hasn't become irreparable already". Likewise, this is also the least helpful advice one could have thought of. A more thorough advice, contrarily, has been given elsewhere and should be cited here as well:

Pierros, Christos, A Labor Market - Augmented Empirical Stock-Flow Consistent Model Applied to the Greek Economy (February 12, 2020). Levy Economics Institute, Working Papers Series (2020). Available at SSRN: <http://dx.doi.org/10.2139/ssrn.3537218>

example of a Nationalist but only as a Fascist, understood to be the most radical shape of Nationalism):

*Il Fascismo non conosce idoli, non adora feticci: è già passato e, se sarà necessario, tornerà ancora tranquillamente a passare sul corpo più o meno decomposto della Dea Libertà.*²⁰⁵

Assuming that the proper translation for the *passare* to be a procedure of succession, we can admit that again, Mussolini as a self-described scholar spoke with his utmost honesty confessed that his was the plan to overcome what he

More or less I already extracted points the author made in his study which can be read in fully through the link given: The economy’s outlook has to be altered from debt-led into profit-driven, or at least under the guidance of experienced economists with knowledge about rational governance. The *Socialist* direction of a bloated welfare state has to be abandoned at least for the next ten to fifteen years in order to shrink the nation’s debt, thus become more competitive in the world market again. Earlier protests already indicated that the people feared such a shift in policies as it meant a great loss of conveniences they enjoyed before. But finally, they usually sat upon a powder keg when they enjoyed the welfare policies of their nation, ready to explode at any time. Unfortunately, it did explode, and so, the keg has to be cleansed in order to thenceforth continue functioning as a perch. Therefore, it was also comparably comprehensible to temporarily remove several employee protection laws in order to also temporarily increase competitiveness rapidly rather than incrementally—the vicious cycle of credit debt had to be ended in order to renew the economic structure of Greece, even though the whole situation expectedly fed the left-winged radicals who could refresh their calls for an uncompromising overturn of existent conditions, especially in terms of economy and the allegedly connected inequity many people in particular in the lower classes as well as women and minority groups in general. One does not necessarily align or even affiliate with those groups to at least admit that, presuming it was solely the government’s failure that led towards this debt crisis and the consequences that had to be introduced regrettably. The other side of the medal, nevertheless, couldn’t be denied, nor ignored, as it would have naturally led towards another tenure of a radical party that campaigned upon the (alleged) failures of their predecessors—in this case, Syriza campaigned upon their predecessors’ inception of the debt crisis that came to paralyse the whole nation, without being able to lead them out of it, so that consequently, a more Conservative party took over power, understanding it as its turn to try their own strategy in reviving the Greek economy. From the beginning, the government’s new prime minister, Kyriakos Mitsotakis, was optimistic about his success, and so far, his workforce was radiant with minimal success so that to reform the nation in such a way as that it would have long-lasting consequences in positive shape, including a greater domestic output that would get the economy going again. In an interview, he even recapitulated his success story hitherto, i.e. to the day as of when this interview was held:

Greece Investor Guide (2020). Exclusive Interview with the Prime Minister of Greece – Kyriakos Mitsotakis. Steering Greece to Sustainable Growth and Investments. GIG:

<https://www.greeceinvestorguide.com/insights/interviews/steering-greece-to-sustainable-growth-and-investments/>

Assuming that his tenure is going to pay off for the Greek people in retrospective—in the beginning, the economy is going to be a paramount objective in order to recreate wealth that the people are going to enjoy afterwards—he will have achieved what Syriza was unable to achieve, although it usually blamed the European Union and its austere policies for their failure, thus possibly securing a second tenure as permitted by the Greek Constitution, and simultaneously make a stand for Conservative politics being able to serve both the economy and the people the government is supposed to represent. (According to the Greek Constitution, one single president can serve two tenures but then has to succumb his office to a successor as elected by the people of Greece. It can be reassured under the following link: Hellenic Parliament (as revised by the parliamentary resolution of May 27th 2008 of the VIIIth Revisionary Parliament. The Constitution of Greece. Link:

viewed as the *rotten Goddess of Liberty*. One could question what he assembled under the term of *Liberty*, but in regards to his legacy, the question should answer itself automatically. Nationalists of a more *docile* fashion would add tweaks to a repugnant Fascism like Mussolini's, such as to avoid a police state with a coordinated press and the illegalisation of the opposition to align the public opinion with the government's. Other than that, there could be a lively discussion about which liberties could be (temporarily) sacrificed for the good of national security, economically as well as strategically (Mussolini was also

<https://www.hellenicparliament.gr/UserFiles/f3c70a23-7696-49db-9148-f24dce6a27c8/001-156%20aggliko.pdf> (PDF, 464 KB)), a task (most) left-winged governments, ranging from moderately left-winged (i.e. Social-Democrat, but with a dominant scope on reforming the welfare state) to leftist populism and the Socialist harbingers of further examples on why Socialism couldn't work without the authoritarian toolbox of surveillance and constant military or police presence. (Erich Honecker and Hugo Chávez are two of the latter examples the world observed throughout the turn of the century).

VIII

Again, what does the Greek debt crisis have got to do with nationalism, after all? Previously, we briefly spoke about it: It matters when international alliances such as the European Union or free-trade agreements are at stake, The Greek debt crisis, in association with the 2015 refugee crisis that has been pending ever since, put the idea of a United Europe headquartered in Bruxelles in visible danger as the Eastern European nations and the Mediterranean nations were questioning its *raison d'être*, some even compared it to a Socialist superordinate government that was trying to nullify the respective national governments (one could reminisce the partially absurd newspaper photo operations of an Angela Merkel physiognomy on a Hitler posture, complete with the brassard and the damask brown uniform, dog-whistling felt supremacy of the Germans as well as paternalism in front (and above) of the Greeks). As long as such nationalist (or at least patriotic, at the most moderate level it would be a simple fear of an almighty government that could easily abuse its powers when given into the hands of the wrong officials, so that they preferred a subordinate governmental level to be the highest, apparently the national government rather than the international, to which the people of a nation had no connection, let alone the power to intervene) exist, there will also have to be examinations seeking the root of this malicious virus' existence. It cannot be deduced as the equivalence of its existence and the according embrace of people for this idea. As when people seek refuge in a strong state in times of crisis, people will likewise keep on searching for the hair in the soup of their quotidian lifestyle and reasons for the state as the regular scapegoat.

In the beginning of this footnote, we were initially speaking about how there was not research for the question about whether the state proactively and deliberately obstructed the people from overcoming their own poverty, and that there was little research either affirming or contradicting this controversial statement. It appears especially bizarre to see where we therefore have ended up by the end of this footnote, but only at first glance. If we look a little bit longer at the issue we have belatedly discussed, we understand how they are both related: It doesn't need a perilous migrant crisis or an economic crisis to increase the appeal of nationalism to many people with an averagely lower education: To only see people living on the streets (occasionally, it might also be of import to know that the people living on the streets are Caucasian and that refugees are being housed free of rent until they find a job in their sanctuary nation) or that crime is happening on behalf of migrants or people of migrant origin (disregarding how much they make up in overall crime reported in the entire nation—in most times, their share in overall crime is comparably low). Altogether, information that bear emotional potential aplenty fare well in terms of instrumentalising it for a noxious intent such as nationalism, and finally, nationalism is such a venom, regardless of how it is defined and what it is supposed to mend in the currently broken society (e.g. one that is being overwhelmed by *outlandish migrants* or a society that is being ushered towards the left despite the people's will for a more centre-right government that cannot take a hold of the government due to a *superordinate cabal* of *élite* politicians mani-

quoted to have said that one had to distinguish between the liberties existent during peacetime and during wartime).

For our personal interest, we will cast out nationalists and their more extreme counterparts as their views on civil liberties are comparably unanimous and narrow, so that a truly free society could never prosper under their watch—the appropriately thinking leader would be too worrisome about the unfathomable consequences of such opportunities to the citizenry. There were no greater varieties to be expected except for how an incumbent government should operate to not

festing a leadership against the people). Once such feelings are omnipresent among even a small minority of people, and this feeling is highly combustible, boiling aggressions become fast-selling items developing themselves autonomously. People who are locked onto their state of poverty are indeed an emotionally loaded issue in which many people see the state's duty to help those poor people out—in the end, the state is supposed to serve its people, especially the needy. And if the state, obtusely observed, rejects to do its job, many people understandably turn angry on the inactive state, thus demand one consisting of people who take matters seriously. Nationalist parties putting their own people first before any other people, or even other nations in terms of diplomacy or a *global responsibility*, as many continue arguing when it comes to the United States, formerly known by the moniker of the “World's Policeman”. Nationalists easily overturn such responsibilities, Trump proved this the most obviously. Alliances are being left behind, and participations in global associations such as the World Health Organisation (WHO) are being quit without spending but one thought about the likely and immediate consequences of such blunt tempos. To nationalists, the world is evanescent, limited by the national borders, and a nation should chiefly understand its duty as that of preserving one's people's well-being. Thus, if all nations followed this primate, everyone's people would be well off and would not feel the need to depart from one's homeland to settle elsewhere. There are only two problems with this logic:

- Occasionally, there are leaders to whom their people's well-being is the least of all interests, because they place themselves as the most important individual to be secured eternal well-being;
- There are many nations who lack the resources to achieve national well-being, so that they are required support from wealthier nations who might engender an economic surplus they could carelessly extend to needier nations without risking to soon experience repercussions from this soupçon of *Misericordia*.

Particularly the first point weighs heavily in terms of strategic planning, while the other one is both diplomatically controversial and highly dependent on the incumbent government's stance on global involvement. But one can hardly proclaim that it was a nation's personal responsibility to take care of one's own people when this same nation's leader only recently cracked down on Democratic protests with the police's full force, as happens oftentimes in the Central African Republic or in post-Soviet nations like Georgia or the Russian Federation. The whole world is not foreseeable, it's not a cyanotype where the future can be scripted by an almighty power pulling the strings. Analysts and strategists therefore assemble as much information on certain issues as they can to thereby extract probable scenarios that could happen in the near or far future. Nationalism doesn't work because it sets a precedence that is at loggerheads with the profound dynamic of the modern world in its globalised state of the art: That whatever happens and in whatever it had to or was going to be involved had to pace into the most advantageous outcome for itself: Neither was this a rational objective as it cannot always function this way—sometimes one was not going to have any benefits from a certain action in the first place, nor was it rational to usually expect to have a piece of the cake that was currently being sliced—nor was it even feasible to operate under a nationalist agenda in an interconnected world such as this. Upon the ground of hatred against the globalised world, right-winged nationalists and left-winged anti-imperialists meet in bipartisan wrath against the aftermath of global shipment, lowering working conditions abroad and the loss of national sovereignty due to élite global players with the power to draw weaker nations into their servility. The growing impoverishment in otherwise wealthy

stir any unwanted protests amongst the masses, which either had to be coped with or cracked down brutally, the latter of which would set off a vicious cycle of national and international outrage; interior upheavals continued, thenceforth with fewer qualms to risk ones' personal well-being if it is likely to accelerate the process of a regime change, either through indirectly force-fed resignations or through exterior interventions (as the US invoked during the "banana wars"). Nationalists, in the end, are the emperors of porcelain houses which they indomitably dictate personally because they do not want to transfer procuration to anyone; nor do they want to leave their china empire out of sight at any time be-

nations such as Germany or the United States is an issue that can well be linked to globalisation, so that consequently, there can be sympathy for contemplations surrounding the curb of the globalist side-effects that are job losses in the heavy industry, among others, but to almost entirely eradicate it was not going to benefit anyone, especially not those who used to work in industries that later were outsourced. Instead, there have to be plans that find jobs for people that do not settle in a decaying remnant such as the heavy industry, which was soon going to see major alternations that subsequently demanded professions those former industrialists had to be educated and trained in too. Until then, those men were undesirable for employers in two ways: They were too old to be re-educated in their jobs as they were soon going to be retire anyway, so that it was money spent pointlessly; and secondly were they more likely to not be able to come to work due to illnesses related to their high age. Thus, it was more prudent to train and educate young employees who were going to spend decades in their business and be more active than their older, although more experienced counterparts. Those who were laid off in the past had to find jobs that align with their experience but did not take place in olden, outsourced industries. At worst, they had to seek jobs elsewhere, where they could quickly learn anew a profession they could dedicate their time until the day of their retirement, so that they were not going to spend their life's evening in poverty after a lifetime of toil. There can be solutions that are in both sides' delight without demeaning these employees' lifework, even though they might have worked in a pollutant industry, such as in coal mines or the steel industry.

Such have to be the contemplations of a nationalist state if it didn't want to ride upon the railways of pure ideology without a foot standing steadfastly on the questions of serious governance. Nationalism by itself is not an inherently evil and fiendish branch of politics and policies, but many of its namesakes have exploited it for most vicious activities that later made it into the history books as examples of nationalism's cruelties. Socialist and far right streams have delivered examples of how *superfluous* it is, not being attached to any aisle particularly. But as its equally infamous brother in the more southwards regions, Libertarianism, it can also play its cards well and rationally if it only wants to: Instead of walking the track ideologically, it could also adapt policies that function in a bipartisan manner by heading discussions with opponents as well as analysts currying favour in one's government without selling off one's soul to become a rubber-stamp. It is possible to place one's people as paramount without abandoning global relations and responsibilities. Many right-winged liberals continuously promote the classical remedies against poverty: Lowering tax rates for lower-class workers; lift a couple of employee protection acts to ease exploring the job market for these people in order to then find well-paid jobs quicker; lift protections that scare away probable investors and foreign companies interested in settling down and introduce further subsidiaries. Most of these, if not all of these recommendations focus on deregulation and decreasing the influence of the state on the market, and expectedly, left-wingers rush to emphasise how these measurements were (likely) going to injure both the people as well as the environment as businesses were going to relentlessly exploit their newfound opportunities to widen their influx on the market without batting an eye on the latter consequences their actions caused. That's why a middle way has to be found, firstly analysing what stopped those people from saving themselves from the staggering poverty they went through. Normally, it's not a stoic sense of persevering the grief that was laid upon them until it was going to change by itself but because there was no way out of it that could possibly be chosen without sliding straight into criminality. Thus, economic analysts have to explore the reasons and afterwards present their findings to the responsible officials, such as the president or the ministers of economic planning. If strict regulations

cause they fear their authority to be undermined either by recalcitrant agitators or fiendish nations secretly supporting yet-undetected group of aforementioned agitators. (Even the most thoroughly webbed police state could miss a loosely organised group of opponents who couldn't be exposed as of the period of their support) While not every nationalist matches the cliché of the almighty despot who rules until the day of decease, few foster an environment of tranquillity and plurality. To most of them, the spirit of plurality and diversity is a venom that had to be drained out of the body politics to disinfect it so that it could once again rise to full power. As the tyrant morphed from a benevolent ruler to the

were the reason why companies abstained from employing those poor devils, then so shall it be—regulations were going to be lowered at least temporarily to stymie the economy. In the end, regulation at best functions like an ignition key in a car: Turning it around ignites the engine and therefore initiates the acceleration process. No further obligation thenceforth lies on the key, but the conductor has to operate with the pedals in order to send commands to the engine which consequently executes those commands in accordance. How could we the metaphorical pedals into the economy? Of course the pedals too were part of the regulating state, they just were not the stimulus we injected into the economy. Instead, the pedals are the future laws and acts that will be passed after the temporary deregulation was applied as an emergency syringe intravenously penetrating the comatose economy. The pedals either accelerate the engine or they decelerate it, and sometimes, it also shifts the gears for a speedier advancement of the track, or it slows it down by shifting the gears down, depending on what the conductor deems more beneficial for all entities involved (i.e. the engine as well as the passengers sitting on the backseat of the vehicle). Certain regulations and deregulations should not be demonised upon the ground of either benefiting exclusively the businesses or the people as this does not make sense unless a (de)regulator was nonchalant about his or her *true* intentions; otherwise, if the (de)regulations could unanimously analysed as intending and executing so, which is rarely the case, if ever. Nationalist governments are usually said to solely serve their ethnically affiliated people, thus isolating those who do not fit in for whatever reason; a rationally nationalist government would serve primarily the people that live inside it as registered citizens, disregarding any attitudes that would justify an exclusion, such as one's or the parents' original heritage abroad, one's colour of skin or whatever comes to mind. Interior policies served in favour of curbing poverty and unemployment, exterior policies would intend to foster prosperous diplomatic relations and free-trade agreements that were not going to pave the way for economic usurpation on behalf of foreign governments—China could well serve as an example of such *economic warfare*—or mass lay-offs in otherwise well-faring sectors with a bright future ahead, unlike it loomed for the jobs in the heavy and the coal mining industry.

To some people, this might not sound quite nationalist but rather like the agenda of a left-winged liberal or Classical right-winged Liberal. Alas, we are conveniently settled with the cliché of Nationalists as being hard-boiled about their egocentric views on politics and the belief that the whole world had to oscillate around one's nation. There is a good reason why those agendas were only able to exist finitely, but never across the one single president that proceeded in this fashion. Dictators left behind *un gran silencio* because they were not able to work without brutalising their opposition. Dynasties followed them but without spending one year in peace and prosperity. The accompaniment of tyranny and terror with hard-wired authoritarians is a precondition as tyrannies and other shades of authoritarianism could not survive if they didn't boot down their people, both true and opposed to them. Poverty is going to rise rather than to fall as such fiercely nationalist nations usually face dramatic fallout that is going to drain the nation's wealth completely and in long term as well, so that at *best* only politicians and oligarchs were going to be able to retain their wealth and deposit it abroad so that it was not going to be scrutinised by the gradual deterioration of the newly tyrannical nation. The people, generally, only had one chance: To survive under the cahoots of their oppressors, and probably die impoverished and without one day of enjoying otherwise basic Democratic liberties of free speech and freedom of movement; or to flee into exile and start one's life anew, as many men and women (including opposition politicians such as the later SPD (“Sozialdemokratische Partei Deutschlands”—Social-Democratic Party of Germany) politician and chancellor Willy Brandt, who fled *Tyskenland* during the

aggressive tormentor in the leading position, the nationalist morphed from an eager patriot interested in serving his or her nation to the best of his or her abilities to a narrow-minded, angry anti-globalist who thinks that his or her nation had to achieve a state of permanent autonomy from imports and free of immigration, unless it is a kind of *professional immigration*—skilled workers and experts immigrating to take over a position either in an advanced job or even the upper echelons of management or governance, to contribute to the continuous improvement of the nation's standing in the world.

Third Reich's reign, to become a journalist in Sweden, writing about the daily procedures in Nazi Germany) have done before. Thomas Mann would be another example: He fled from the Third Reich firstly to Switzerland, then to the US.

Final Epilogue & Exit Strategies

What can therefore be said, in the end? Nationalism is, as has always been known to those who did not embrace the idea despite the odds, a wolf in sheep's clothes, lurking in the backbenches of politics, preying upon men and women who fall into desperation in times of crises or policy stagnation (Again we had to refer to the leadership of Angela Merkel from 2005 to 2021 as many viewed it as a textbook example of pushing people into glum resignation through While we could theoretically achieve the introduction of a rational nationalism, the likelihood of assembling a popular mass of intellectuals and practitioners of a rational nationalism remains infinitesimally small as it either remained too complicated in its obstacle ride to unwind its agenda, or people simply didn't feel persuaded about its *soft-ball approach* to many pressing issues that seemingly required urgent actions. That's what populism takes over the more moderate and more thoughtful approaches in politics, and I am entirely in the right to therefore describe populism as less thoughtful than any other approach as populism dedicated itself to listening closely to the *Vox Populi* and follow suit with apparent actions. There is no discussion about either the people are right in their opinion and recommended approach, nor is there any analysis taking place, evaluating the current situation and draw conclusions therefrom. Instead, everything has to rush onwards, actions have to be undertaken as no-one can stand idly by, watching the aggrieved people suffering from their hardship afflicted onto them by the same people now watching them. Nationalism usually nourishes upon this kind of populism, and so does Socialism as well as Communism—all of them have got in common that they want to serve their people and only their people; of course many people beg to differ, distinguishing the left-winged approaches of Socialism and Communism which are more drawn towards *Internationalism* as their cup of tea, but in the end, they are the people's leaders, the men and women who want to *crush* the withered establishment who they allege of having lost connection with the people who opposed nearly all of their actions and decisions. The only contrast between Nationalism and Socialism/Communism is the objective they are working for, although we even have to winnow this controversial comparison. Unlike Nationalists, Socialists at least view every people around the world as its friends, unless those peoples openly oppose the Socialist cause. Aside of this, they tend to attempt allying with as many nations as possible around the world to create a brotherhood of (Socialist) nations fighting for a common cause: The liberation of the people. One's own people's well-being and prosperity stands akin to other peoples' well-being's importance. Nationalists, on the other hand, place themselves and their people before everybody else, and allies are being selected cautiously, unless a different cause is being targeted for which neighbouring nations might be helpful as they too would like to put more efforts into it, such as the *maintenance of the Judeo-Christian civilisation of Europe*, about which we spoke before. Unless there are benefits to be derived from a partnership, Nationalists would abstain from siding with a nation even in the dominant relationship of a seigneur and his vassal. Socialists and Communists alike usually trump right-wingers with their emphasis on sympathy for the poor and fraternalism over eternal competition as a rush for progress. Contrarily, right-wingers, including Nationalists, connotatively describe the left-wingers, which include the Socialists and Communists, as naïve daydreamers believing in the illusion of a people pursuing global fraternity, thus denying the primitive human nature that prefers competit-

Right-winged liberals and Conservatives, to name the superordinate categories that are of our interest and which we have discussed at multiple points in this text already, although not in this particular context or in detail, are more miscellaneous in their views so that a discussion solely on their points of view has been going on since the first political philosophers of their branch have emerged and published texts: Amongst them wander names like Ludwig von Mises, Edmond Burke or John Stuart Mills, although not all of them spoke in the categories used nowadays personally. What they spoke about openly, though, was the question of liberty; how far it should exceed and where it could flip into negat-

iveness over absolute equity. They would tell the left-winger that “Your analysis of human nature is baseless and easily contradicted by leading philosophers, so put it in your pipe and smoke it—the people are going to dethrone the Socialist/Communist idea themselves and steer your Utopia against a ledge” and immediately, the two sides again hit a stalemate in their debate. In this footnote, too, we are not going to find the solution on how to react to Nationalist tendencies not only in individuals but also in society as a whole. What we should keep in mind, nevertheless, is that these tendencies, especially when they emerge in society in large numbers that they were not spawned in thin air, but are usually preceded by what is considered to be a milestone encounter in politics or history. Thus, it is essential to figure out what can be done to asphyxiate the nutrient soil upon which the weed was able to grow. My vocabulary throughout this footnote in reference to Nationalism and analogous ideologies and ideas might from time to time have appeared toxic and biased, but finally, I never meant so—Nationalism, unless it is accompanied by racist prejudices and fascist silver linings, can be a disputable idea which could take a seat on the rotunda of ideas. The borderline lies with the aforementioned tendencies: Fascism and other shades of authoritarianism with either a dictator or a single ruling party in the capital city and no (visible, significant) opposition besides; racism and other shades of discrimination against minorities. Warmongering and populist radicalism as has been performed by the likes of Brazil’s Jair Bolsonaro, the US’ Donald J. Trump and partially by the Philippines’ Rodrigo Duterte, cannot be considered as a reason of exclusion from the politological rotunda as such an exclusion indicated a ruling from one’s bias. Arguments have to prevail in bringing down Nationalism if one truly observed it as a menace to the future of one’s nation and the global community. Exclusion only threw a burden upon one’s own back and simultaneously provided further ammunition to fire off against one, accusing the mileage of the public discourse and the arbitrary segregation of disliked participants. If one believed to be superior to the Nationalist, one should exhibit this superiority publicly until the Nationalist started behaving like a bottomless populist who desperately clutched for straws. This point has yet to be reached, and once this naked helplessness at the rotunda has been exposed, the remaining participants have to watch how the public, with the Nationalists’ voting base and sympathisers in particular, react to this exposure: Are they going to discontinue their support for these charlatans, or are they going to hold onto them nevertheless? If the latter option applied, the evaluation of the reasoning has to continue. Perhaps it was less about the agenda and their promises but the felt lack of eligible alternatives in the parliamentary hodgepodge of parties (excluding the US as there are only two main parties and a spectre of oblivious third parties). To this group we could apply the protest voters who only vote to have their voice heard—a group we could compare to rebellious teenagers trying to terrify their parents with an escapist behaviour. Also the formerly moderate voters who slowly morph into right-wingers in their own rights, some of them even tend to become far right agitators without any chance to *normalise* again. Especially the latter group could easily be abandoned as there indeed is no chance that they are going to regain their moderate standing points unless they realise on their own what a great mistake they have made. In spite of common behaviour indicates, radical measurements of isolating those individuals socially and thereby pushing them further into social peripheries is not a useful behaviour as it impedes chances to bring back the lost souls of this society. Whilst one can ignore those people and demonise them, thus deny listening to their points, they cannot be stripped off their basic Democratic rights, which includes voting. In the end, they could still cast a ballot during general elections, thus influence the outcome of the vote. The more of these people see themselves demonised and declared outcasts without anything meaningful to say, the more are going to ally with parties of

ive consequences for its arbiters. Generally, their views are cramped today to a small government as it has been described in this text, if we excluded the Libertarians who want to see the state removed entirely: A government that administers public life and catches up those who fall into risk of dropping out, to lift them up and put them back into the row of independent individuals who would not transform into a burden on the community. Aside of this responsibility, the government according to Conservatives and Classical Liberals, had no interests, nor any fingers in the pie of social life or market procedures. Of course there was the rule of law to be enforced so that everything worked smoothly, but this

their own colourisation, so that even an infinitesimal amount of all these people could vote and still become a significant threat to the Democracy that simultaneously secured basic voting rights for everyone and created a menace to itself. It not only figuratively shovelled its own grave, ready to host the coffin in which Democracy eventually lied.

How, then, could society react to viciously Nationalist movements? The answers are, as always, well-known and have been uttered multiple times by several individuals, either experts or common people who have listened to the experts long enough to repeat their words verbatim: Introduce and finance exiting programmes for former extremists who were revelled the evil of their ancient thoughts and actions; repetitively run public programmes of any fashion emphasising the wrongness of these ideas without exhibiting a strong bias to the left—as I have said before, there can be rational Nationalisms aligned with Bismarckian realpolitik, Classical Liberalism in economics and a moderate patriotism that does not shy away from accepting multiculturalism—the state would thereby play a major role, but diversity was understood as a key factor to lead one’s nation to international superiority, the *global player* statues would be set as the objective every citizen of this nation should aspire to as well, “for the power and the glory and prosperity of [...]”. To indicate that right of the centre point could only be Sodom and Gomorrah to be found, with Hitler, Mussolini and George W. Bush Sr. welcoming one at the pearly gate, this could hardly be taken serious by any defector of the fringe right movement. Diversity must always be promoted, even in such dire situations.

When it comes to poverty and its consequences leading towards the political thinking of people, this is a millennial question that is going to surpass even human existence. Thus, the question about how to eliminate and evade it infinitely, it has to be pursued by any succeeding government, lest to avoid fiendish political schools re-entering the heads of desperate people, especially those in the lower classes always experiencing first what it means to crush into an iceberg of economic distraught. One can only hope that even the right-winged governments will eventually learn how important it is to realistically evaluate the way lower-class people think, and that their issues are different from what they read and heard about they viewed as the reason of their unwell-being. If they leave the working-class people to the Left and instead only coquette with the white-collar and black-tie people, the political shift will remain a shrift for their future governance.

Thread End

I was particularly disturbed to see that the neither Oxford Dictionary of the English Language (OED), nor Merriam Webster as the two main works of reference in the English language lacked this verb while suitably listing its parent noun, surveillance. The OED derives the noun from the Old French compound consisting of *sur* (≈ upon, above) and *veiller* (≈ cover). Some people might refer me to the verb (*to*) *survey* that comes close to the word I am looking for, but it doesn’t hit the point of monitoring the people, while the verb (*to*) *monitor* only means the control of people figuratively comparable to a puppeteer pulling strings to have his puppets moving in a desired manner. It doesn’t mean that he also overlooked their thinking to consequently sanction prohibited thoughts. Therefore, a separate verb is needed and could easily be derived from our given stock of lexical expressions.

200 Such indirectly sarcastic but obviously condescending comments—condescending as speaking in these days, where one is likely to not suffer from the consequences of authoritarian regimes; at least I can—also were the topic in many of Hannah Arendts’s writings, so that it can be said (and read in sec-

is a rather superior question that ranges across a multitude of fields so that it was pedantic to mention it separately. Moreover, we have mentioned this fact so often that it must sound demented to repeat it yet another time.

The point in repeating it nevertheless, and even confessing to this, is necessary to ask the following question: What does this mean in terms of liberty, of freedom? Do we thence not fall into a state of negative freedom, because we abandon those who cannot align with this level of freedom? The question of social security we mentioned too, and declared that a specific model for social security should exist even in a state shaped by Conservatives or Classical Liberals,

ondary literature) that she understood responsibility—in politics—to be the “critical and radical transformation of a given fellowship through representative opinions and actions, is an expression of ‘meta-physical’ gratitude for everything that has been given.” This quote can be found in the following text:

Herzog, Annabel (2004). Hannah Arendt’s Concept of Responsibility. In: Studies in Social and Political Thought, vol. 10. Page 51. Link: <https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.576.1456&rep=rep1&type=pdf> (PDF: 49.9 KB)

In words easier to understand it was explained in the beginning of this text, that to bear responsibility in our political society is to be present with an opinion of one’s own, even if it meant to violate given laws set by the incumbent government, consequently abolishing legal positivism. To understand how this creates responsibility of our own, it is necessary to understand that we finally are all responsible for our own actions, a bromide again. Some people shy of taking over responsibility for their actions might conclude that if we don’t do anything, we also don’t have to take over responsibility, a deductive logic applicable not only for politics but for our quotidian lifestyle. Yet one does not have to have read Hannah Arendt’s works to understand that such a curious assumption bears a couple of flaws, among them the impossibility to don’t do anything in order to avoid taking over responsibility for any actions afterwards; and the betrayal before our next ones especially in times of crises. The argument we would accordingly extract in opposition to the *ιδιώτης* would be an ethical one: The person who refused to interact with the political society would behave amoral because he or she let down his or her community. In the Third Reich regime’s era, this amorality reached a dismal zenith when people impotently watched the SS detain minorities, knowing that they then saw their fate reaching their evadable demise. And why did they reach it? Presumably because there were too many dull on-lookers leaving the regime to do what it wants to do as it positively spoken enjoys full authority through the electoral process it emerged from successfully.

However, the argument of chosen inactivity is not entirely indefensible—we could argue that one freely chose to remain inactive and not participate in politics for personal reasons of any kind. We couldn’t coerce him (or her) to dedicate him- or herself to politics because it was his or her social duty, although Arendt finally presumes this, according to this literature. While we might deem such passivity as irresponsible in front of one’s peers, one’s community, there is little we can do without acting authoritarian—we could persuade the apathetic individual by emphasising on the consequences of inactivity: One withdrew one’s power to contribute to the design of our society, in two possibly imaginable ways: Through direct input, as was feasible in a small-scale Anarchist community; or through elections as happens within fixed intervals in a Democracy. If one was not the only indifferent individual in the society, a *minority captaincy* took effect, or society was suddenly dominantly designed by the minority because the majority of people chose to abandon its powers. One would unequivocally lose one’s right to complain about any related consequences as one also chose primarily to partake in actions that conclusively led towards this outcome so dissatisfactory.

In this sense, one should mind what one supported, opposed and how this affected one’s following actions. In this example and Mr. Friedman’s suggestion that belligerent thinking should be tolerated as long as one was not proactively penalised—and not being able to buy from a certain store, unless this store was not the only one in town, cannot be considered a proactively tolerated penalisation—, he should clearly think about whether his tolerance was not comparably displaced, not only because this restriction could outgrow to affect further minorities as well in the future.

although many of them openly detest the idea and demand cuts to those whenever households are discussed in parliament. To many left-wingers, regardless of which branch exactly, both of them are fiends to the needy who rely on social security, as they only hear them exclaiming that the welfare state had to be slimmed and skimmed. But is this true, or is this accusation as hollow as a bouquet in winter? We already conversed about the polemic depiction of the right wing when it comes to public policies on the one hand and some of their equally polemic avatars' behaviour when being confronted with such pressing questions. (And some of them even occupy presidential ranks—the French president Emmanuel Macron, affiliated to his centre-right party “La République en Marche” (LREM), which was usually described as following a moderately right-winged liberal course, once reached the headlines when he told an unemployed gardener desperately seeking a job to no avail that he as the president only had to *traverse la rue et vous en trouve du travail*²⁰⁶. To him too, the streets were paved with gold and the employers were running after the jobseekers, not the other way around). The only thing that can be done to eliminate at least the unreasonably populist share of such critique—the one that finds no firm standing in the public discourse because there was no evidence supporting it—is to bring up a programme that will debase it. And in spite of public opinion, it is in fact possible to create such a programme that defied the critique while simultaneously speaking in concordance to the Conservative and Classical-Liberal appeal:

What these two right-of-centre streams have got in common with the more modern left-winged streams of Liberalism and Anarchism (the more aggressive fashion as well as the more *yuppie-like* one which treats every aspect of the most individual school of political thought lightly and dandily) is that, according to

201 The Editors (January 16, 2022). Largest eruption in recorded history led to global temperature drop. Almanac: <https://www.almanac.com/year-without-summer-mount-tambora-volcanic-eruption>

202 Haak, Julia (19. April 2018). Nach antisemitischem Angriff: Kippa-Experiment löst Debatte um Hass auf Juden aus. Berliner Zeitung: <https://www.berliner-zeitung.de/mensch-metropole/nach-antisemitischem-angriff-kippa-experiment-loest-debatte-um-hass-auf-juden-aus-li.62296>

203 Mara, Will (2015). Great Filmmakers. Clint Eastwood. New York City: Cavendish Square Publishing LLC. Page 31.

204 Jeon, H., & Lee, S.-H. (2018). From neurons to social beings: Short review of the mirror neuron system research and its socio-psychological and psychiatric implications. Clinical Psychopharmacology and Neuroscience, 16(1), 18–31. <https://doi.org/10.9758/cpn.2018.16.1.18>

205 Mussolini, Benito (1923). Forza e Consenso. In: Gerarchia, III (79). Oxford: Oxford First Source. (In an English translation by Clifford R. Backman) DOI: <https://doi.org/10.1093/acref/9780199399680.013.0388>

206 Berdah, Arthur (Septiembre 16, 2018). Macron à un jeune chômeur : «Je traverse la rue, je vous trouve» du travail. Le Figaro: <https://www.lefigaro.fr/politique/le-scan/2018/09/16/25001-20180916ARTFIG00043-macron-a-un-jeune-chomeur-je-traverse-la-rue-je-vous-trouve-du-travail.php>

Aligica²⁰⁷, is that humans will not be coerced into adjusting to the state’s commands, but taken as they are, so that the state will consequently adjust to the public. Governmental institutions, thus, have to become more flexible, which brings us down to one of the most cliché points of the agenda affiliated with Classical Liberals and Conservatives alike: The removal of bureaucratic obstacles that affixes progress onto a state of sluggishness. Even the latest publications on this issue seem to be unable to think of anything else but filling old wine into new skins. Of course it could not be expected to create an entirely new idea on an issue that has been in situ throughout the instalment of the modern-day parliamentary state that succeeded inalterable monarchies. But to sell old ideas as new and pretending to deliver new content to a pending debate seems as if to erect Potemkin villages in a densely populated district.

Other earlier authors²⁰⁸ who ventured into describing a public policy model by Classically Liberal standards, while faring barely better, did come closer to explaining more precisely the corner points of thinking in these realms: It was mentioned that most of the Classically Liberal thinkers from the New World—it stood up to question whether we should consider F. A. Hayek of the New World too as he immigrated to Great Britain from Austria-Hungary, so that he neither lived in the United States to validly become part of the Chicagoan School, nor could he be accounted to having contributed to the Viennese School as he no longer lived even remotely near the Austrian capital. Still, he would at least colloquially affiliated to the latter—depended on positivist views when it came to ethical questions, a cheap loophole to avoid humiliating confessions. We can derive from this text’s three initial pages that apparently, right-winged Liberals placed public choice in accompaniment of their positivist views on ethical questions: The Capitalist system as we know it these days is a product of arbitrary choices made by every single individual. These choices were extended through silent approval: As no-one proactively expressed one’s disapproval of the existing conditions, everyone seemed to be fine with it, so that consequently, no changes had to be made in order to improve the experience of anybody. Those who uttered their disapproval in editorials, opinion pieces, columns or online in the comment section of articles still complied with the given circumstances and didn’t exit into countries where different public policies were adapted, such as a broader welfare state or the more increased nationalisation of key branches of the economy to forcefully achieve more rights for the masses and the employees in particular, the workers as well as the white-collar workers behind their desks.

Unlike with the Socialist ideologies and ideals, as to further honour Barry’s text on the most significant of all economic schools on the right wing, individualism was especially justified with the anonymity of every nation’s citizen—if

207 Aligica, Paul. (2015). Public Administration and the Classical Liberal Perspective. *Administration & Society*. 49. <https://doi.org/10.1177/0095399715581044>.

208 Barry, N. (1988). CLASSICAL LIBERALISM AND PUBLIC POLICY. *Il Politico*, 53(1), 17-33. Retrieved July 17, 2020, from www.jstor.org/stable/43100627

one was only to be judged by one's personal attitudes, regardless of any class affiliation or median wage, there could be no emotional bonding of their life's situation. There would be no emotional relation to any single worker who was going through hard times, as everyone was reliant for oneself alone, without a duty of ethical or social origin, so that it was up to any individual on its own whether he or she wanted to support others. Correctly, such tendencies are denounced as anti-social that it effectively denies what we have spoken about before: The natural tendency towards the social approach that has evolved and manifested in the human mind. Consequentially the proposed general tendencies outline in the respective public policy decisions: Socially enhanced policy-makers prefer interventionist approaches to problems that are statistically present in the whole society, while the more individualistically enhanced policy-maker will unchain the millions of individuals present in society so that each of them can look for one's own luck, in personal explorations on how to solve existing conditions in one's life. Rather than condemning whole groups of similar, even akin, people who were accused of accelerating a development of growing inequality and an enlargement of the lower classes, everyone was supposed to drag oneself up from the filthy trench that is the gutter in which the lower classes are figuratively dwell. Of course civilisation has moved forward and improved the lives of even the worst off in our society. This is tautological as we think about how globalisation increase competition, consequently lowering prices for everyday goods while adjoining goods from all around the world to make even those more accessible which are still being considered as exotic: Fruits from subtropical regions, delicatessen from the Far East and exquisite meat from Argentinian or originally Japanese cattle (as written from a Western-world perspective, apparently). All of this is true, but too short-sighted as to describe the current situation for many people who are supposedly well-off, namely those inhabiting the middle class. Alas, the middle class was usually considered to be the dream state for many hard-working people planning to settle down in a house of one's own, founding a family and living the life of a moderate bourgeois. A lifestyle many aspired to and that was also iconized by right-winged liberals who thereby exclaimed that "through hard work and focusing on your own issues, your own dreams and the life you aspire to, you can make it to accomplish *The American Dream*." More or less, we drew upon this subject and made a similar point. What has to be understood, nevertheless, is that the American Dream is impossible to be reached any more, as even the middle class struggles to make ends meet in the United States. In academia, this fatal nuisance has long been recognised²⁰⁹, but the right-winged liberalism's intelligentsia seems to be blind to the issue, at best repeating its common phrases,

209 Kamakura, Wagner (2016). Middle Class Consumption Improved A Bit. Life At The Bottom Got Worse. Jones Graduate School of Business at Rice University:

<https://business.rice.edu/wisdom/expert-opinion/middle-class-consumption-improved-bit-life-bottom-got-worse>

but without delivering answers to the working-class’s most desperate questions: “How are we supposed to fulfil our lives’ dreams when hardly being able to make it through the month without empty pockets?” That’s where Barry’s article, although it never intended to answer these questions but rather circumscribe what right-winged liberalist streams such as the Classical Liberalism and Conservatism have got to offer to us in terms of public policies, fails to answer to—when the likes of von Mises, Hayek and partially Rothbard (he was verbally separated as he lived in times when we could assume that the incremental deterioration of the middle class began too, although Reagan too didn’t have to face a nation in economic distress either—he instead found time to insult African-American women living off fairly well on social welfare, denouncing them as *Welfare Queens* while continuing to leaving a mark as a deeply racist Republican president who nevertheless signified the corner points of a Classically Liberal of US-American physiology. He too was fond of lowering tax rates especially for the wealthier classes in the upper slots of the social hierarchy, but also for the lower classes in order to see those relying on their own with newly won opportunities. Similar incentives were repeated by Barry, outlining the comparably narrow creativity that is applied by those who meander about the sheer infinite options that portended once the powers were unleashed.

And before we will move on to another subchapter in this meandering piece of text, we should finally answer the question of whether it is true—that wars, and genocides as its grim company, are in fact natural incidents that might leave us appalled and impotent through emotional burden, but cannot be removed from humankind as it is steadfastly attached onto us. Some surely would like to see at least a little chance to make it a topic solely for history books, but to be never seen coming back on earthly soil. The academic debate stands at loggerheads, one could imagine, although one will easily find relief in texts that state that wars were not part of human nature. Steve Pinker, for example, draws what we can call a “feel-good argument” about how living standards and the quality of life had steadily been improving from the Middle Ages to today (in his case, the year 2013): That homicide rates decreased, warfare became less present, slavery and capital punishment vanished from several places all over the Europe and the US too²¹⁰. I called this text a compilation of feel-good arguments because not only by now have some of them a silent call for differentiation. While it might be true that the total amount of wars decreased from the Middle Ages hitherto, but this does not mean that all in all, we are better by off than now. In 2011, the US declared war on Iran and started to fight the Taliban in Afghanistan, a mission that the “Foundation for Defense of Democracies” (FDD) aptly titled a “Long War”, we could as well cynically call it a “Forever War”. The People’s Republic of China revived its conflict with India in the Galwan Valley, alongside the “Line of Actual Control”, a strategic area for China as it

210 Pinker, Steven. 2013. The Decline of War and Conceptions of Human Nature. *International Studies Review* 15, no. 3: 400-405. Link: <http://nrs.harvard.edu/urn-3:HUL.InstRepos:14117754>

still tries to fully annex Tibet. Depending on how strictly we define a war—even the Prussian strategist and theoretician Carl von Clausewitz confessed to be cautious about authoritatively defining war, stating that it was

*„[...] seinen Gesamterscheinungen nach, in Beziehung auf die in ihm herrschenden Tendenzen eine wunderliche Dreifaltigkeit, zusammengesetzt aus der ursprünglichen Gewaltsamkeit seines Elementes, dem Haß und der Feindschaft, die wie ein blinder Naturtrieb anzusehen sind, aus dem Spiel der Wahrscheinlichkeiten und des Zufalls, die ihn zu einer freien Seelentätigkeit machen, und aus der untergeordneten Natur eines politischen Werkzeuges, wodurch er dem bloßen Verstande anheimfällt.“*²¹¹ (sic!)

(“[...] it in regards to its entire appearance is, in relation to its dominant tendencies, a wonderful trinity, assembled from its primeval violence of its element; from its hatred and the antagonism which have to be perceived as a blind natural drive; from the play of probabilities and coincidence that allow him free thinking; finally from the inferior nature of political tools due to which he falls prey to his own mind.”)

—we could also include the pending state of political oppression through governmental persecution. Such regimes usually emerge in post-civil war countries such as Myanmar, where the military junta persecuted the Rohingya people, peaking in an ethnic cleansing that left thousands of the Muslim minority dead and equally many in exile, having escaped to Bangladesh and subsequently moving onwards to Malaysia where they were rejected after months of the Malay government’s condemnation of lacks of empathy for the Rohingya immigrants²¹². It was only about twelve years before Pinker wrote his text for Harvard University that another genocide was committed in Rwanda, as I mentioned it in this text before. Simultaneously to the Rohingyas’ sorrow, Uygurs in Northern China, bordering Kyrgyzstan, are being detained in concentration camps, it too was mentioned in this text beforehand. Could such organised atrocities be placed in the same “War” niche? Not according to von Clausewitz’ definition, so that a different definition becomes necessary. A coldly calculating definition was therefore given in a monograph of quotes surrounding the same question:

War is a means of achieving an end, a weapon which can be used for good or for bad purposes. Some of these purposes for which war has been used have been accepted by humanity as worthwhile ends: indeed, war performs functions which are essential in any human society. It has been used to settle dis-

211 Clausewitz, Carl (1832-34). Vom Kriege. Edited by Corff, Oliver (2010). Clausewitz-Gesellschaft: <https://www.clausewitz-gesellschaft.de/wp-content/uploads/2014/12/VomKriege-a4.pdf> (PDF, 2.4 MB). Page 17.

212 Kipgen, Nehginpao; Shandilya, Diksha (July 11, 2020). Malaysia’s changing policy on Rohingya refugees. Bangkok Post: <https://www.bangkokpost.com/thailand/politics/1949548/malaysias-changing-policy-on-rohingya-refugees>

*putes, to uphold rights, to remedy wrongs: and these are surely functions which must be served... One may say, without exaggeration, that no more stupid, brutal, wasteful or unfair method could ever have been imagined for such purposes, but this does not alter the situation.*²¹³

Instead of giving us a hint on how we could officially define war, the quote outlines war as something comparable to a necessary evil; an evil necessity that can be instrumentalised for own political means of any kind. What we have to confess, nevertheless and in spite of all our perceptions on what should be done and how things should be, is that wars have always been used for personal purposes. It beings with kings and queens who commenced wars to extend the width of their kingdoms, or to manipulate the succession of thrones within a king's decease. We could recall the “War of Succession”²¹⁴, where promises were made for the right to succeed the deceased Spanish king Charles II, but other European leaders believed such an enthronement to pose an aggrandised risk, so that worried duchies and princes united against a probable succession through Louis XIV's grandson Philip of Anjou. There was no other purpose than to avoid the leadership of an undesirable figurehead who was related to an incumbent king. Their intent was the deliberate exertion of influence on interior affairs of different kingdoms to manipulate the odds in their personal favour. And for this purpose, they sent their men to war. We could question the intent and the value of going to war for the manipulation of a throne succession, but what we can state for sure is that these too have to be recognised under a definition of war, so that Mr. Eagleton's definition might be the closest to any authoritative definition of war: Armed conflicts between duelling or conflicting parties, one of them defending itself—for the assailed party, if the conflict was commenced unilaterally—or both of them mutually clashing against one another on the battlefield, at least one of them exercising in this clash to advance personal interests of any kind.

This definition paves the way for a definitive answer on our question about whether wars and great simultaneous losses of human lives was a ubiquitous downside or an avoidable unique incident that grows from nefarious hierarchical structures capitalised by rulers obsessed with their power they eventually lose their mind and consequently their authority over the people.

The people themselves seldom go to war voluntarily, on their own, for personal endeavours or interests. When they go to war, they mostly do so in shapes of revolutions or interior rebellions. The Peasant War, led by Thomas

213 Eagleton, Clyde (1948). *International Government*. New York City: Ronald Press. As quoted in: van der Dennen, Johan M. G. (1981). *On War: Concepts, Definitions, Research Data – A Short Literature Review and Bibliography*. Connecting Repositories (CORE): <https://core.ac.uk/download/pdf/12857871.pdf> (PDF, 246 KB)

214 National Army Museum (accessed August 01, 2020). War of the Spanish Succession. Link: <https://www.nam.ac.uk/explore/Spanish-succession>

Müntzer²¹⁵ and even defamed by Martin Luther, could be the earliest example of such a revolt on European soil, accompanied by the *Révolution française* that was consequently followed by the establishment of the *Commune de Paris*. In the US, there was the Boston Tea Party in opposition to the English crown. It is needless to say how many revolts took place in the Southern Americas, political instability is a signature issue with them. Worker uprisings, to return to Europe, followed centuries later, in 1848. What all of these small-scale *wars* have got in common is the direction of the violence on behalf of the people: Upwards, against their rulers. Seldom would anyone find evidence of a public mass to call for a declaration of war against any other country, and if one was able to excavate such evidence, we could possibly trace this approval of war within the public to prior media campaigns to ignite anger against the entity that is now expected to be declared war against. “Partisans” and insurgency groups—both working either in the government’s favour or its behest²¹⁶—seldom fought their own

215 As there is little information available in the English language, we should at least highlight that the intensity and symbolism in this small-scale uprising on behalf of the peasants against their lords also attracted the attention of Friedrich Engels, philosopher and long-time friend of famed Marxist and Socialist Karl Marx. He wrote—in expected ideological colourisation—in “The Peasant War in Germany” in 1850, firstly published in his friend’s newspaper, the “Neue Rheinische Zeitung – politisch-ökonomische Revue”. In an English translation, it can be read here: Engels, Friedrich (1850); Harris, Mark; Allinson, Dave; Miranda, Alvaro (eds., 2010 – 2016). The Peasant War in Germany. In: Neue Rheinische Zeitung – politisch-ökonomische Revue, 1850 (5-6). Marxists.org:

<https://www.marxists.org/archive/marx/works/1850/peasant-war-germany/index.htm>

As for those who still demand viable information on the issue without the ideological blurring of Socialist mavericks, there can only be the entry into the Britannica: Rodriguez, Emily; et al. (last updated: April 11, 2017). Peasants’ War. Encyclopædia Britannica:

<https://www.britannica.com/event/Peasants-War>

216 Correctly, this astute general sentence could be question for its correctness, as is the case with all general assumptions that do not immediately cite verified sources. Normally, partisans are understood to be insurgent mercenaries without any professional military training, fighting against a rogue government or against an exterior force threatening their nation’s or people’s well-being or safety. (Unfortunately, no authoritative definition from a dictionary like Blackwell’s or Oxford’s could be disclosed to further convey this explanation. I beg your pardon therefore. Definitions that can be found online, as by the “Legal Information Institute” by the Cornell University usually refer to the understanding in relation to political science, referring to people, officials or anyone professed to politics as low as a voluntary campaign worker. Their affiliation to a specific candidate, organisation or party makes them partisans. Our definition, on the other hand, shall refer to people fighting on the battlefield without any relation to a military organisation but only as adjacent fighters defending their nation or people voluntarily and pro bono, moreover, as mentioned beforehand, without any professional military training—this latter point being added without a compulsory necessity; it is not said that partisans couldn’t be or have been joined by veterans of any degree).

The most famous example for such partisanship should be the *Condottieri* of fascist Italy, who fought against the Nazis in the North, trying to keep them from entering important cities like Milan and Turin. Consequentially, those partisans completed their work in capturing Mussolini on April 29, and hanging him high. What surely backed them up was the public support we throughout this text, including its footnotes, have cited as an essential prerequisite to any public movement, of which the partisans during the fascist dictatorship in Italy is part of.

What also has to be said is that the Italian partisans liken the Irish partisans—the *Provos* of the “Irish Republican Army”—in one important point: Foreign support. While the Irish partisans received armament from expats supporting their endeavour to withstand a British invasion, Italian partisans ex-

people but rather foreign as well as other kinds of rogue governments, as will also be outlined in the footnote. Jokingly we could assess that every modern-day spat fought online between oneself and opponents to one's partisan affiliation could be declared a *small-scale war*, and indeed, in terms of rhetoric, there are distinguishable similarities—even real-life threats have been transmitted in consequence of such spats, although few of them finally materialised in spite of the visible risk that emerges after the reception of such threats—between wars in the physical (or the cyber) world and private skirmishes fought between private individuals without any interest in escalating their confrontation towards a milit-

changed armament with intelligence obtained through spy networks, as the Central Intelligence Association (CIA) documented:

Tompkins, Peter (1998). The OSS and Italian Partisans in World War II. In: Intelligence and Operational Support for the Anti-Nazi Resistance. Central Intelligence Agency:

<https://www.cia.gov/library/center-for-the-study-of-intelligence/kent-csi/vol41no5/pdf/v41i5a06p.pdf> (PDF, 689 KB)

“**Public Records of Northern Ireland**” (PRONI) digitalised by the “Conflict Archive on the Internet” (CAIN) of Ulster University, available as a photocopy with the opportunity to quick search for text, states facts similar to those of the Italian partisans, although there is a difference: As stated beforehand, members of the IRA were supported primarily from Irish expats living in the US, while Italian partisans were supported by the British government which had a political interest in seeing them successful in their fight against the German Nazis as well as the Italian Fascists. Cynically speaking, there is a good share of reason in believing that if Whitehall hadn't been involved in World War II, they possibly wouldn't have supported the Italian partisans' cause. Humanitarian reasons would have been there, of course, but there also were humanitarian reasons in withdrawing from the colonies in India, the US, and anywhere in Africa. Yet it took every colony to respectively fight for its independence and shedding blood on every colony's soil before Whitehall withdrew. Thus, it required political gains in British interest to become involved in their battles.

The PRONI's document:

Public Record of Northern Ireland (1983): 'Briefing on the IRA – The IRA: Finance and Weapons'. Link: https://cain.ulster.ac.uk/proni/1987/proni_NIO-12-525A_1983-05-26h.pdf (PDF, 46.86 MB)

Some might question the overall correctness of each item that is being mentioned in this 15-page briefing, as of course there is a certain degree of political partisanship in the Troubles from a Loyalist's point of view. Nevertheless, the overall conception and comprehension of the IRA's exterior support and its promotion of actions.

Perhaps they—that is, the Italians as well as the Irish—would have not celebrated those great achievements if it hadn't been for foreign support, which nevertheless could be approved pragmatically: Their intents—again we speak of both although the latter's fight is being discussed more controversially as their overall history, including the fights of the earliest Irish peasants against their landlords, continuing throughout eight hundred years, crossing past clan wars and the foundation of the First Irish Republic by the beginning of the 20th century—, finally, were honourable and righteous, condemning both colours of Fascism, German as well as Italian. Without their combination of foreign support, which came in handy for the Allies as they did not have to infiltrate the rogue nation they were combatting, and expertise in the field they were fighting upon, they were able to excel in operations professionals were trained for in an exigent training

What the Italian partisans in particular are able to show us is that a partisan does not only fight foreign enemies, but also the enemy that lies inside a nation or in the midst of the people: If the own government turns against the people it is supposed or elected to govern, people could likely rise against it, organise loosely against, and would still be called a movement of partisans. This short exhibition of scarce evidence should be called enough to make a point.

ary-grade duel (or clamour, if more than two persons are involved in the farcical encounter). While some people—amongst them political commentators and your everyday folks who spend a below-average amount of time on Twitter or Facebook per day—beg to remind others that *Twitter does not represent real life*²¹⁷, but is only a distinguished alternate reality different from the *real* world, some take it too serious and imagine that Twitter reflected the physical world aptly, only in a condensed version with fewer people, but still akin demographics. The public mind is missing an important point: That the only attitudes that are being condensed, and consequently overemphasised, are the ones that fare well in a radicalised fashion: Progressive, or Conservative (both of them simultaneously tending to serve reactionary motives when reaching their respective zeniths; for progressives, it would be the demonization of non-progressive ideals, marking them as what Conservative or fringe right ideals transform into when reaching their zenith: Reactionary. Progressives, therefore, would overshoot when radicalising themselves. A furtherance of their problem would be the blinding of themselves, becoming incapable of self-reflection, a nuisance that could be observed during the Trump residency: When more and more progressives entered the House of Representatives and the utterance of otherwise risqué policy ideals —“Defunding the Police” (although this was later softened to redistributing police funds to social workers to nip the becoming of criminals in the bud), “Indebt the US excessively to prepare it for an emission-free future” (The “Green New Deal”), “Redeem student loan and make all kinds of education publicly available”, etc.—was normalised, the encounter of opposition to such usually expensive plans is understood to only be able to come from essentially inhumane, apathetic and/or antagonist human beings who were not worthy of one’s time, let alone the dedication of a full-grown discussion. The ideal that great ideas evolve from mutual debates with opposing-minded individuals that consequently enhanced one’s personal ideals by sharpening the details and improving the flaws in one’s ideals’ raw state is being replaced with the presumption that one’s ideas, possibly purported by others who bore the same are perfect, and if not, then they could only be improved by like-minded individuals. Those who didn’t share these views could only criticise them without any sign of even the slightest approval, so that having them look under one’s views’ nooks and crannies was a waste of time: What good, they might think, could come from a Republican speaking—ranting!—about the Green New Deal or the plan to build railways interconnecting cities across the United States through bullet trains? They would likely never let go of their planes.

This ostensibly framed state of the public discourse as observed in the 21st century has developed delusional views of left-winged Liberals as opposed to

217 In fact, according to “Pew Research”, Twitter users in the United States are younger and tendentiously leaning more Democratic than the entire society in the physical world. For the full picture: Wojcik, Stefan; Hughes, Adam (April 24, 2019). Sizing Up Twitter Users. Pew Research Center – Internet & Technology: <https://www.pewresearch.org/internet/2019/04/24/sizing-up-twitter-users/>

right-winged conservatives and vice versa²¹⁸. The more someone is full of oneself, one's personal ideology and the common enemy everyone faces, the more someone is going to deprive oneself of new insights that do not frequently pass by in one's echo chamber. If one closed one's eyes and sealed one's ears, one is not going to recognise anything new because one is incapable of perceiving anything new, anything that was not in one's head before. The same goes for the recognition of what the enemy does on the other side of the frontier: In order to find it out, one had to cross the border and undertake observations behind enemy lines.

Now, what does this biennial study tell us about the polarised division tell us about the status quo of our society? Generally speaking, not much we wouldn't have expected to be unfolded about the issues of our time beforehand: The reason we seek the tribal system over unanimous unity in an interconnected society that knew only one platform is that the exclusive tribe offers us cosy warmth in a narrow neighbourhood where everyone is familiar with one another, perhaps knows them personally—a feeling we would hardly acquire in a boundless *community* in which everyone was inextricably linked with one another. The creation of autonomous small-scale neighbourhoods would have not been obstructed by this globalised declaration, but the independently initiated evolution already showed that a different development on smaller scales and simultaneously ignited at several places by the people themselves would have borne riper and sweeter fruits. Upper echelons in leadership gradually became necessary as the communities regulated themselves to the best of their circumstances, although to reach this required a long and exhaustive path. A first step, nonetheless, would be the creation of autonomous communities that interconnected virtually with all other newly independent communities, trading goods and information just as it happens now between nations and corporate companies all across the globe.

However, this is not the kind of tribes we are talking now when we speak about political tribes fighting against one another verbally and occasionally physically. The degree at which *discussions* are distributed has reached a level that even undermines Saturday night pub brawls. Those loosely organised tribes,

218 It is marvellous to see that not only do affiliates to each party respectively fail to accurately transcribe their political opponents' views, but also that they are determinedly certain about the safety with which they assume these truths to be shared by the individuals they describe, despite the fact that they do not do so, at least from the general perspective about which they spoke. Carefulness about such approaches has been replaced with the finesse of a sledgehammer on steroids.

At The Atlantic, it could be read that even the persons asked who graduated from college didn't fare better in their observations than did their counterparts with lower education: Mounk, Yascha (June 23, 2019). Republicans Don't Understand Democrats—And Democrats Don't Understand Republicans. The Atlantic: <https://www.theatlantic.com/ideas/archive/2019/06/republicans-and-democrats-dont-understand-each-other/592324/>

The issue of worsening, escalating internal conflicts in US-American society has also been studied by an independent think tank, “Beyond Conflict”. Their study is openly accessible under the following data: Beyond Conflict (2020). America's Divided Mind. Understanding the Psychology That Drives Us Apart. Link: <https://beyondconflictint.org/americas-divided-mind/>

if we could seriously call them like this, unite under the banner of a certain assemblage of opinions and ideas, sometimes even under certain ideologies, and entrench themselves against the common enemy—in terms of the study, it’s the tribe of Republicans for Democrats (or *Trumpians/Trumpists*, a coinage created during the 45th POTUS’ Donald J. Trump, referring to his most loyal fellows, sympathisers and voters. In terms of this example, it’s enough to know that this more radical wing, indirectly having disassociated itself from the Republican party as such as it itself bore a more moderate, *anti-Trump* wing that wanted to conserve the Republican party in its original meaning, with its original ideals, exclusive of Trump’s ideals of protectionism, unveiled coquetry towards the far right, accompanied by anti-Semitic dog-whistles, the continuous breakups with former allies and the softball approaches to former enemies of the United States; the mismanagement on behalf of the President and the White House altogether, the cronyism and favouritism of donors and friends to the incumbent president²¹⁹, etc. Beside a dwindling centre base of the party that was not fully committed to only Trump, the party is twofold into a wing dedicated to Trump and his “Make America Great Again” commitment as opposed to the wing that antagonises him and his populist attempt towards faulting the US-American society into what can be observed in his party itself. And opposed to the entirety of what some viewers have described as a *cult*, stand the Democrats who, as one might quip, chose the right-handed path, picking a veteran politician and former Vice President to 44th POTUS Barrack Hussein Obama over veteran Senator and Representative of Vermont, Bernard “Bernie” Sanders, an outspoken Socialist) and the tribe of Democrats against Republicans, the latter at which the Republicans would dominantly lash against the slowly augmenting progressive wing, popularised by the four “Squad” members Alexandria Ocasio-Cortez (alias “AOC”) from New York City, Rashida Tlaib from Detroit, Ayanna Pressley from Boston and environs, and Ilhan Omar from Minneapolis, the latter of who is also the first refugee working as a Representative. Omar and Tlaib have also come into choppy water for alleged anti-Semitic dog whistles that also led towards sanctions on behalf of the Israeli government, banning both from entering the country after Tlaib also planned on visiting her parents in the occupied territories. Combined with their progressive policy suggestions and bills on immigration and the likes, they assemble an easy target for Conservative colleagues to muster campaigns against them, promoting their contrary visions.

Normally, such divisions would be summed up as the ubiquitous Beltway beat every “Roll Call” journalist and pool reporter could tell volumes about. But given the slight *radicalisation* of many freshman Congressmen and –women in both major parties led towards a more belligerent discourse, a phenomenon we previously discovered in the everyman’s discourse—ad hominem accusations

219 Public Citizen (accessed August 08, 2020). Trump’s Corporate Cabinet. How Trump turned over the US government to corporate insiders. Link: <https://www.citizen.org/article/corporatecabinet/>

against opponents, usually accusing one another of abandoning and letting down the people, especially the poorer ones. Left-winged officials are the most common to use such arguments, while right-winged officials usually accuse their opponents of depressing future generations with infinite amounts of debt to pay back, perhaps even incentivising increased tax rates and introducing wealth taxes to minimise incentives to get rich on their own (or die tryin’ to do so) through entrepreneurship. Their argument: “What good would it do to venture establishing a business of one’s own?” One either became a self-made businessman to become rich or die tryin’, as I said before, or because one was a passionate businessman through and through living for the independence of being one’s personal boss, enjoying the responsibility of managing a corporate institution and pulling all the strings that keep a company running²²⁰. Regardless of which reason one had, one would immediately lose interest if the running of one’s business was introduced into a disequilibrium due to disadvantageous governmental regulation in shape of increased costs that previously were still avoidable (an argument that had to be dropped with an altered environment required additional investments on the government’s behalf to ascertain the unproblematic continuation of life on the market as well as on the social base), but were only

220 The online business portal “Inc.com” conducted a small-scale *informal survey* among 500 middle-class businesses and asked the entrepreneurs why they started their own business. Among the ten selected reasons mentioned to the reporters indeed were the opportunity of “directing the culture of your company” on one’s own, meaning also that one conducted the movement of one’s company, where the journey was set to go.

In the fourth position, expectedly, the risk was high, but so could be the rewards of taking said risk, while in a regular nine-to-five job, one earned exactly what the contract stated, with probable additions in shape of premiums, although they were not natural given and also varied in altitude. So do the rewards of being an entrepreneur, but in the end, they could be averagely higher than the salary one was expected to earn in a regular job as a mere clerk.

To read more, follow this link: Dahl, Darren (2011). Top 10 Reasons To Run Your Own Business. Inc.com: <https://www.inc.com/guides/201101/top-10-reasons-to-run-your-own-business.html>

Apparently, running a business of one’s own is not everyone’s cup of tea and many people might find a reason why they chose the clerkship over the undertaking of running a business one established from scratch: The distress of controlling everything and also bearing the full risk (unless one had the equity and the partners to found a limited-liability company or something comparable), the uncertain working hours and the near impossibility to found a family as one likely had to work overtime, etc. It required one’s wholehearted dedication to one’s company, or otherwise, the company was set to fail.

One also has to bring in the necessary assets it takes to succeed with one’s business, the knowledge to withstand the constant pressure from competing companies in the same niche. Reading through the most common mistakes start-up entrepreneurs do, it clearly shines through that many mistakes happen in the realm of organisation and preparation:

Deane, Michael T. (January 10, 2022). Top 6 Reasons New Businesses Fail. Investopedia: <https://www.investopedia.com/financial-edge/1010/top-6-reasons-new-businesses-fail.aspx>

Either the newcomers didn’t examine the market they were about to enter thoroughly, their business plan was flawed, or their behaviour was unfortunately immobile—they failed to adjust their company’s movement in accordance with the market. The businessman’s mentality

installed to accelerate plans of redistributing wealth to the needy. To some, such measurements might sound logical, even rational as crass gaps between the extremely rich and the extremely poor people were hardly bearable in a first-world nation, even one that hails from an international pole position, or at least one upon which it rests comfortably. Germany is such a nation due to its plentiful exports that only caved in during the 2020 Covid-19 pandemic during which many industries had to decrease their activity to assure employees' and workers' safety²²¹. The US, on the other hand, would not necessarily fit the model first-world nation which managed to navigate through the worst periods of the crisis as millions of Americans—by the 06th August 2020, approximately 31.30 million US-Americans sought unemployment benefits by their government, and the trend does not seem to change its direction anytime soon—, displaying the ham-handedly fiscally Conservative approach to a crisis, saving money in the positions that would have fared better off greater financial injections. As was noted in the last footnote, many youngsters who were going to become employees and workers in a post-Covid-19 world were likely to look back incredulous and terrified by the incumbent chancellor Angela Merkel's goodwill money spending to save the economy from aplenty of bankruptcies and insolvencies (although they obviously were inevitable in many sectors), but for the current moment of here and now, the bold decision to print more money and indebt the government rapidly in the end saved the country from worse consequences.

Again, there would be clear-cut opposition of many shapes and colours, disagreeing on the necessity of interventions in shape of bailouts in exchange for reduced and evaded lay-offs²²².

221 What should every reader be reminded of, nevertheless, is that Germany did see a V-shaped recovery many economists expected to happen mid-year under the assumption of governmental crisis management Germany more or less did undertake. There have admittedly been several flaws in the management due to rogue federal states that did it their own way rather than listening to a tacit chancellor taking her time in figuring out a plan that was supposed to satisfy as many people and sides as possible, without brutally cracking down the economy. In the end, the plan still worked out and Germany saw a V-shaped recovery, as has been noted here:

Brzeski, Carsten (August 20, 2020). Germany: More 'V' as exports and industrial surge. ING Think: <https://think.ing.com/snaps/germany-ip-and-trade-jun-20/>

222 The arguments do exist, and some are even in favour of intervening through macroeconomic policies, showing that there is at least a one-sided consensus. Thinking the idea through without any bias but through the lens of pragmatism, there are few other options that would likely justify indifference on behalf of the government, leaving it to the market to figuring for itself out how to proceed in these crisis-ridden times. If the government didn't bail out the companies to which it now offered those checks, it possibly had to bail out its people who would have been laid off because no-one stopped the companies from doing so. I do not claim that layoffs hadn't happened in countries like Germany, but contrary to the US' mass layoffs, they remained infinitesimal: Part-time employments were introduced to formerly full-time employed clerks and workers so that they could keep their job but for the time being, only worked in reduced shape, claiming 80 percent of their regular salary until they could return back to normal.

One of the sympathisers of the fiscal spending idea can be read here, under the application of the New Keynesian model as a first and best-known approach in economics from a rather left-winged perspective:

Chapter III

However: To enjoy a more modern view on right-winged Liberalism, we shall proceed with a *review* of two apparent thinkers, economists, authors: Firstly, we will begin with James M. Buchanan, who is known as the leading pioneer in “Public Choice Theory”, the term of which we will describe as well as it functions as a pillar in our issue. Two works we will therefore look at primarily, while it is not unlikely that other texts of his are going to

Fornaro, Luca; Wolf, Martin (2020). Covid-19 Coronavirus and Macroeconomic Policy. In: Barcelona GSE Working Paper Series. Working Paper n° 1168. Fondazione CERN: <https://fondazionecern.it/wp-content/uploads/2020/04/GSE-Covid-19-Coronavirus-and-Macroeconomic-Policy.pdf> (PDF, 411 KB)

Many readers will surely wince on the assumption of constant employment which in itself is an obviously helpful but unfortunately unrealistic assumption that would not hold up in practice and therefore cannot escape the realms of theorising. About other unrealistic assumptions the author admits for himself, so that we finally have to question the point in such theories and why to trickle them down piece by piece. What the paper gives us, nonetheless, is idea about which we can think for ourselves: How Keynesian economics could possibly draw the path towards a macroeconomic, fiscal policy for a global crisis that leaves many people almost incapable of going to work, thereby stifling the economy. Keynes usually saw an interchangeable relation between supply, demand and employment: According to him, employment increased demand that would consequentially increase supply, so that in the end, more people would be employed in order to deal with the increased demand. The market, according to him, was a circular organism. The only problem with his theory, possibly deriving from his mathematical background, is that his model is comparably one-layered, lacking the three-dimensional dynamics that drive the market. While it is true that companies usually adjust their future decisions and their overall movement depending on how their customers’ demand develops, these are not the only—or even the major—reasons for many globally interacting businesses, deciding whether to lay off some of their employees or closing specific subsidiaries. Internal restructuring of the whole business’ model, criminal investigations into accusations of fraud that sent the company revenues plummeting, competitors are being successful in altering their shared product to the customers’ and clients’ appeal so that one’s own company was forced to follow suit under the grievous circumstance that several employees had to be laid off in order to fulfil the necessary alternation; or the cutting-back of employees due to decreased demand—the reasons outside decreased demands are frankly slow but usually fundamental in their magnitude. Yet when only one of those encounters takes place in society, layoffs are in close sight and usually outrage socially oriented people who sympathise with the fired workers and clerks who subsequently have to seek new job opportunities to earn a living again before the next month looms and rents have to be paid. Layoffs are seldom a joyful moment for either side, but especially for those who are being laid off, the world disrupts and financial security is replaced with future shocks. Needless to say it is that for a good reason, many of these socially oriented people accuse management circles and allegedly complacent bosses with pockets full of money and nothing to lose (while no-one above them to judge them), think that such layoffs are decided upon arbitrarily and unilaterally from the point of how it would affect one’s or the company’s/business’ revenue, disregarding of how it affected the workers’ and clerks’ lives. Such are the most common views by especially the Socialists, Communists and left-winged Liberals who demand a breakup of the free market, while no alternatives are begin discussed, may it be out of a lack of ideas on what to replace it with, or of a fear of being stigmatised as totalitarian—the most frequent alternative to a free market the world so far has seen were centralised industries, either in the hands of an absolutist king or an autocratic one-party government monitoring the state’s economy within the realms of its personal interests. And while some of those condemning the free market as it exists today, with many monopolistic super-size businesses exploiting their power in a fashion that repudiates the virtues of the free market and effect-

be mentioned at least honourably. The first one is going to be “Reason of Rules”, the second “The Calculus of Consent”. The second author we are going to have a look at is going to be Ludwig von Mises, considered by many as the one pioneer in Liberal thinking, next to high-sounding names like Carl Menger and Friedrich August von Hayek, both of who we are not going to review in this text but might occasionally come across either in the footnotes or in the main text. Of his we are going to read his one main writing, his “Human Action”, which is also going to be our only next, but broad enough to cover his most important opinions and statements.

ively digress advance that would be in everyone’s favour. Monopolies and big businesses acting as such through their vast, nearly untouchable power, is not interested in innovations if they meant to curb their power on the market, does placing themselves under the risks of competition.

Yet, are the successful big businesses guilty of their own success, thus righteously condemned by many left-wingers for their power? Of course not, and unilateral condemnation only shows a lack of knowledge on how companies do rise above themselves and their competitors. Companies, first and foremost, become successful through prudent, dexterous management on behalf of the leadership and content employees of all levels working every day to earn a living while moving forward with the company. Contentment, as we all know, is created through fair payment and just working conditions, the evasion of any kind of discrimination such as against women or ethnic minorities and the redistribution of market success towards those who delivered this success in the lower ranks.

Assuming that this all happened and did therefore defy critical left-winged accusations of exploitation in broad daylight—we know that this happens in particular with Amazon Inc. and partially at “Tesla” as well, so that this critique was not grasped from thin air—, to accuse a CEO or boss for having assembled extraordinary amounts of power would be wrong and short-sighted, furthermore essentially biased against entrepreneurs’ success stories. What we cannot deny, on the other hand, is the danger such bundled power bears: Amazon Inc. started as an online bookshop, but quickly grew to become one of the world’s largest online retailers, next to Chinese Alibaba Inc. Jeff Bezos certainly became a self-made billionaire, who, even after his divorce, did not have to resign from the pole position in the score for the world’s richest men. The question is: Should such success stories be stifled? While we are going to return to this question in the main text again, and to not further extend the issue as our primary issue was whether states were right to intervene into the market in times of crises like the Covid-19 pandemic, we so far could say that there need to be regulations that control the growth of companies so that they would not eventually carry too much power, thus disrupting the natural mechanisms of the free market: The mechanisms that presume a just competition between the participants. As blurry as these words might sound, they have to suffice at this point, but what we can conclude from these bare words is that we cannot rely on the responsibility of the participants, giving in absolute powers for the well-being of the people as well as the competitors. Just as any sports game requires a referee to assure a fair play, the free market needs the state to presume no dirty tricks to be played against other competitors.

Returning to the actual issue of this footnote, we can state that the first paper we took a look into was insufficient in terms of outlining actual solutions to how states could save the economy from a Covid-19-related breakdown, furthermore—in reference to our broader spectre of a probable justification for market interventions—whether stately interventions on the free market can occasionally be justified. In the end, we are not going to seek reasons to justify the instalment of an autocratic, authoritarian state monitoring the free market entirely, possibly in a fashion China and Vietnam (the latter in a less invasive manner, with fewer regulations for foreign investors and companies who perhaps plan to found joint ventures or subsidiaries in the South-East Asian country) exercise it. Ours is the rational approach to balance the free-market economy with the people’s interests, and a referee who can steer the ship through tempestuous periods, as we have stated many times beforehand.

Therefore, what has the second text got in readiness for us? As we speak of an edited collection of texts surrounding the question of how the economy was affected by the Covid-19 pandemic—shortly after its emergence in the Western World, on 02nd of March. Still, the three texts that are of interest for

In addition to von Mises and Buchanan, a popular name, for the better or worse, will be introduced as well. The woman I am talking about is Ayn Rand, Soviet expat and the role model to many Libertarians, the figurehead to non-profit organisations like the “Atlas Society” or the “Ayn Rand Corporation”. Of hers, a review of her equally famous book “Atlas Shrugged” will be written, although to many it will turn out to be useless and a review to skip as they either have read it themselves or heard so much bad things about it they are not interested into learning anything else about her tome about a railroad company with affiliations to the government, which in tandem descended the US-American nation, their citations are as follows:

N° 01: di Mauro, Beatrice Weder. Macroeconomics of the flu. In: Baldwin, Richard; di Mauro, Beatrice Weder (Eds.). *Economics in the Time of Covid-19* (2020). London: CEPR Press. Link: <https://voxeu.org/content/economics-time-covid-19>. Page 31-37.

N° 02: Cochrane, John H. Coronavirus Monetary Policy. In: Baldwin, Richard; di Mauro, Beatrice Weder (Eds.). *Economics in the Time of Covid-19* (2020). London: CEPR Press. Link: <https://voxeu.org/content/economics-time-covid-19>. Page 105-109

N° 03: Wren-Lewis, Simon. The economic effects of a pandemic. In: Baldwin, Richard; di Mauro, Beatrice Weder (Eds.). *Economics in the Time of Covid-19* (2020). London: CEPR Press. Link: <https://voxeu.org/content/economics-time-covid-19>. Page 109-113.

In sake of an orderly understanding, we will again dissect these texts one by one, even though it might take some time we will again spend in the nether section of the footnote. In the end, the footnote is not worse a place for examining such important issues than is the main text. The footnote only grants us an alternate space capable of existing and floating simultaneously to the main text, so that subsidiary information to certain points that cannot be decently elaborated in the main text as it would disrupt an otherwise easily legible text (in terms of the circumstances given through the authorship and the topic subjected).

What we have to note is that the first text, marked as “N° 01” starts off—that is, on the penultimate page—with a format slightly similar to the first text we have read, which used a Keynes-like scheme under the regards of many impractical assumptions. The author, from her early point of the pandemic’s state of development in the Western World, at the 2nd of March, approached the issue by reviewing what various nations had done so far to deflect negative consequences on the economy. In the end, it broke down to what could be figuratively described as a *fiscal turmoil*: Money was spent in the fashion of *Money Printer Go Brrr!*, states indebted themselves to protect people from private bankruptcy. Examining the language used by the author, we can cautiously speak of approval on behalf of the author. In the end, it doesn’t matter as we do not rely on the author’s opinion but on our own. Indeed, states that spent as heavily on their citizens as they could fared better than did states that instead relied on companies to do the right decisions and did not push on regulations temporarily limiting their citizens’ rights to assemble in large crowds, walk out to dine, dance in clubs or visit cafés, to name just a few pastimes that were prohibited or infringed in countries like Germany. Bold moves were perceived questionable-but-effective, so that concurrent views could exist side by side with neither side feeling repressed by the government, aside of the financial downsides that short-term labour (“Kurzarbeit”) has brought. Divulges of unemployment, as have been seen in the US, a malady which we talked about earlier, could be avoided. This also means that a great reconstruction of a post-Covid-19 economy can be avoided, although there are indeed economists who view such opportunities to start afresh as advantageous to the people, as they are then able to fulfil their individualist liberties to the best of all imaginable conveniences in a dynamic society. The only problem with this opportunity of a great reconstruction: It would turn out to be disadvantageous for both sides, the nation itself as well as the global community, if a social gear wheel as large as the United States chose to start from point zero—figuratively, or seriously; in the post-Covid-19 state of the United States, it would come class to

tion into turmoil and an economic crisis. Rand is said to only appeal to high school students rebelling against their parents, an author of adolescent literature promoting a pulp individualist stance funnily exposing what they believe to be the core of modern Libertarianism. Furthermore, they are eager to condescend about her *simplistic* prose and her bold views of friends and foes. Alas, at least the latter point is partially true: What also stopped me once from finishing her book midway through was the occasionally superficial narration on how “Taggart Transcontinental Railroads” and the “Equalization of Opportunities Bill” slowly but steadily disrupted the economy, finally the whole nation, but once

a screeching halt of the status quo ante to reshuffle the dashboard of the American economy, with nearly 30 million able people (date: 14th August, 2020) applying for unemployment benefits, although the current development lightens carefully. The US government countered the European models by leaving it equally to federal governors and the businesses themselves to find the perfect response to their situation. Partisan divisions in Congress contributed to jolty paths towards supporting unemployed Americans. Overall, Americans remained discontent with their government’s response to the crisis, while Germans, to stick with this thoroughly apparent example. To show the correctness of this argument: On August 14, the last time the polls by “FiveThirtyEight” were updated, approximately 57.30 percent of all people asked about how they (dis)approved of President Donald Trump’s response to Covid-19 claimed that they were discontent with his response, while 39.20 percent were content about it (numbers that barely correlated with his overall approval rating as the President of the United States). (As “FiveThirtyEight” only provided a dynamic website delivering live developments of public opinion in relation to Covid-19, linking it was impossible as the numbers usually altered from what I have written down hereby. As an ersatz to “FiveThirtyEight”, we shall have a poll by “Pew Research” which polled people less than two weeks earlier, on 6th August. It shall be cited second after the numbers for Germany, next to other countries as no current polls displaying public opinion on Chancellor Angela Merkel’s Covid-19 response could be found. “Pew’s” numbers closely align with “FiveThirtyEight’s”).

Germany, or Chancellor Angela Merkel, fare much better, not only in the polls, but also economically, although sharp declines in the export sector have been noted, which will bear its aftermath in hindsight. Outside of this, and in spite of the grim prospectus, Merkel earns aplenty approval in the polls, with 63 percent of Germans polled stating that they were content with their Chancellor’s Covid-19 response, even though her federal ministers occasionally overran her and did it their way. This is only little less than double of Trump’s approval rating. Paraphrasing Charles Dickens, we see a tale of two Covid-19 responses, we see the best of responses, we see the worst of responses.

The sources:

For Trump: Doherty, Carroll; et al. (August 6, 2020). Views of Covid-19 response by Trump, CDC and other officials. In: Most Americans say State Government Have Lifted Covid-19 Restrictions Too Quickly. Pew Research Center – U. S. Politics & Policy:

<https://www.pewresearch.org/politics/2020/08/06/views-of-covid-19-response-by-trump-hospitals-cdc-and-other-officials/>

For Merkel: Schulmeister, Philipp M. (July 7, 2020). Public Opinion Monitoring at a glance in the time of Covid-19. Eurobarometer: <https://www.europarl.europa.eu/at-your-service/files/be-heard/eurobarometer/2020/covid19/en-public-opinion-in-the-time-of-covid19-20200707.pdf>. (PDF, 1,021 KB) Page 3 (for approval rating on German Chancellor Angela Merkel); Page 38 (for approval and disapproval on her government’s response to Covid-19 on an economical level).

Outside of what we so far have read in our two remaining texts, we can tell that at least the public opinion prefers Liberal fiscal policies over Fiscal Conservatism, come hell or high waters. Critics of this course could say that the public mind was unreliable when it came to decisions that exceeded their education, let alone their capability of comprehension. Decision-making under the circumstance of consequently bearing the responsibility for everything that follows the felled decision is complicated

one entered the last third of the novel, it becomes easier to be read and more interesting as well. Nevertheless, it's true that it can be a rocky road and an arduous book, but the rewards of having finished it to the last page are nearly endless. Still, to also appease the furious critics of the book, we shall also incorporate one of her book's most famous reviewers: Whittaker Chambers' review of Rand's "Atlas Shrugged", published on 28th December 1957, shortly after the first publishing of the book, the review itself was published in the Conservative "National Review", founded by William Frank Buckley Jr.

while everyone working a normal job outside of governance on any statutory level could express one's disliking for what officials do, without facing any serious consequences. It's the differentiation in what we could call a *hot-seat situation*: One obviously becomes more cautious when every word could be weighed when publicly uttered, while one also softened one's approach on certain issues, unless one consciously benefited from hard-line approaches, such as right-winged populists do. That's why we rely on academic research to enjoy the comfortability of the non-official position without becoming insincere, condescending about those who cannot only treat such questions as thought games to disport time. If our thought games turned out to be flawed and would have led a (or our, whoever this referred to) nation into a major crisis, we can calm down in relief as it finally did not happen, so that we can instead just go home and lie down in our bed, watching the news, seeing how those fared at this day, those whose decisions bore said consequences.

Our problem, on the other hand, is that the first text we read only reviewed what the polls we read cited as *wholeheartedly welcome* by the public. It was due to the premature authorship of the whole collection of working papers on the Covid-19 crisis that Ms. di Mauro could not yet draw personal conclusions on how the respective nations did in terms of handling the crisis, to many the first considerable crisis in their lifetime, or at least the first they had to manage on their own. Even now, in mid-August 2020, we could not draw mature conclusions as the pandemic has not ceased yet, a vaccine is still hardly foreseeable, and the status quo remains volatile—even the slightest regional sign of disobedience to the additional, temporary rules, one holidaymaker who moved abroad to enjoy the summertime on the beaches of Italy or the party scene in Palma de Mallorca, just to bring with him (or her) an infection. Officials in the governmental reigns and economic analysts can hardly calculate those risks as there are only mere estimations of how many travellers were likely to move abroad, moreover contract the virus after their antisocial adventure. Also at this point will we remain unable to express anything noteworthy as there has been no pandemic in the Western world since the "Grippe Española" during World War I. Hot spots emerge as randomly in every nation as they disappear through decease or convalescence of the infected individuals. Unlike market indices, a pandemic behaves nearly unpredictable, since the virus, as it has been coined by US officials and Dr. Anthony Fauci, is an *invisible enemy*. As any illness, no-one can see it with bear eyes, but it is there perceptible through people falling ill from it. All governmental officials can do is to prepare a safety net tautened under the economy as the centrepiece around which everything (seemingly) oscillates. Like a verb inside a sentence, the economy determines how things will be conducted by the people irregularly intersecting it through work, and consumption, amongst other related activities. A safety net in shape of reserve funds created by any company individually and the government separately and plans on how to proceed in case of several sudden short-time workers who previously worked fulltime but could do no more anytime longer because it threatened everyone's safety; and mechanisms that implied the flawless introduction of spontaneous changeover—many companies showed that at least his was possible, although it only was so because of the aforementioned issue of mass layoffs, even though these were likely avoidable as Germany has shown; the suspected bankruptcy and insolvency wave did not make landfall on Northern shores. All of this put together can evade a lethal crash once sudden interruptions of *fair-weather racketeering*. (It was meant to sound more compassionate than it finally did, but one has to roll the stone into the right direction, right?)

Without further ado about mildly contentious rambling, we should cast our eyes on the last text, authored by an occasional contributor to the Chicago Booth Review, an online portal run by the

As a proper replacement for Milton Friedman, who we are not going to meet in this text as there would've only been one of his two major texts—"Capitalism & Freedom"—(I had previously been told that his manifesto "Free to Choose", which he wrote in cooperation with his wife Rose, would have been only a recapitulation of the former title, figuratively old wine in new hoses), perhaps some quotes from essays of his as found at the Hoover Institute. But in the end, it would have ended up to be yet another repetition of points that will be thoroughly examined and commented in the perpetuation of this text. In order to not bore you, dear reader, more than necessary, he will be represented by Murray

"Chicago University Booth School of Business". This piece of information will become important while we skim through the text. Preliminarily, we could note the footnote under the introductory page of the text it was noted that the text first appeared in Cochrane's blog on the "Chicago Booth Review". But this is just a side-note that shall bother us until later.

Now, what is Cochrane's question? He asks whether it would make sense for the Federal Reserve to cut interest rates in order to make liquidity cheaply available for companies that have to decrease their productivity in order to on the one hand adapt to the equally decreased demand—as people were laid off by and large or were sent into short-time labour, they altogether are poorer than they used to before the pandemic, thus cannot consume as they were able to beforehand—and to adjust their productivity to the currently available workforce, the latter of which is related to our aforementioned reason on why the workforce suddenly shrank. Without any previous discussion on whether it would make sense to artificially inject the companies on the market with money, people would surely approve of such a rate cut (which in the end did not happen, although Cochrane couldn't know during the time of his writing, as the Federal Reserve informed us only approximately two months later:

Board of Governors of the Federal Reserve System (21st June, 2020). Federal Reserve Board to maintain the current schedule of prices for most payment services that the Federal Reserve Banks provide to depository institutions in 2021. Press Release:

<https://www.federalreserve.gov/newsevents/pressreleases/other20200721a.htm>)

The problem with such tempered money printing is that it bore a couple of negative effects that were difficult to undo in retrospective: Firstly, the money value would rapidly decrease, so that people were again impoverished by another degree, although this could almost automatically sustain once things could go back to normal. Yet throughout the period of the pandemic, people then had to live with the remains of a significantly devalued money, with a purse full of a significantly devalued currency. Prices would of course at to the disadvantageously altered purchasing power of the people, but this development took time, and in the meantime, people were still worse off than they were before, only because the Federal Reserve had to fell a strategic decision.

A second problem is elaborated by Cochrane: That there is money unilaterally transmitted from the Federal Reserve to the needy companies, without a duty to be paid back once the companies are independently liquefied. The state indebted itself for the sake of avoiding a mass exodus of employers into bankruptcy, but consequentially impaired its ability to respond to future issues even of lower scales. As we know, an indebted state suffers from lower savings (apparently, as it only wasted its money on the existent problem) which it could only amortise, presumably, by printing more money to pay back this debt. Obviously, a vicious cycle therefrom set off, from which a state could only escape by saving money and reducing expenses, so that more bills could be paid back than new ones were retrieved. This is all common sense and justifies the idea of fiscal Conservatism in governance. But in times of crises, this is hard to defend, and so, we could also question Cochrane's stance on disagreeing with a probable reaction of the Federal Reserve to cutting interest rates for the time when Covid-19 to ease the accessibility of credits: There's no doubt it will be different to pay back all the debt governmental officials surmount onto the public—it is likely to take several legislative periods to return to a normal state of state indebtedness, but this is thinking we normally apply on normal times, when the improvement of infrastructure and social security policies are the talk of town. During the pandemic, a different playbook has to applied, different from the painstakingly regulated status quo ante. One can-

Rothbard, alias “Mr. Libertarian”. An economics professor with strictly Libertarian points of view as an extreme projection of the “Three Libertarian Furies”, i.e. Ms. Paterson, Ms. Rand and Ms. Lane.

Last but not least, a second woman, lesser-known than Ms. Rand but still worthy of being added into our short anthology of Liberal and Libertarian philosophy of the past century—those of the 21st century are more likely to end up racist and counter-oppositional, so that we are not going to redeem their malfeasance with attention²²³. The woman we talk about this time is Isabel Paterson, and we are going to review is her most famous book, “The God of the Machine”, in

not understand the state’s role under the same *default premises* that apply to everyday means when speaking of an *extraordinary premise* as is a crisis. States need to indebt themselves colossally to handle the situation apparently, still under the assumption of economic management and dexterous navigation, a presumption that holds up in both the normal as well as the extraordinary times. A racing driver would not stick with an obsolete model upon facing a far more powerful opponent. He would instead look for feasible improvements on his own machine, disregarding the costs as far as possible. If costs surpassed the purchase of a new machine, the purchase of a new machine would of course be preferred, but as a Chancellor or President could not just switch the capitals and move from Berlin to Washington D. C. and rule as the President of the United States instead of as the Chancellor of Germany. Consequently, there is a certain, unbreakable bond of the leader to his people, to his nation. This leads towards the factor we would not see anywhere else, especially on the market: The immeasurable requirement of a certain degree of leadership, peaking at legendary statesmanship, which can be embodied in the simultaneous accomplishment of usually governing to the people’s liking and the nation’s advantage.

Printing money endlessly and without an obligation to pay it back would normally be understood to be a decadent reaction to a crisis one would undertake in a streak of success in popularity among the people, or, contrarily, in a desperate endeavour to attempt reclaiming one’s popularity with whom one fell from grace shortly before the next general election. While money cannot buy one happiness, it could likely buy one some votes, even the number of votes one needed to obtain four more years in the highest ranks. Those rules would apply for normal, small-scale crises or exclusively financial and economic crises as has been experienced from 2008 to 2010, due to the bankruptcy of the Lehman Bros. corporation. The pandemic, on the other hand, is of a different fashion, one the world hadn’t seen since the black plague in medieval Europe. We could of course refer to the miserable conditions under which the people of Yemen suffer, with the haunting of cholera and typhus due to the lack of basic hygiene and access to clean water. People—outside of Yemen, we return to the issue of Covid-19—could surely return to work, but unless their employers did not make up a foolproof plan to avoid any closer contact between the co-workers, the risk would outnumber the results as the company had to close immediately upon reports of the first infections between the staff. Such has been seen in multiple meat procedure plants in the United States as well as Germany. It is clear to tell that at least unto this day, the 25th of August, 2020, a return to the status quo ante is nearly impossible, many factors indicate a severance of the situation with total lockdowns in particularly hard-hit areas becoming a more likely prospect. To oppose these indicators and dig up the tribal hatchet, claiming that only liberals (i.e. left-winged liberals) would propose Keynesian policies while *true* Conservatives had to hold high the virtue of cutting debt instead of producing new would not be a fallacy by itself, but the iterators should seriously question their base, wondering whether it stood fastened on the ground and was not, as is more likely, built on sand and set to ebb away by the next flood. Tribal thinking is made for people who do not want to waste time on analysis and evaluation of data but prefer to fight stupid thought games on superficial onsets.

The novelty of this situation bears the prerequisite of equal novelties in governance. Adequate governance, on the other hand, cannot be developed in an echo chamber, which was the introduction to this footnote—many people all-too-often hide themselves from the public either because they were not interested in hearing from the other side of the aisle what was their view on hot topics as well as the general ones, the ones that are not regularly discussed, or frequently in the public; or because they

which she herself repudiates the Marxist comprehension of history and how the working class has been incrementally enslaved by the bourgeoisie. She is said to be one of the pioneers of the American individualist movement, thus more than well-placed in this rotunda.

The brief reviews will be ordered as follows:

James Buchanan
Ludwig von Mises
Ayn Rand
Murray N. Rothbard
Rose Wilder Lane }
Isabel Paterson }

There is a good chance some people are going to complain why there was not a third woman added, like Rose Wilder, and for sure they have got a point. But in the end, time is scarce and this book is still far from finished, so that we should narrow down our focus on the most important men and women of the Libertarian and right-winged Liberal movement. This, therefore, has got nothing to do with discrimination or misogyny. Equality does not mean to have a balanced share of each group, minority as well as majority present in a group so that none of them is overrepresented and thus threw the group into a marginal disequilibrium, but to freely gather groups of any kind—board of supervisors, parliaments, etc.—without having to prepare it to tally with the legal requirements in terms of parity; assembling the participants only in terms of merit rather than the colour of their skin or their biological sex. This was then going to be in favour of everyone, including the women and people of colour.

feared to end up in a gauntlet of hatred and gullible pseudo-arguments. The social media fell into disrepute for clear reasons, but when it comes to actual governance in parliaments and elsewhere, exercised by elected officials living on the people's payroll, such infantile, or juvenile, behaviour should be laid off and decency, maturity and responsibility should be the virtues hoisted by every respective official. While all of them, except for the independents, fight along partisan lines when it comes to campaigns in the wake of elections, those partisan lines have to be necessarily crossed and dissolved when it comes to governance. This may be the case in coalitions, but also in bicameral governmental constructs in which each chamber could be dominated by one party respectively, a situation the US oversaw from 2016 to 2020: The House of Representatives was dominated by the Democrats while Republicans dominated the Senate chamber. Close cooperation across partisan lines was necessary, but was overshadowed by mutual demonization. A textbook example of statemanly behaviour obviously looks different, but lectures for future Representatives and Senators could still be drawn from it: When it comes to controversial legislature and crisis situations of large and small scales alike, whenever mutually opposing parties end up in gridlock, cooperation and *sympathies* for the distinguished party's views can help greatly to contribute to a compromise that will end the gridlock situation and bring one's nation forward. Paraphrasing this lecture, sympathies for distinguished views opposing one's own can help greatly to detail plans that will remodel ancient ones that so far lacked the practicability eclipsing the paper draft. What sounds so essential in political philosophy has been lost by many modern-day practitioners in parliament as well as on the street. It is up to all of us to relearn it. Our hands may have forgotten their skill, but they did not forget on how to retain it.

223 Henderson, Luke (January 28, 2018). Breaking: Ex-Partner Of Christopher Chase Rachels Reveals Prior Nationalist Behavior. The Liberty Herald: <https://thelibertyherald.com/2018/01/28/breaking-ex-partner-of-christopher-chase-rachels-reveals-prior-nationalist-behavior/>

At the end of all reviews, we are going to draw a conclusion from them, conveying a unanimous message all those intellectuals could transport into the world, persuading sceptics and critics alike of the superiority of their ideas before more *socially-oriented* ideas like Socialism or Anarchism.

Book Reviews

James M. Buchanan

The texts and books

- Buchanan, James M. (1985). *The Reason of Rules: Constitutional Political Economy*. Indianapolis: Liberty Fund Inc.
- Buchanan, James M. (1962). *The Calculus of Consent: Logical Foundations of Constitutional Democracy*. Indianapolis: Liberty Fund Inc.
- Buchanan, James M. (1975). *The Limits of Liberty. Between Anarchy and Leviathan*. Indianapolis: Liberty Fund Inc.

The first thinker we are going to talk about is James M. Buchanan, who, throughout his professional lifetime has worked as a professor of economics at the University of Virginia. (Sorry for those who expected to read the United States' 15th President instead) In the first work of his we are going to read, he already extended his "Public Choice" theory, in which he proclaimed that society as a whole would always fell decisions that could finally benefit everyone indirectly solely out of the manner that all people shared the same interests and therefore voluntarily abided with the social construct they lived in. While it obviously falls under the tradition of "Contractualism" as originated with the English writer and politician Thomas Hobbes.

In "Reason of Rules", to begin with the first book mentioned, Buchanan addressed the issue of how our legal justice system is constructed (but not why I assume an illegal justice system to be possible to exist, in authoritarian nations in particular) and why we abide by them. He, in collaboration with Geoffrey Brennan, asks the question how the rules and the reason of these rules bound us together as a society of ones for such a long time, instead of seeking the war of each against all (*Bellum Omnia Contra Omnes*). The most obvious answer would be that people prefer peace and prosperity over a war for survival in which the strongest might turn out to be superior to the weaker, the latter which would consequently be oppressed, at worst murdered immediately or enslaved by the stronger. A similar argument had been heard between Socrates and Thrasymachus in Plato's "Politéia" (Republic), into which we are not going to dive in now as it would lead us astray from the actual question: Why societies managed to work out in their current model and people did not rebel against law and order, the justice system which is usually manipulated by savvy politicians

and judges, always to their personal advantage. One reason mentioned in the text²²⁴ is an approach undertaken unconsciously by many people of society that likens John Rawls' "Veil of Uncertainty", a concept created by the late 20th-century philosopher: In this theory, people were antenatally placed before the question what they wanted to exist in the society they lived in—it was up to them whether there would be benefits for disabled people or public healthcare, the latter of which could be considered a hot topic in the United States, also Rawls' homeland. As the people didn't know yet what they would become eventually, after birth, they would be more likely to approve of exclusive support for the needy as they could easily become needy as well, dependent on those benefits.

At least the theory sees the unborn people as more likely to approve of subsidised support programmes, as no-one would choose hardship over an easier life, the individualists who would contradict this likelihood represent a minority. The majority would still pass many of the support programmes in fear of eventually becoming dependent on it. What Rawls did not mention was how much knowledge the individuals possessed *a priori*, i.e. antenatal in this case. Today's opponents on "Medicare for All", for example, would usually argue that a public-health programme was too expensive so that the public debt would outnumber the benefits everyone in need of it, according to them, could bear for oneself without expecting others to support them (in their view: coerce them into supporting them, out of solidarity). Assuming this knowledge was not ingrained, the only question they were asked then was: 'Would you approve of anyone receiving publicly financed healthcare?' Or more likely proposed: 'Would you approve of publicly financed healthcare, gratis for them?' The concept alone would surely bear aspects to be criticised by those who prefer individualism over social fraternity, which makes it hard to prospect currently debated issues into Rawls' concept of the "Veil of Ignorance". Buchanan and Brennan, on the other hand, did not choose such a specific topic but a philosophically general one: A society of equals living under statehood (or the Leviathan, depending on whether we choose the exclusively Hobbesian concept or a less *prejudiced* foundation), or what is colloquially understood as *Anarchism* but is more similar to the concept of *Anomie*, coined and elaborated by the French philosopher and sociologist Émile Durkheim²²⁵. However, his question to the soon-to-be deniz-

224 Buchanan, James M. (1985). *The Reason of Rules: Constitutional Political Economy*. Indianapolis: Liberty Fund Inc. Page 43.

225 For those who are unfamiliar with the concept of *Anomie* can read about it in this essay: Marks, S. (1974). Durkheim's Theory of Anomie. *American Journal of Sociology*, 80(2), 329-363. Retrieved August 27, 2020, from <http://www.jstor.org/stable/2777505>

Otherwise, there is also the work to which the author of the essay refers to be the most significant in terms of delivering an outline of what *Anomie* means: Durkheim, Émile (1934). *L'Éducation Morale*. Paris: Librairie Félix Alcan.

In the end, it doesn't matter in terms of the text's fluency or comprehensibility, but it is remarkable to see that the alleged equivocality of Anarchism seems to range as far as academic economists writing books on topics concerning the fields of Sociology, Political Science and, finally, the economy, their own field. Thus, there is a necessity in clarifying that chaos does not equal Anarchism.

ens would be clear: ‘Do you want to live in a world of closely knitted social constructs headed by a state equipped with elected officials, or in a world of autonomous individuals who probably voluntarily unify to small-scale communities in which they govern themselves?’ (More or less, this would be their question; the preferable prerequisite of a Democracy was chosen as the more neutral opposition to Anarchism. Again, only a minority would choose a dictatorship over the Anarchist or the Democratic model, fewer of this minority would even be amateur philosophers imagining a benevolent tyrant or the Philosopher King (as outlined in Plato’s “*Politéia*”), or the Social-Darwinist model (as it was outlined by Callicles in Plato’s “*Gorgias*” (see footnote 746 on page 782)

Assuming this presumption to be true—that people do not rebel against the Constitutional Democracy as most of the Western nations adapted it because it was *le meilleur des mondes*—, the answer would be clear by now. Yet, there are more ideas to follow that could explain what may be the reason for the society’s tolerance of what Buchanan and Brennan called the Constitutional Democracy: The Democratic societies with its values and principles manifested in a basic law concept called the Constitution. What is to many a thorn in the side is the majoritarian principle—that the majority opinion is usually considered the winning opinion, at least in elections. Minorities lose their say in governance if it does not stick out of the oppositional crowd. Buchannan and Brennan beg to differ by adding that at least, Democratic institutions can “facilitate [...] individual values”²²⁶, with which they might be right, but it is not set in stone nonetheless. Elections, if they are not backed up by a steadfast and defensive corpus politics, are easily undermined by vicious individuals or groups planning to denigrate the detested system from the inside, like a virus. Donald J. Trump’s presidency and the likes of Jair Bolsonaro, Viktor Orbán or Владимир Путин are usually applied as examples of such unfortunately successful movements. All of them have found their ways upwards through the electoral process, all of them ran in parliamentary parties that preceded their professional political career. Donald J. Trump’s party even was founded during the birth of his nation, from which also its moniker, the “Grand Old Party”, derives. To thus claim that Democratic institutions secured individual rights and values is not entirely wrong, but at least the years of 2016 onward and even beforehand prove that this rule is not necessarily correct in every respect.

Of course this is petty to complain about as Buchanan and Brennan are aware of the dangers too, but we couldn’t leave it out as many right-winged Liberals, as it seemed in the past few years, didn’t seem to have any problems about coquetting towards Nationalists if it suited their opportunities to move upwards on the career ladder. Is there any evidence for this? From the US’ position, yes there is: Rand Paul, a Senator from Kentucky who, before Trump, was known to be a hawkish Libertarian, just as his father Ron Paul has been, who apparently

226 Buchanan, James M. (1985). *The Reason of Rules: Constitutional Political Economy*. Indianapolis: Liberty Fund Inc. Page 56.

recalled Ayn Rand, who we are going to talk about later, in his first name²²⁷. Whenever enormous spending was talked about, Rand Paul, presumably figuratively, raised his index finger and warned about the aftermath of high deficit spending, about the amassed debt that had to be paid back by future generations that consequently did not have the money to maintain a decent infrastructure that would blossom innovations on the market. Yet during President Trump's tenure, the vigorous *Libertarian*'ish Senator turned into a yes-man for aforementioned deficit spending as if there was nothing to worry about, perhaps because it was intended to *Make America Great Again*²²⁸. To many on the political Left, and to

227 Although there are some people who would question whether (Rand) Paul is truly a Libertarian and not just a regular Conservative running for President or Senate, depending on the year we're talking about. Read: Boaz, David (2015) (via "Newsweek"). Is Rand Paul a Libertarian Candidate? Cato Institute: <https://www.cato.org/publications/commentary/rand-paul-real-libertarian>

228 So far, no definitive essay on Paul's metamorphosis has been written, so that we instead will highlight to articles that emphasise his change of stance on Donald J. Trump's tenure as President. He was not a supporter of his agenda throughout the four years from 2016 to 2020. Instead, he firstly used to wave off his words, as can be read in the following article:

Roller, Emma (2015). Rand Paul: Donald Trump Is a 'Bully' and an 'Empty Suit'. The Atlantic: <https://www.theatlantic.com/politics/archive/2015/08/rand-paul-donald-trump-is-a-bully-and-an-empty-suit/455694/>

The curious reader will have noticed that this was not even during President Trump's tenure but during his campaign, so that I have to apologise for this misconception. Afterwards, nonetheless, nothing of this disappointment about him cannot be heard any more, the tone notably changed. The same man praised Donald Trump for his work during the RNC's national convention in 2020, the year of Trump's re-election campaign:

Ayesh, Rashaan (2020). Rand Paul: "I'm proud of the job Donald Trump has done". Axios: <https://www.axios.com/rand-paul-republican-national-convention-4cc61834-aca4-46c9-917a-7aab117d7e64.html>

Some might argue that this was nothing about politics as such but political gossip, and about bad-mouthing an incumbent Senator seeking the diplomatic approach on someone he doesn't wholly agree with—as Axios quotes Paul, he said that he disagrees with Trump on many issues but thinks that his accomplishments "outweighed" their disagreements—, but this is not the point: The point, instead, is that Paul's principles are vastly contradicted by Trump's agenda, whilst there are no serious achievements that would eclipse his presidency. The famous wall is not going to be finished anytime soon, not even significant ways has been done in the four years, and still, the US taxpayer is going to pay for it entirely, instead of Mexico. The Affordable Care Act was not repealed, only a few states managed to do so; some troops are still stationed in the Middle East, although progress was made indeed. NAFTA was withdrawn and replaced with USMCA, although the new treaty resembles the old one in many respects.

The list could go on for a couple of more lines, but the point should be clear: Paul fooled himself in congratulating Trump for his *achievements*, but he also betrayed himself and those who saw in him a defender of fiscal Conservatism in the US, a defender of individualism—to see him defending a Nationalist instead surely appeared like a fever dream, and it also shows that a rebranding of right-winged Liberalism and Libertarianism might not be as much the problem as principled intellectuals, journalist and authors promoting the old-fashioned versions in a way that it can be envisioned in practice by everyone, without the ludicrous feeling that those promoting it are just inside any wealthy and influential personalities' pockets. The fact that billionaires like the Koch Bros. are usually donators to or founders of such non-profit organisations promoting policies aligned with the Libertarian mind does not help refuting such demands for principled intellectuals of said mind. Needless to say, there is great import in this necessity, and the most detested profiteers' support should not overshadow it. One has to

some on the Right who later created non-profit organisations and PACs to run campaigns for Democratic presidential candidate Joe Biden, as the Republican contenders to Donald Trump failed to gain momentum during their campaigns, Paul was just one of the formerly visionary Congressmen who sold out themselves to secure their incumbency for the coming legislative period, even at the price of squandering their reputation forever. Hence, it is no surprise that those who were used to be thought as virtuous Conservatives of this fashion would so easily abandon everything for the sake of receiving the bounteous salary the taxpayer granted them. Such are not the figureheads, the idols one imagined promoting these ideas, so that we have to *breed* new ones all by ourselves, and a modernised concept of right-winged Liberalism or Conservatism could help out in promoting it, eventually spawning the intellectuals who will refine the ideas I would like to assemble in the Conclusion Section of this review, to which we shall return in a moment. Just one more word on the likes of Rand Paul: It is not to be said that he entirely abandoned his father's principles—in case Trump is not going to be re-elected in November (this sentence is not going to be edited afterwards, though) but he will as soon as his election is on, he will certainly find his olden self lying on the attic or in the cellar of his home, and equip it instantaneously to complain about Biden's costly plans on combatting climate change and social inequality. Until then, the ghastly face of a yes-man Rand Paul has to be survived. He is what distinguishes the idealists, journalists and authors (amongst others) from politicians: The latter depend on the public vote, or the electoral colleges, but are thus bound to what their constituents wish of them. They cannot move in a *free-handed* approach but have to appeal to those who secure their incumbency. To therefore believe that when a politician says that he or she *is* a Conservative, Liberal or Nationalist has to be enjoyed with a cup of caution: In the end, all of them are professional flip-floppers moving in accordance with the wind like a weathercock. Some of them are lucky to have found a constituency that aligns completely with their personal beliefs, but in the end, most of them have to behave like modelling clay in order to appeal to their voters, simultaneously trying to govern in a manner that also moves forward their personal agenda, which they have campaigned on but had to compromise during the governance process in which they have to likely collaborate with the opposing party's delegates who managed to be introduced into the assembly or parliament as well. Scribes or orators do not have to mind such political ailments as they are railing free on the paper or before like-minded audiences: They can express themselves freely, without mincing matters, as long as their employer approved of it as well, or at least did not consider firing them over their audacious utterances. To these we had to look if we sought the pundits who could upwind the public opinion, or at least leave a mark on the public discourse, to keep it realistic. Politicians can easily stumble over their own words and therefore be forced into early retirement from politics. Hence, they have to weigh every word

look behind the mist in order to see the light.

publicly uttered carefully, or face the consequences. An agenda can hardly be pushed across the finish line if one did not work in a supportive environment thinking the same way as one did. Thanks to the internet and plentiful internet portals and magazines beside think tanks, idealists seeking employment in their hobby have it easier, normally. Men and women like Buchanan and those who are following in our short list could thus be reproduced easily, although there is of course the factor of uniqueness that also became a requirement to be reviewed by us—uniqueness cannot be reproduced but only hoped for to return in a gifted wunderkind that started writing about how our society could improve to its formerly extraordinary standard. Or why we chose this society over all others that could have been achieved if we hadn't continued electing officials to manage our whereabouts so that we could enjoy our lives as privateers while following a nine-to-five job to function as steadfast pillars of said society. It is because of this question that we will finally return to our review of Buchanan's texts.

For a few more pages, we are going to read recitals that are common in right-winged Liberal and has surpassed the ages, to put it measuredly theatrical, featuring also a short recourse into the question of the *homo æconomicus*, the theory that every human being acts naturally and generally selfish, for its own purpose and primarily disregarding other people's interests and benefits from otherwise mutually beneficial actions. The Contractualist theory builds heavily upon this theory: As has been explained beforehand, Contractualists claim that when two selfish individuals (at least) combined their efforts, both of them would end up with greater results than if they had continued working for their own alone. Buchanan and Brennan are no outliers to this idea and conclude at the end of their analysis of the selfish *homo æconomicus* that he is still the preferred option for many who are given a choice—which leads to the consequence of exploitations of monopolies that are either achieved through mildly regulated competition or through auction²²⁹. Again, this is nothing new, nor nothing surprising coming from Liberal economists. Current market activities confirm them even approximately forty years onward. According to the prisoner's dilemma, people are more likely to betray their colleagues than having their back because they were naïve enough to believe that they would do the same for them, so that both were likely to get out of the interrogation without a trial following up. Luckily, situations as depicted in the prisoner's dilemma re strictly isolated and could be contradicted with practical situations we are more likely to experience in the *real* world: Still assuming that the *homo æconomicus* represented the (absolute) majority of people interacting with us ubiquitously, mavericks would soon recognise that with *foreign* help, they would fare better during their work and in retrospective, when it comes to the outcome of their work. Rarely is anyone confronted with the situation of being separately interrogated, having to decide whether to let a partner down or presume mutual fidelity under a severe state of

229 Buchanan, James M. (1985). *The Reason of Rules: Constitutional Political Economy*. Indianapolis: Liberty Fund Inc. Pages 74-75.

distress. No likely situation such as this is likely to be encountered by a majority of people, so that the more regular Contractualist view of rational people realising the benefits of cooperation over the lonesome-wanderer behaviour is also more practically oriented, thus more applicable in analysis.

Does this mean that Buchanan and Brennan are wrong to even apply the prisoner's dilemma in their analysis of empirical theories? Not necessarily. The problem is that it can hardly function as a sole indicator of either direction: Altruistic, or egoistic, or rather selfish. Because the thought game is limited in its realms of realism—a more factual example would be the situation of two neighbouring farmers facing severe shortages in their harvests in summertime due to droughts. Both of them are in the red, either one could face private insolvency or—an Americanist law—chapter 11 bankruptcy, attached to an impossibility of return to normal, the doors are likely to stay closed. An opportunity to ease the pain to amalgamate the two forms into one, becoming business partners and halve the costs. In the end, they could at least secure their survival, return into black numbers once the seasons of drought ended (at least in the Northern hemisphere, they are not (yet) the state of normalcy in the Western world, that is Europe and the US from New England across the Midwest). Contrarily, both of them, or at least one, could decide to refuse such a fusion of businesses, and instead try to find a way out on one's own, even under the likelihood of failing and having to sell the farm to an investor or wholesale distributor employing dayworkers and professionals who will transform the farm into an industrial site harvesting goods in enormous sizes. The concept might not fully accord to the usual philosophical thought games that also purport the Contractualist theory. But the situation likens the prisoner's dilemma, although it lacks the quadripartite separation of possible solutions: In my example, there are only two options: Consolidate, or try and err in your obstinacy. We could refine the example to make more options possible. One of the two farmers could be better off heretofore and therefore enjoy a higher likelihood of survival within the period of drought, and depending on the wealthier farmer's propensity to merge the two of them to avoid financial hardship, there could be two more outcomes: Muddling through the crisis, but surviving; or seeing one of them bankrupted—the less wealthy—the wealthier farmer financially ruined, but alive, although with fewer savings and a decreased equity. While not well off as well, he too would have benefited from a fusion, although he was not as dependent on it in terms of survival as was the less wealthy.

Buchanan and Brennan chose a flawed presupposition, yet their conclusions are sound and can be supported in good conscience. Humans dominantly behave egoistically but are aware of opportunities to enable their selfishness for the mutual good, only few of them manipulate their peers to exploit them of their benevolence or supportiveness. Psychopaths are known to be capable of such emotional manipulation, and while there are far more frequent in society than many are personally aware of, few of them make use of their meek ability.

The next interesting topic that also lifted Buchanan and Brennan into this list, although the pole position was arbitrary and of no meaning whatsoever in terms of import of the person's writings that are being reviewed in this text, enters immediately: The theory that people restrain themselves personally to exclude insurmountable preferences (i.e. preferred objectives) and also are unable to envisage their society's complete preferences to thereunder extract an authoritative compromise. Buchanan and Brennan presume prospectus amongst the people²³⁰ which we could question, although this required empirical data contradicting it. As we do not have it, we were prudent to accept it. Likewise, on the other hand, and to contribute to the confusion, only two pages later, in a closing sentence to this part, people are said to apply more often a "consumption-like" view over a more advantageous "investment-like" view²³¹ (sic!). Wouldn't this obviously contradict the previous sentence? It certainly does. Moreover does the second adaptation make more sense as people can only work by sight. To expect people to apparently yield long-term predictions with little probability of materialising and build upon those predictions is to utter ill-advised clichés that might work in the investment sector of the stock market, but not when it comes to, for example, manage a company or a private household that undergoes temporary hardship due to economic tremors that affect the breadwinner's profession or job. Only adventurers would gamble with their livelihood, and of those there are only a few.

Buchanan and Brennan will continue with the same issue continued, highlighting the conflict of pre-commitment to one's ideals or preferences and the virtue of liberty that loses all restraints that could have been imposed upon oneself as the individual. It follows the idiom that the only boundaries existent upon an individual are those it put upon itself. And aside of the rule of law existent in the society one inhabits as of the moment of this idiom's utterance, there are none other than the ones one set for oneself. Morally, there could also be those that would otherwise lead towards infliction of harm on others, none which would attract legal consequences, but some of which could cause trouble with the harmed individuals. It would be avoidable, but as long as there were no boundaries except for the ones the involved individual created voluntarily.

In the following two chapters, analyses are undertaken on the then-popular and newly upcoming "Laffer Curve" in supply-side economics, arguing that high tax rates stymied the economic growth and therefore lowered governmental income, so that the solution had to be lowered tax rates, which would consequently accelerate the economy and thereby increase governmental income through more taxes paid by companies and the people alike. The antithetical relationship of lower tax rates and increased tax revenue was condemned to not withstand critique, so that we are not going to spend any more time on it.

230 *Ibid.*, Page 89.

231 *Ibid.*, Page 91.

The last topic we are going to talk about in relation to this text, so that we can forward towards the second Buchanan text, is about justice, and how it comes that our judiciary system and the overall concept of rules is possible to work out without regular surveillance through law enforcement, assuring that no crime is being committed surreptitiously. Needless to say that law enforcement is permanently present: Everyone is able to dial 911 (or 110 in Germany) and call the law to exercise justice; companies and private persons are allowed to protect their property with CCTV technology, and police departments are strategically scattered over constituencies in every nation, assuring that when crimes are committed, the police will be able to track the wrongdoer or catch him or her during the exercise of criminality. Federal governments spend colossally on the executive branch's functionality. Is it thus the ominous presence of the rule of law at one's back that behaves like a *παν οπτικό*, watching over them and punishing them instantaneously? Prior to returning to the text, we could say that it is a blend of all of this: The permanent visibility not through a big brother but simply other citizens likely to denounce a petty criminal as well as the professional leaves one in dire distress of following the law in order to avoid any troubles with it. A criminal record impairs one's opportunities not only in terms of a career but also could be accompanied by infringements in one's liberty: In the US, depending on which state one inhabited, having been arrested could mean the exclusion from elections. Perhaps one was not allowed to leave one's country as it could be understood to be an attempt to go underground. Outside of a detention, one could be coerced into wearing an electronic ankle bracelet to be detectable. And who would finally cut off one's foot to *walk* free again? In the end, the existence and known activity of the law enforcement, in combination with a majoritarian tendency towards obedience and rectitude leads people to become and remain law-abiding citizens.

Now, what do the authors say? Regarding the examples we, generally unfolded, applied, they speak of *tacit agreement*, i.e. the recognition of the given law applied in a situation in which one partakes, and the fellowship to these rules. The authors chose the vehicle conductors on the streets that stop when the ample is lighting red and drive when it's green; who mind other conductors' right of way when given and drive on either the right or the left lane, depending on the country in which they drive. A rowdy or (deliberate) wrong-way driver would not only risk his or her own life but also create futile trouble for those to whom he creates irregular oncoming traffic, without any visible gains on his or her own.

But is this *tacit agreement* only achieved through common sense or the angst of opposing the rule of law and its enablers? Obviously so (although we can question how many felt a deep urge to overcome the existent rule of law but restrained themselves from direct action for whatever reason (lack of organisation with like-minded soon-to-be activists, lack of experience in partisan warfare, etc.). As we have elaborated beforehand, people are tendentiously social beings

with a preference for an orderly community in which everyone functioned as a steadfast pillar contributing to the community's well-being. The rule of law as it exists, a precedence in nature, thus a uniqueness by itself, is only the figurative mortar in our society assuring the statics of this construct's scaffold. Again, only few would dare to deliberately injure the scaffold in which they were brought up and in which they likely enjoyed the benefits of its figurative metabolism of wealth and prosperity.

Buchanan and Brennan are not as interested in the question of whether the judiciary system as it can be found in a society as the US' as we were; instead, they continued to investigate the answer to the question about how the rule of law manages to verify its *raison d'être*: Their answer is that those who assimilate themselves to its game automatically become declared *legitimate* and that its enablers occupy a similar role, whilst a positivist view is equipped onto them²³². The voluntarism plays an important factor in the process of legitimisation of individuals participating in the rule of law's play: If one freely chose to, for example, drive on German motorways, one automatically and voluntarily chose to drive not overtake other conductors right of them, follow the (rather non-existent) speed limits and tailgate others when driving an expensive sedan (I'm joking). Normally, we could hardly imagine involuntary coercion into social participation that would violate the principle of voluntarism in obedience to the rule of law, but aside of this, the concept again is sound and self-evident.

Last but not least, we shall highlight that not only did the two of them recognised the importance of not maintaining positivist views on the justice system and stating that Hobbes was wrong to imply that there could not be unjust laws as all laws were naturally just, they have also recognised that laws could not be spontaneously undermined by a judiciary, executive or governing party, official or institution but had to be progressed in a formulated process at whose end, normally, stands a vote in parliament that had to vote by three fourth of all in favour of the alternation of existing law. Anything below this prerequisite would lead towards the termination of the proposed alternation.

The rest of the text, we shall ignore as it won't bring us any new insights that could likely enhance our view on Buchanan's views in politics. Instead, we shall draw a preliminary résumé on what we could learn: Was there anything so far that could contribute to a modernised Liberalism? So far, unfortunately, there was none. What we could read so far rang the bells of the elder godfathers of Liberalism, one who we are going to read later on. (Hayek, unfortunately, didn't make it). There have been interesting points of view on individualist conduct and the public choice which we are going to read about more in a moment, but aside of this, there was nothing that hadn't been known from other authors and thinkers of this segment. Buchanan, in this text, was by far not an innovator of refreshing appeal. We could moreover allege him of having written a text that would summarise his own views, even though many of them aligned with what

²³² *Ibid.*, Pages 116-117.

one was likely to recognise within other professors of economics, jurisprudence or occasionally in political sciences²³³. More ground-breaking additions are to be expected from the second text to be analysed, but as for the first text, and although we heavily skimmed it for the sake of brevity in the follow-up texts that are going to cost us plenty of time, all we received from its lecture was old wine in new skins. Hence, without further ado and lamentation about our grievance, we shall move on and seek new shores.

Within the realms of the intellectual right, Buchanan has received above-average recognition for his “Calculus of Consent”, in which he laid the ground for the Public Choice theory, which we shall vulgarly call an extension of Hobbes’ Contractualist theory, as we have done before. For this idea, he later received the Nobel Memorial Prize in Economics, which should at least be added as a side-note²³⁴. But what did he have to tell us through his theory? To begin answering this question, we should firstly ask ourselves what he meant by public choice. The idea itself is simple: What he said is that every (eligible) individual felled its personal choices, and that, in the traditional Contractarian theory, aligned simultaneously with the other eligible individuals in the society, so that the community’s interests were entirely satisfied. Figuratively speaking, Buchanan’s theory is a bit of a blow to the Contractarians who would believe his theory to only be old wine in new skins: He, in the middle of his book, “The Calculus of Consent: Logical Foundations of Constitutional Democracy”, confesses that only the majority is going to see its will satisfied, while the minority is going to leave empty-handed. Yet there is no hopelessness in his theory on behalf of the minority, as they still stood their chance to have their voices heard and their intentions advanced even during a majority rule, the most usual model amongst Democracies. His receipts for advancement of minority interests: Side-payments (*Bribery*) and so-called *logrolling*. The latter describes a Congressional practice in which Congressmen, regardless of which party, trade in their *inferior* interests to instead advance a more important bill with greater efforts, seeking bipartisan approval to pass it through the Senate vote. (Materialising this theory to improve comprehension; bills of lesser import would be scrapped to instead inject all efforts to the few more important bills to increase their chance of being granted a hearing in the second Congressional chamber) Side-payments, unlike this not-too-unusual practice of bill abandonment, might sound crucially questionable to some ears, although the terminology itself begs elaboration: What is meant by this term is that majority intentions could be advanced by their proposers and

233 That is not to say that the author of this text was of any different endeavour from what he allegedly called upon Buchanan.

234 And beside the Nobel Memorial Prize for the Economics, he also received the exclusively US-American medal by the “National Endowment for the Humanities”, an institution that was also usually criticised by the Conservative right not for its 2006 awardee, but as a programme itself. The late Conservative essayist Irving Kristol wrote about it in his 1990 “It’s Obscene, but Is It Art?”, which was published in the “Wall Street Journal”.

sympathisers through (illicit) payments to its opposition, likely those who followed different endeavours but were feeble in their persuasion, hence equally likely to prefer financial arguments in return for their endorsement of the opposition's bill, which might have had a greater chance of passing through in preview. Again, some might find these practices questionable and even amoral, but in the end, this is not uncommon and wholly justified as compromises and cooperation across partisan lines are essential to further progress. Hard-headedness would only lead towards gridlocks from which neither side benefited in the end. Buchanan, therefore, was right to state that either practice could be an accelerator for both sides' interests.

But could minorities thereby conduct the majority's policies? Buchanan, for such assumptions, imagined an *orthodox theorist* as an alter ego. To unfold this theorist's idea, Buchanan relied on a premise he has been equipping from the beginning to the end of his text, the premise of unanimity, i.e. the full endorsement of all eligible individuals of a community for the same proposed law or project, whatever one could think of. We shall come back to it explicitly in our critique of Buchanan's public choice theory. In reference to Buchanan's critique of his alter ego, the orthodox theorist states that the minority could exploit its voting power to conduct the single majority's policies in such a fashion as that their interests were minded as well. Of course this only worked under a premise of unanimity—once simple majority was accepted as a prerequisite to passing a bill (for example), the minority lost its power to influence the majority coalition in its work. The same thing Buchanan stated, in the end: Once more people were added to this vote, with interests aligning greater with the majority opinion rather than the minority, and we did not equip the unanimity as the premise, the minority will succumb to the will of the people²³⁵. While this paragraph's interest lied elsewhere—in how decisions are forged and how the forgery was influenced from the outside—it gives us a good insight in how strategies in votes and elections are important in terms of advancing one's interests.

Throughout the text, Buchanan chose economic approaches to describe such motives and paradigms and how voters could have their voices heard without political punditry and ideological behaviour. Concordance with one's peers, the other eligible individuals in a community, is a motif he usually refers to as well, and which we should highlight. For once he chose the motif of a township inhabited by farmers who were confronted with the proposed bill of road repairs that did not affect all of the farmers²³⁶, but *comme d'habitude* in an orderly state, tax money is not limited to certain boroughs but ends up in one crock of gold from which it floats to whoever needs it, like Dame Fortune's cornucopia on a lucky day. (Although I thereby expressed a malpractice decried by German Conservatives as a *Gießkannenpolitik*, a *Ewer Policy*) In Buchanan's farmers in the

235 Buchanan, James M. (1962). *The Calculus of Consent: Logical Foundations of Constitutional Democracy*. Indianapolis: Liberty Fund Inc. Page 185.

236 *Ibid.*, page 102 ff.

township were twofold—there are two groups of farmers who he classified under the following names: The *Maximisers* who are interested in only the best quality repairs of their streets (it is important to note that those people are all closeted to seeing the street repaired in which they lived, but more on that later) and would not tolerate anything below; and the *Kantians* who would side with the interest group that represented the average quality. Under a unanimity requirement, each group could obstruct progress in street repairs, leading towards enlarging potholes and more damages on cars and other vehicles in consequence. (The farmers worse off would be the Amish people living next door who will have to repair the wooden wheels of their buggies more often) The Kantian, in retrospective, would be the most conciliating group of farmers in this example, as he would seek a bipartisan compromise where the outlier group stubbornly demanded an expensive repair that might not even be necessary to the street subjected to repair.

The question whether a street needed repair was confronted as well, as feelings of discrimination could soon come up once street repairs were commenced in specific boroughs of the township, or any other community that sprang to our mind. In Buchanan's example, all streets were likely repaired to avoid any inequity amongst the farmers who too paid their fair share to the township: Why should they receive less for the same money? Hence the question came up: What should be the degree of repair? A compromise should be sought, and rationally, the middle way would be the best everyone could get: Betwixt no repairs at all and luxurious streets paved with gold, modest recovery could serve the least interest of each side. Finally, this was also Buchanan's solution to the communal conflict.

The question of further conflicts aroused by a Democratic vote in which, for example, a group of 51 Maximisers and 49 Kantians was imagined afterwards²³⁷. Upon examining the footnotes, one already recognised that we began with a chapter in the latter quarter of the book, while we then tracked back to the second quarter, so that the conclusions drawn abaft could not be recognised as of then. Either intentionally or not, Buchanan recognised one of the greatest issues people can have with the Democratic system, and many express such distrust with the virtue of Democracy on impulse without ever haven't thought largely about it—who never expressed disliking after an electoral outcome in which one's preferred party did not persist against the goliaths with the greatest likelihood of being entrusted with forming a new coalition? Outside of the US, where more than two parties of significant size are eligible for citizens, although two ore few more parties are usually considered the common victors—usually parties of the centre-right spectrum. Changes in this common-sense matter-of-fact are seldom, yet the more sceptical the opposition sympathisers grow when in spite of broad media coverage and presence through their own kin online, their representation in elections remained particularly little. Political wonks and

²³⁷ *Ibid.*, page 104.

news junkies usually speak of a discrepancy between representation in media and the true size of a party's fellowship or electorate: When a party and its electorate are paid more attention than would corresponded their amount, mostly because they represent the sole opposition to a currently exercised policy, viewers quickly recognise an equivocal status quo, a *status quo falsi*, so to say. Majority parties could of course suppress the minority or at least ignore it, if they carried the absolute majority respectively in their own constituency as well as the whole nation, depending on where the battle is exercised.

As we speak of two groups fighting for their right to see the work done according to their preference, we have to emphasise that Buchanan only later introduces the taxation system, while he firstly continues with the aforementioned concept of paying bribes and logrolling the legislation by looking for deserters on the majority's side. As we can see thereby, the model itself is universally applicable on all levels of social interaction, not only governmental, regardless of whether we spoke about the central or any federal government.

A last point that should be highlighted as it has been analysed by Buchanan: Ethics in a Democracy. Not only through writers like Murray Rothbard and his "Ethics of Liberty" has this deeply philosophical topic entered the realms of right-winged thinking, as individualism opens a new discipline in ethics, as morality was usually considered a universal topic affecting every member of a community. Individualist thinking breaks apart this requirement of universality, and promotes a more self-centred behaviour in which everyone should primarily think about one's own interests and less about others'. Unless a third person was heavily infringed in the exercising one's own actions or in one's safety or health, everything should be allowed without any exterior standards imposed onto one, except for the standards one imposed upon oneself voluntarily. Voluntarism is an essential attitude among individualists, as one could imagine, and Buchanan is just one of those who proclaim it. Within his text, we could spot several indirect examples, the *township farmers* were one as until the end, the concept of a universal taxation system remained in the background: The farmers were bound to find a mutual ground upon which they could establish their renewal programme, or otherwise, nothing was going to happen in the first place, which might have likely benefited some, but not everyone. Was governmental intervention necessary? No, not at all. Buchanan's public choice concept, that every individual's decision was going to affect the community's future and how they could strategically instrumentalise their voting power (most of this of course refers specifically to the text we analysed superficially, "Calculus of Consent"). Theoretically, public choice wasn't a theory as such but a method of evaluating governmental actions, but already in his two skimmed books, we can assume that Buchanan too preferred lesser governmental interventions, highlighting that the public is capable of felling decisions that affected primarily and sometimes even exclusively their communities.

Critique, nevertheless, we should express as well, even though we remained comparably vague about the specific details that were mentioned inside the book—in the end, this was not supposed to become either a synopsis or a summary for a seminar. What we intended was the obtuse extraction of Buchanan's idea, so that we can tell what Buchanan's general idea was. Now, what could we tell thereby? Certainly we can tell that Buchanan focused on the question how the single individual has got several options to instrumentalise one's vote and that a state has to find a centre path between the minority and the majority, without giving either side the reins to rule supreme. He also elaborated greatly on Pareto optimality, which was scarcely, if ever, summarised or highlighted as it can hardly be recognised in practical situations. What did he mean by it? In the Pareto model, an optimal situation is reached either when all sides are better off or at least no single side is worse off. What we can see is that at least downwards, the standards are comparably low so that no-one necessarily stumbled over it. One-sided improvements would of course not be optimal, but rather discriminatory. Could we therefore claim that Pareto optimality was indeed incapable to implement into one's system? Not necessarily, again. But what we can say is that its standards are too little to be worthy of minding in one's creation of policies. Another criticism shall be his usual premise of unanimity which he acquired in his examples: While it might be handy in keeping the examples comprehensible and short in their demonstration, it lacks proximity to reality, it lacks practicality. In no situation would we imagine that unanimity was a prerequisite to bringing forward bills of any kind, or the confirmation to execute a project such as street recoveries. Indubitably could we claim that Buchanan's paramount intent was not to proclaim an alternate society, a superior society, better organised than the society/-ies we live in nowadays, but to explain how voters could be more successful in advancing personally important bills and projects. In the end, he chose to serve only one side, whilst it would have been more advantageous to simultaneously promote those ideas and concepts without applying obscure premises like unanimity. Early in the beginning, Buchanan already spoke about his prefixed requirements:

*"We need make no specific assumptions concerning the extent of equality or inequality in the external characteristics of individuals in the social group. We specify only that individuals are members of a social group in which the collective action is guided by a set of rules, or one in which no such rules exist. In the latter case, unlikely as it may be in the real world, the rational choice of a set of rules would seem to take on high priority."*²³⁸

Quite exactly this quote does not fit, but it tells us something about the vagueness in which Buchanan worked when it comes to visualising his theories. While they are not wrong, nor is it imprecise or of questionable origin. The idea of a greater focus on a non-governmental society (indirectly expressed in my

²³⁸ *Ibid.*, page 19.

opinion, as in spite of the preface, governmental handling of people's needs and the common tasks of a government were left out, while human action was focused throughout the greater part of the whole text was focused on separate communities) is honourable and timeless, although many of the ideas were not innovative but rather well-known; as a methodological means of analysis, it could work out, although it was not explicitly discussed.

Today, public choice theory, if truly discussed, is thrown into the same pot as many right-winged Liberal theories: The pot of accusations that private interests were served first while public interests, if ever, were served second. Moreover, the following quote can be retrieved from an article on the *statutory interpretation* of the public choice theory in general:

*"Public choice theory, however, suffers from a more serious limitation on its usefulness in legal discussions of statutory interpretation. That limitation derives from the controversial nature of the theory itself. Critics argue that public choice theory's conclusions are indeterminate and incomplete and worse even-that the theory's conclusions undermine our sense of political community."*²³⁹

Further points against the public choice theory were made, also highlighting flaws of the immediate power of the people as usually applied for examples highlighting the options of bribery and logrolling: There was a good reason for avoiding *mob rule* in favour of a federal republic, as the people are easily manipulated and eager to cast votes springing from temporary temptations. While Conservatives would make the same argument in defence of the federal government and finally the central government, as often as they prophesise the horrors of gargantuan indebtedness, they know about the downsides of Direct Democracy, simultaneously cringing at the idea of dissolving governments in general and leaving individual duties and responsibilities to small-scale communities and hamlets, never eclipsing the size of a metropolis.

What shall we take away from reading Buchanan, in the end? This cut might appear rough and ham-handed, but in the end, there shall be no more critique on his idea as there is little more to criticise since Buchanan remained vague and sombre about crucial details, as appreciable and supportable as his ideas might be to some, while others might find his writing questionable and even speculative. A third group takes a wholly different stance and mentions him in a same text with the segregationist right wing of the Jim Crow era; and even draws lines between him and Augusto Pinochet, the 20th-century Chilean dictator (he was allegedly inspired by Buchanan's economic theory²⁴⁰). Then again, so was he, al-

²³⁹ Eskridge, William N. Politics without Romance: Implications of Public Choice Theory for Statutory Interpretation. In: Virginia Law Review, Mar., 1988, Vol. 74, No. 2, Symposium on the Theory of Public Choice (Mar., 1988), pp. 275-338. Page 278.

²⁴⁰ Tanenhaus, Sam (2017). The Architect of the Radical Right. The Atlantic: <https://www.theatlantic.com/magazine/archive/2017/07/the-architect-of-the-radical-right/528672/>

legedly, by F. A. Hayek. One may always question whether we do have written documents or creditable recordings that would prove such allegations that may also be made up to establish right-winged pariahs. What we can tell outside of these accusations, many of them either ideological or indeed founded upon credible evidence, hence noteworthy, is that Buchanan functioned more as an influencer of otherwise Classically Liberalist ideas: Less government intervention into the market and private affairs, and more individualist self-responsibility. His public choice theory, while intriguing and a worthwhile addition to the corpus of economics, finally is more of old wine in new skins. There is little novel material we could excavate from his work, in spite of what I myself have written beforehand. More likely are we going to find new insights and innovative theories, some of which were at least classified as such during the time of their writing.

As a *postscriptum* addition, we will finally look into Buchanan's "Limits of Liberty" too. I apologise for this breakneck approach to this actually definitive text, but I can also not justify how I came to have missed this essential book in his philosophy; yet since the text is complete, actually, this will just be adhered to the lower end of this chapter. References to the text as well as footnotes from this text will be included inside the text and not separated as footnotes in order to avoid greater changes to the authoritative text. The page numbers will be placed right next to the quotes, refer to the citation above in order to find them. Should there be any third-party sources referred to, they will be added as impromptu end notes without any linkage, so that one had to scroll to the end of this chapter in order to find them. I apologise for that too, but I am lazy, so this is the best I am intended to come up with. There is not much to be written on the book anyway, since Buchanan has been shown to be a Contractarian from the beginning to the end; even his Public Choice theory resembles this greatly. Still, there is enough to find it to argue writing about it, if only for a fistful of pages in total.

As an introduction, we should note that at first glance, Buchanan stumbles into a contradiction when he claims that an Anarchistic society, while providing us with a reasonable, *correct* reading of the theoretical concept, had to run into troubles between the single members of the [Anarchist] society because of dissenting desires and prospects of the ideal community. He gave the example of a member who tolerated long hair on men, while another one disapproved of it. We have usually chosen the John-Birch approach in saying that those who were discontent with their community's coda and rules could just leave it and look for one that was more to their liking. Of course this is far from a healthy approach, even though in the Democratic societies of today, there are far fewer alternatives given for the single dissenter. There are elections, the suggestion to get involved in politics oneself in order to work on the change desired, only moving abroad can help to bring relief. And that does not even ask the question on whether

there were any actual alternatives to head to. In an Anarchistic society, globally expanded, such communities could possibly be found when there are enough like-minded individuals who already founded it or were interested in founding. We have written about this enough in the text already, so that it should not be repeated. Buchanan, on the other hand, made a good point regarding the single communities and how they would interact without prior knowledge of each other and the respective systems they called their own:

“I have emphasized in several places that there is no presumption of equality among persons in this independent adjustment or natural equilibrium. A second important principle is that this position cannot itself be attained contractually. Until this natural equilibrium is itself attained, there is no basis from which persons can negotiate contracts, one with another. The generation of this independent adjustment equilibrium is, therefore, the precontractual stage of social order, if indeed we can use the word ‘social’ at all here.”
(Page 94, Emphases mine)

Buchanan referred to a favourite situation amongst economists and political theorists alike: The Robinson Crusoe-situation. In his case, there were two such wretched islanders on separate archipelagoes, seemingly unaware of one another, or just not in the mood to meet—until now, when they have met. According to him, because they hadn’t known until then, and because they didn’t live in the same or even a comparable society, they had no basis to interact. Technically, he is correct, but he would also presume that they were both neolithic beings who had no knowledge of reciprocation with complete strangers, so that they had to examine one another prior to any interaction. Perhaps I misunderstood him in that regard, but let us imagine for once how such an interaction would proceed: Imagine subject A landed on B’s island with their boat, and would meet B their at the coast. A would leave their boat and greet B with their common salutation. (“Hi! How are you?”) Coincidentally, both of them speak English, so there is no language barrier. And if there were, they could possibly apply an app on their smartphones because, coincidentally, there is a good internet connection, and so they could either ask Google Translator or DeepL for help to mediate between them. At some point, they would possibly come to speak of the resources they harvested on their islands, and what they had got to offer for trades. Buchanan presumed that they both lived alone on their islands, so that they would naturally not have developed a monetary system, so that the obvious response to the question of how to swap goods would be to... Swap! Coconuts for bananas, crabs (or seafood in general) for teak wood, etc. Again, we don’t speak of primitive homo sapiens who turned out to be of said species but in an earlier evolutionary stage, although this would be an offence as trades have taken place early in human history, before the emergence of the first civilised cultures as in Phoenicia or ancient Egypt and Greece (then still known as the Hellenic empire)¹.

It stood up to question how Buchanan imagined human beings to interact without any such basis. Without any regulatory model conducting their interactions, they will of course be driven by their mutual self-interests. If they were interested in grabbing land for imperialistic purposes, they would slaughter each other once they have gotten the chance, such as when they made landfall and found it to be inhabited by allegedly inferior peoples of low developmental standards. (Imagine, for example, the dwellers of the Northern Sentinel Islands in the Indian Ocean, who are known to be defensive and hostile against all foreigners alike²); if they were interested in expanding their goods and commodities at hand, or enriching them with some more exotic products, they would seek trade partnerships, including all the preparations required to earn another partner. Buchanan's description of humans being seemingly incapable of interacting in manners that go beyond interhuman connexion is therefore questionable at best; there may be some questions ahead of trades concerning the practice, but it would certainly not hinder them entirely. As is usually the case in politics, compromises can always be found between two individuals willing to seal a deal.

One may think that any trades or comparable interactions were impossible because of a lack of mutual definition of what *property* is. Now I have not yet read enough about this question, and still plan to write a separate text thereupon, but luckily, Buchanan has expressed his point of view on what he considers it to be. Technically speaking, he has encompassed how an understanding of it comes to be: Both subjects A and B eventually come to realise that hunting and collecting goods in competition against one another is wasteful and bears little surplus, as opposed to harvesting them when they are plants, or domesticating them when they are either sheep or cattle. (*vide* pages 32 to 33) As he writes on the same pages, "Trades can be arranged in the sense of agreement on a set of behavioral limits.". He is right about that, and this motto can be expanded to all kinds of human interactions: In the end, laws and other scriptures supposed to regulate society for everyone's mutual enjoyment and prosperity are nothing but arbitrarily agreed behavioural limitations. It does not differ from a Democratic state and an Anarchistic society, only the question of enforcing those laws differed, perhaps. But in the end, while I have stated in the beginning that Buchanan *correctly* understood what Anarchism means, he still relies too greatly on an understanding of it as in Hobbes *bellum omnia contra omnes*, i.e. he does not imagine that it would be in everyone's, or at least the individual's, interest to remain in orderly communities. He comes back to that assumption on page 96, where he states that because of this *free-for-all*, those who were superior to others could have an interest in enslaving the inferior ones, which while it may be legalised in some communities—remember that Mormons, for example, still haven't abolished slavery, as the nation of Mauritania in Sahel Africa hasn't³—it is unlikely to make a stern comeback, simply because slave labour is wasteful in resources with a laughably insignificant uptick in productivity, compared to non-slave labour⁴. Bringing that topic in is only to paint a bogeyman on the wall.

Buchanan's misunderstanding of the Anarchistic outset, at least from our point of view, repeats to emerge in his text at full length, constructing a recurrent false theme. On page 104, he writes that

"The problem of enforcing any original contract becomes more difficult in large than in small groups. Any set of property rights, any legal structure, becomes more vulnerable to violation, and hence requires more than proportionate outlay on enforcement in large groups than in small. In respect to the conceptual origin of law and contract, this relationship alone suggests that contractual or quasi-contractual arrangements commence among individuals (families) that are involved in relatively small-number settings, with movement toward more inclusive contractual order taking the form of arrangements among smaller groups."

Which is all correct, undeniably. Only one question remains: How does that all stand in opposition to an alternate society ordered under the concept of Anarchism? The short answer is: It doesn't. The long answer is: It doesn't because firstly, humans, after having abolished the status quo (which thus becomes the status quo *ante*), do not start with an ignorant mindset stripped of all previous knowledge of how society works and how it is ordered best. Again, it is left to each community on its own to decide how they shall manage and govern themselves, which also offers the opportunity to become a reservation of said status quo ante. All those communities will presumably be small settings as only they will contain the flexibility and mobility it takes to coordinate dynamic sets. We may have to presume that Buchanan, while having written profusely about the superiority of contractual systems in general, with focus on stately systems, to Anarchistic societies, but two things he has missed in that discussion: That all interconnections between individuals in any system is inherently contractual, including Anarchistic societies, and that the economists' and political theorists' preference for the Rawlsian "Veil of Ignorance" hits rock bottom once it is applied to practical situations. One cannot assume that any society were going to start from zero; the only exception may be a society of children as observed in the aforementioned "Lord of the Flies", but even there, we dealt with a society of elementary-school children who already had gained some experience in human interaction.

Fast forward a couple of pages past the alleged impossibility of Anarchistic societies because of discrepancies between the individuals who were unable to interact orderly, and we come towards statements in which Buchanan proposes that the government should be limited more and people needed to realise that government regulation is not a panacea. As Buchanan wrote:

"Man's universal thirst for freedom is a fact of history, and his ubiquitous reluctance to 'be governed' insures that his putative masters, who are also

men, face never-ending threats of rebellion against and disobedience to any rules that attempt to direct and to order individual behavior. In a strictly personalized sense, any person's ideal situation is one that allows him full freedom of action and inhibits the behavior of others so as to force adherents to his own desires." (Page 135, emphases mine)

Herein, Buchanan expresses the sentiment of proponents of Minarchist governments: States that only ascertain the existence of basic human rights and every individual's ability to exercise them without infringement from third parties. We have spoken about such governments specifically with reference to social services. Yet there is also a каверзный вопрос linked to it: How does such a state manage to not wither away entirely, as Buchanan also quotes from the public discourse in his time? The obvious answer would be that this didn't happen if the state performs its job well and therefore made its *raison d'être* clear. Libertarians would argue that such a limited state had to fade away eventually as it would become superfluous, because people would naturally reciprocate in such a way as that no-one intercepted another one's rights and freedom. Needless to say, this would be naive to assume, theoretically speaking. Yet in an Anarchist society, this would be nothing different: Of course communities would perhaps install some kind of oversight that ensure the basic human rights' observation and the sanctioning of those who violate it. Depending on the size of the community, everyone may know one another, such violations, should they happen, could be investigated and punished in little time. A state in its classical form would thus no longer be necessary. In a regular nation-state, a Minarchist state may be functional across a specific period of time, although its persistence depended highly on tax payments. Most of the proponents of Minarchist governments are also strict opponents of nearly all taxation, although any state, whether it be Minarchist or *regular* in terms of the status quo, relies on taxes to pay salaries to the officials—otherwise, the state could not perform its work. Assuming that those Minarchists were not just closeted Libertarians, they should be aware of this, and therefore realise that taxes, while broadly perceived as theft, are a *necessary evil* in order to avoid a descent into the aforementioned, and frequently cited *bellum omnia contra omnes*. It should be emphasised that under this Latin *malmot*, the presumption that everyone should be entitled to defend themselves is nothing different therefrom. In the US, this is especially visible when it comes to debates about the Second Amendment (see also page 604 (update) *et sequitur* for an assessment thereupon in light of what the Founding Fathers have said about it), when Conservatives and Libertarians alike speak in unison favour of further deregulation to make it easier for regular Americans to purchase arms to defend themselves, irregardless of the regular mass shootings at schools and in other public places, to which only at very few times armed citizens were able to intervene in order to abruptly cease the spree⁵. Yet as this is not of interest in this chapter, in this paragraph, we shall skip it and return to

Buchanan's text; while it may be confusing to read that in the short span of a couple of dozen pages, he has jumped from claiming that Anarchistic societies suffered from interior nuisances that made it unable to function to the benefits of more laissez-faire policies. But in the end, as long as he does not propose the abolition of the government altogether, he still makes sense. Again, in his opinion, the government should only concern itself about the execution of the Constitution, of basic human rights. Beyond that, it didn't have any business whatsoever in the people's interactions. While still controversial insofar as that we have argued beforehand that some social services, such as hospitals (see also footnote number 451), should remain public and subsidised by the communities that will also benefit therefrom (even though many of those with better-off living standards would argue that they didn't need the collectivised social services as they could also afford the privatised ones as well), it makes more sense in context of the whole text. Just as we could read within Mises' opus, the public and all actions on the market were driven by the people's decision-making and their actions. What the latter called *catallactics*, the former calls public choice. But whatever the name attached to it may read, both of them consider a loose entanglement between the people, driving production and the social order as such by their interactions, with only an overseeing state—the nightwatch state, as we have written in reference to Frederic LaSalle (in a different text, though)—watching over them like parents during a children's birthday in an amusement park, resting at a lodge, drinking, barely making sure that nothing is going to break and that all of them will depart before the park closes again. The state's role would be only slightly different therefrom.

But how would the other direction of a Minarchist government, a bloating of it by greedy, self-serving bureaucrats, be prevented? To that question, Buchanan has formulated the following maxim:

“When we speak of controlling Leviathan, we should be referring to controlling self-government, not some instrument manipulated by the decisions of others than ourselves. Widespread acknowledgement of this simple truth might work wonders.” (Page 206. Emphasis mine)

Again, while doubting that peaceful, non-aggressive people could manage to coexist and even interact with one another without the supervision of a common state or a common rulebook upon which both arbitrarily agreed—some might even think just intelligible morales sufficed to allow for interactions—Buchanan theoretically suggests that all that was able to prevent a Minarchist state from becoming an intervening government that terrorised its people was the acknowledgement of that the state must never become bigger than it currently is once this standard has been achieved. Make no mistake, he is technically right, as a state would never persist against a development that would in fact benefit them goodly. Likewise, the people needed to realise that they would benefit if the government becomes and remains as little intrusive as possible. Otherwise, the

previously given critique remains: That Buchanan remains too strictly on the theoretical basis, thus giving little insight in what he considers necessary for the government to fulfil its duties, especially concerning the police and, perhaps, the military, both of which bore the potential to smother the people once the government planned to expand its strength and size. One could imagine that when it shall be up for the people to secure their Minarchism, they could intervene against any expansion themselves, something that would become difficult if they were faced with a well-equipped police or the military. The insurrection on 6th January 2021 only didn't end in a bloodbath because on the one hand, the Capitol Police was understaffed on the day and support didn't come in in due time and because Donald J. Trump, the outgoing President, didn't call for the deployment of the National Guard⁶. Had the Capitol Police been able to rely on more officers, the call for National Guard's deployment may not have erupted; had the National Guard been deployed to protect the Capitol building, this may have well ended in said bloodbath. Both would have accounted for a regular state, yet on the other hand, there was a serious threat against the persistence of the free society, assailed by what James Madison usually feared the most: Mob rule.

Was this book able to change our mind on Buchanan? Not really. In the end, little has changed on our general understanding of his thinking, and his critique on Anarchism has queued up on his theory. What had to be criticised was criticised, although parts of his books were spared for sake of brevity of this *post-scriptum* and in order to maintain its relevance. A general recommendation on his *philosophy* still remains, as he is one of the clearest thinkers in political theory, even though he was an economist. The contract theory pioneered by Hobbes and advanced by him is closely entangled with Anarchism when thought from the praxis' end. Unfortunately, Buchanan, at most times, stepped into the same fallacy most, if not all theorists, have stepped into: To write too much about the blanket theory they want to propose, but not granting sufficient time to the adaptation of their theory in the practical real world. I hope that the reader can see a change in this misled trend in this text; otherwise, I apologise and ask for hints where this maxim has been failed so that I can amend it.

¹ For one example on such prehistoric trade routes in the Eurasian, technically the Middle-Eastern region, see:

Joseph Yellin, Thomas E. Levy & Yorke M. Rowan (1996) New Evidence on prehistoric trade Routes: The Obsidian Evidence from Gilat, Israel, Journal of Field Archaeology, 23:3, 361-368, DOI: <https://doi.org/10.1179/009346996791973873>

² Survival International (last time updated: December 18, 2020). The Sentinelese. Link: <https://survivalinternational.org/tribes/sentinelese>

³ The Guardian; Humanity United (June 08, 2018). The unspeakable truth about slavery in Mauritania. Link: <https://theguardian.com/global-development/2018/jun/08/the-unspeakable-truth-about-slavery-in-mauritania>

A correction needs to be made in light of what can be read in this article: Actually, Mauritania abolished slavery officially in 1991; still, it is present and practised as if it still weren't illegalised already. And that is the point that needs to be made: Just because something has been abolished on paper doesn't mean that it vanished from the face of the earth. Theoretically speaking, until the 2022 government in Germany legalised the intake and possession of cannabis to some degree, it was illegal to either take it in or possess it. Practically speaking, thousands of youngsters and adults thus broke the law, many of them have also been caught by the police in violation thereof. A law is only as strong as effective as its enforcement. This applies for both cannabis—which should be legal anyway, as long as cigarettes and cigars, alcohol and printer caskets are legal too.

⁴ Concerning the question of slave labour efficiency in comparison with the work of voluntary labourers:

Richard Grabowski & Carl Pasurka (1989) The Relative Efficiency Of Slave Agriculture: An Application Of A Stochastic Production Frontier, Applied Economics, 21:5, 587-595, DOI: <https://doi.org/10.1080/758524892>

The slave-labour farms showed a mean efficiency ratio of 0.69, whereas the non-slave-labour farms showed a mean efficiency showed a ratio of 0.68. Additional to the ethical question and that of basic human rights, it is crystal clear that slave labour is ought to be abolished immediately.

Some would also consider the situation in Qatar one that likens slave labour: workers from abroad who come to the emirate for the world championship stadium construction but had their passports taken away so that they could no longer leave, thus were bound by contract to their employer, with few worker protection rights and little to no payments per month. Hundreds of them have died due to lack of security measurements at the construction site.

Dagorn, Gary; Derœux, Iris (November 15, 2022). World Cup 2022: The difficulty with estimating the number of deaths on Qatar construction sites. Le Monde: <https://lemonde.fr/en/les-decodeurs/article/2022/11/15/world->

[cup-2022-the-difficulty-with-estimating-the-number-of-deaths-on-qatar-construction-sites_6004375_8.html](https://doi.org/10.1080/07418825.2020.1789693)

As for the question of slavery in general, particularly that of the alleged wage slavery, we have spoken about this in footnote number 180.

⁵ Although the article is already a little bit older, little to nothing has essentially changed, which means that it still holds a good topicality:

James M Shultz, Alyssa M Cohen, Glenn W Muschert & Robert Flores de Apodaca (2013) Fatal school shootings and the epidemiological context of firearm mortality in the United States, *Disaster Health* 1:2, 84-101, DOI: <https://doi.org/10.4151/dish.26897>

Many lawmakers, particularly does who either occupy seats in a swing or red-leaning state (think, for example, nearly all districts in Arizona, except for Phoenix), only timidly adapt gun laws, preferably where it hurts the least, such as in concealed carrying. Still, such adjustments have a minor impact on overall gun violence, as it can be read hereunder:

Emma E. Fridel (2021) Comparing the Impact of Household Gun Ownership and concealed Carry Legislation on the Frequency of Mass Shootings and Firearms Homicide, *Justice Quarterly*, 38:5, 892-915, DOI: <https://doi.org/10.1080/07418825.2020.1789693>

Finally, a good part of Republicans who want to protect the Second Amendment against any adjustments to fit the societal setting in the United States (and historic continuity, again with reference to the above-mentioned footnote in which it was dealt with historical documents on this amendment) usually mention that most of the mass shooters were mentally ill, so that any effective gun regulation actually had to target the perpetrators directly, not the general access to fire arms such as assault rifles. Research, on the other hand, suggests that the fewest, or few at least, of them were in fact evidently mentally ill:

Smart, Rosanna; Schell, Terry L. (April 15, 2021). Mass Shootings in the United States. RAND Corporation:9

<https://rand.org/research/gun-policy/analysis/essays/mass-shootings.html>

Therein, it can be read that “Rates of formal diagnoses of psychotic disorders [...] among mass public shooters are estimated to be about 15 to 17 percent. [...] Studies that use a broader definition of mental illness and consider in-

formal evidence indicative of mental health problems [...] have found prevalence rates from 30 to 60 percent.” Assuming that the former definition, a more Conservative one as it focuses on stronger evidence, the fewest could have been stopped by mental background checks prior to the purchase of firearms. Below this quote, it is also listed that the fewest offenders also had a history of domestic violence, so that a conviction of that kind, leading to the counterfeit of any firearms in possession, is rare enough to be enforced subsequent to a mass shooting as part of a strategy to combat the contagion of such incidents. In the end, it all finally breaks down to withdraw those fatally liberal firearms laws.

⁶ On how law enforcement fatally underestimated the size and force at which the insurrectionists would strike:

Aaron C. Davis et al. (October 31, 2021). Red Flags. The Washington Post:
<https://www.washingtonpost.com/politics/interactive/2021/warnings-jan-6-insurrection/>

On the question on what took the National Guard so long to stop the insurrection from taking place on Capitol Hill:

Mazzetti, Mark; Haberman, Maggie (July 21, 2022). A Jan. 6 Mystery: Why Did It Take So Long to Deploy the National Guard? New York Times:
<https://www.nytimes.com/2022/07/21/us/politics/national-guard-january-6-riot.html>

The National Guard, on its own website, also noted that then-House Minority Leader Kevin McCarthy (R—CA-23) had called for National Guard deployment the day before the inauguration, although for traffic control only, as it can be read here:

Garamone, Jim (January 08, 2021). DOD details National Guard response to Capitol attack. National Guard:
<https://www.nationalguard.mil/News/Article/2466077/dod-details-national-guard-response-to-capitol-attack/>

Ludwig von MisesThe book

- Von Mises, Ludwig (1998). Human Action. A Treatise on Economics. The Scholar's Edition. Auburn (AL): Ludwig von Mises Institute.

One thing must be said before we begin writing this chapter on Mises' "Human Action": That he is a great thinker with a profound comprehension of how the Free Market can work the best in the mutual interest of all people: When governments mingle as little as possible inside its workings, especially when governmental officials in charge of prosecuting corruption and unjust competition have little knowledge on market theory, as academic as this premise may sound. Once officials have no background even in employment but only in *academia*—in this case within the humanities at worst, even STEM sciences would not help becoming a more proficient official; at best it would be to hail from the economics, whilst governance or public administration would create an arrogant nescient who shows off audacity in power—, they are prone to maraud in the uncharted fields of the market, wreaking a futile debris in an ill-fated attempt to improve conditions for the employees. Such is the tale of the eager official who only wanted to help, according to the populist Capitalist. But more on that later.

There is only one problem with Mises, open that we will see occasionally when reviewing his opus magnum: That many of his theories concerning policies and observations on governance are short-sighted. There is no doubt about his capability in disseminating market theories and how a Capitalist society could blossom healthily, according to him. But when it comes to the bipolarity of state and the market, outside of any fundamental secularity, we observe a lot of dangerous short-sightedness on his behalf. Without mentioning any quotes yet, there would be the mentality concerning the axiom of Demand and Offer which stands as the core principle of the free market: wherever there is demand for a product or service, at least one venturous entrepreneur will eventually move ahead and start a business to satisfy this demand. Once demand increases, more businesses will join in to satisfy the additional demand, resulting in competition that will select out the underwhelming performers for sake of merit. So much for the theory. There is only one problem, and it can be detected with all thinkers and academics in the field of economics: That the world is far more complex nowadays, we do not live in a world that rests in a state of an a priori dashboard open for everyone. We have multinational corporations of great size, such as Amazon, Alphabet and Facebook, to only name a few. Their gargantuan size makes it nearly impossible for start-up businesses to prosper in the shadow of those figurative sequoias. Moreover, many start-ups with innovative ideas already work towards being swallowed by the giants so that the founders can

make a fortune at an early stage. Their concepts won't be gone, that's assured, but they will end up under the giant's wide-ranging umbrella, only increasing their already-enormous size.

That is not to say that the natural processes of the market—the establishment of healthy independent businesses, the decay of obsolete businesses and those that were defeated by stronger competitors through a fair match—were entirely defunct thanks to oligopolies in the tech market. What we must not do is to relativize the problem as if it didn't exist or were not as big as it finally is. The market of social networks and online retail are significant branches that will dictate the market over the next few decades, to speak only of the barely visible phase.

Such considerations may be too great demands for a man who wrote his greatest works in the wake of the Great Depression, far before the businesses that became to dominate the markets nowadays. Still, there are objections we can raise, although they must necessarily be of a fundamental nature, given the historic examples referred to, and the encounters that had to have happened in order to draw certain conclusions. Historians and those who are generally more erudite in (economic) history may contradict me and mention encounters comparable to those we have lived through in the past three to five decades—The Reunification of Germany in 1990, the Financial Crisis from 2008 to 2009, the splashing of the Dot-Com bubble, the Wirecard Scandal that was belated by five years, given the “Financial Times” investigative series, etc.—and could therefore conclude for their own that Mises could have spoken akin to me, if he had any interest in scolding the market economy for its misbehaviour and its audacious premises, such as the natural inequity and the preference of the majority to the minority, even the inviolability of people who are meritorious in the satisfaction of consumers' demands, even in spite of their racist characteristics or their sexism. But we will come back to this later, with Friedman at the latest.

Whether Mises was historically able to draw certain conclusions shall be up to the reader, but in this text, it will be handled with care, with due respect in terms of the book's age.

While I have read two more books of his—“Liberalism” and “Bureaucracy”—those text might occasionally be hinted at, but will not become a fixed part of this review, for two reasons: (1) One book has to suffice for one review, or otherwise, insufficient reviews of three books in one will be the consequence, dissatisfying us all; and (2) the other two books who are only partially considered in this review are in German, so that quotes had to be avoided or else, knowledge in the German language had to be presumed, which is not always the case. Outside of these books of his, we will briefly refer to an essay by German-American economist Hans Herrmann Hoppe and his “Studies in Political Economy and Philosophy”. (Will be cited properly when cited in text) We will need this collection of essays when speaking about a concept Mises has pioneered: Praxeology, the catallactic of human action and the economy. As Mises spoke rather vaguely about it, it will be better to refer to what we may consider

secondary literature. An equally brief working paper from the Duke University too shall function as a critique of Praxeology.

So, without further ado, we shall now head right into it²⁴¹.

We are not going through all of my notes and all of the quotes bound to them, but only through the lodestar quotes that mark what we are interested in the most: His concept of Liberalism, and what it entails, according to him. The fact that decades after his death, he still functions as a pioneer and spiritus rector in Liberalism, to some even in Libertarianism, speaks in his favour and in our necessity to read about him.

Coming back to the problem of demand and offer, we shall already pick a quote from him that deals with marginal utility and the readiness of consumers to pay a certain price for certain goods, may they be vital to their lives or just luxury goods. At one point, he writes the following sentence:

*The law of returns is not limited to the use of complementary factors of production on land. The endeavors to refute or to demonstrate its validity by historical and experimental investigations of agricultural production are needless as they are vain. He who wants to reject the law would have to explain why people are ready to pay prices for land.*²⁴²

His definition of the marginal utility is still up to date, and in case one should not be familiar with it, there is a useful quote from “SpringerLink”: ‘Marginal utility is the additional utility that results from the consumption of an extra unit of a good or service.’²⁴³ There is nothing wrong about this approach to production, it even makes good sense and is one of the manifest branches of what Mises describes later as *economic calculation*. In the end, Capitalism was able to persist all malignant outside forces through its rational approach to the management of scarce resources, although the aged construction we inhabit has started to crumble and needs to be renovated sooner or later: Throughout the world, powerful individuals begin to redirect resources in their favour and against the merit of economic thinking. The proverbial discrepancy of wealth on the one hand in shape of lavish charity events to support the opposite of this decadence—the starving children in Africa or South-East Asia, for example—stands sternly as an example of this urgent need for maintenance operations. As has

241 A note to all of those who plan to revisit the quotes cited in this review: All pages mentioned with regards to Mises text are the consecutive page numbers of the PDF and do not (necessarily) match the page numbers imprinted on the photocopied pages, so that while one may have the correct edition of the book, there might be confusion about the pages. I apologise for this inconvenience, but hope that this will not impair your reading enjoyment.

242 Mises, Ludwig (2010). *Human Action. A Treatise on Economics*. The Scholar’s Edition. Auburn (AL): Ludwig von Mises Institute. Page 166.

243 Simoes N., Diogo A.P. (2014) Marginal Utility. In: Michalos A.C. (eds.) *Encyclopedia of Quality of Life and Well-Being Research*. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-0753-5_1724

been mentioned many times beforehand, Capitalism is not inherently evil or exploitative against the weak, but in its status-quo condition, it has turned egregiously against those it is supposed to support. Not all issues can be pointed towards the state's malevolent intervention, the critics' laziness and desire for *free stuff*, or a fundamental miscomprehension of Capitalist or basic economics, and it would not only be presumptuous but also ignorant about the misled conditions that leave so many people behind, including those who do work hard but only feel the brunt out of this extra work they have to invest in only to survive, rather than rise and shine in their life.

Now, what is to say about the above-selected quote? What Mises wants us to know is that the people's acceptance of the trading conditions affirm their righteousness above all alternatives, such as the planned economy in a Socialist one-party state. Such were thus also the case with the purchase of land to cultivate it or cover it with buildings. There is a large argument going on between left-leaning people whether the concept of purchasable land should be abolished, in order to make it easier for governments and private people to create apartments and other shapes of living space in a world in which rents are skyrocketing not only in the urbanised areas but also in mid-scale cities and towns in which living should be affordable not only in council flats but also in private housing built by one's own. One of the main arguments surrounding the draft initiative is that too much land is already purchased by speculators who try to gouge the price of the piece of land they bought, and egoist constructors who use their land to build prohibitively expensive luxury flats for an aristocratic clientele. No reasonable person would approve to install a governmental department to tell constructors what they had to build, as this would lead us down the road to serfdom, out of purely emotional affects, which conversely does not mean that what is happening with regards to the counterproductive erection of specious apartments and penthouses. While there may be demand for such deluxe accommodations, the prospective buyers remain in the estimated minority, whereas there were far more prospective renters or buyers of affordable housing. The only problem: Every apartment can be sold only once and rented in either regular or irregular periods of time, depending on how long a renter stayed in the apartment or house. The former option means a one-time sum, the latter a regular sum of income derived from the buyer or renter. Now, where lied the difference between the luxury and the moderate apartment or house? Simply in the sum of money derived therefrom, irrespective of the option chosen by the constructor. Regardless of the option, there lies more money with the more expensive model than with the mass solution to the provision of housing. And in the end, and also with Mises' approval, profits can justify actions as they keep a successful model running through public persuasion.

It is said in Capitalist theory that if an offer didn't suit one's expectations, one should abstain from buying it in order to manipulate the offer into a more favourable direction. If the public disliked the offer collectively, the theory goes,

the submitter would eventually alter the product to be more to the consumers' liking. Could this be projected onto the housing market as well? Hardly. And why? Because the aforementioned prospective buyers for pompous condos down-town are in the minority by absolute numbers, but in the majority when it comes to their purchasing power. The infamous, proverbial *one percent* who assemble more than half of the world's wealth under their hands. And while they enjoy the population's disgust, servicemen (and -women) and producers of any métier are ready to serve their debauched taste. 'There will be no equality in public housing and for people across all classes until the majority of the people will be heard' could be the cry of the people who demand a planned housing economy, and while their cry would exclaim short-sightedness, they unearthed a profound problem: The problem that a minority currently dominates urban development, as rents indeed soar unnaturally, or at least disproportionate to wages and salaries²⁴⁴.

If we should think about the view that refusal shall send signals to servicemen (or -women) and producers on what the consumer wishes to be offered and what not, and project it onto Mises' idea that the purchase of land was approved by the public because it did not see any major opposition, he lacks the understanding that we live in a pluralist society of great size—the size of the world's population was of concern for him as well, although he saw the market as an apparent regulator hereby as well—in which there are more than one or two major opinions held by the public. There can be various opinions on the legality of land purchases as well as such that generally approve of its legality but demand some amendments to this right that someday became a law. Many writers partially addressed this issue in shape of a critique on Democracy, when they wrote that it insufficiently reflected the multifariousness of the eligible populace, up to

244 The issue was previously addressed by the Washington Post, although the article that can be found on this issue, although its age of two years and more might bear a little on it. Still, the facts stand nearly uncorrected.

Stein, Jeff (September 30, 2018). In expensive cities, rents fall for the rich — but rise for the poor. The Washington Post: https://www.washingtonpost.com/business/economy/in-expensive-cities-rents-fall-for-the-rich-but-rise-for-the-poor/2018/08/05/a16e5962-96a4-11e8-80e1-00e80e1fdf43_story.html

The age was addressed not only in terms of thoroughness or probable objections for the sake of objecting, but because we did see some changes in the year of 2021, already from the start, at least in comparison of the time before the Coronavirus Pandemic. In many larger cities, we did see suddenly plunging rents, although not in all—moreover, we did see rents soaring despite lockdowns and increased application of home office spaces. Rentable office spaces as provided by upstart entrepreneurs like Adam Neumann from WeWork were needed less than beforehand, so that consequently, more living space was theoretically available. But in terms of this, we could discuss separately in a whole essay of its own. Instead, we shall look at the numbers under the following link:

Richter, Wolf (January 04, 2021). "Exodus" Havoc: Rents Plunge in San Francisco, New York, Boston, Seattle, Other High-Cost Cities, but Soar 50% in Newark in 18 Months, with Double-Digit Jumps in 20 Cities. Wolfstreet: <https://wolfstreet.com/2021/01/04/exodus-havoc-rents-plunge-in-san-francisco-new-york-boston-seattle-other-high-cost-cities-but-in-newark-soar-50-in-18-months-with-double-digit-yoy-jumps-in-20-cities/>

the worst state of electoral outcome: A 50-50 split between the two eligible parties, such as is the case in the United States, where people of different shades of respectively Blue and Red have to assemble in their respective field, even though they might hardly agree with their colleagues. Democratic Socialists are an example of people who would have been better off with a party of their own rather than refusing to assimilate with a party they came in second, after the moderate Democrats who occupy the Democratic National Committee (DNC). But we drift away from the actual topic. The point is, that to say that because there was no majority against the continuation of land purchase but for the abolition of this practice, it stood justified, and therefore, the whole affair was laid *ad acta*. What is forgotten in such dismissals of draft proposals uttered only orally and via the *vox populi*, is that there are millions of people on nearly every side of opinion, and many of those sides are suppressed indirectly by not becoming part of the leading opinion, represented by either one party—in the case of the US from 2021 to 2024, where the White House and both chambers of Congress are mainly occupied by the Democratic party, although there is a chance for slight alternations in 2023, when midterm elections could switch some seats in either chamber—or a governmental coalition, as may be seen after the 2021 General Election in Germany in autumn, as no party is prospected to achieve an absolute majority. We could have a majority coalition of, say, 65 percent of all votes, and it would still exclude 35 percent of all votes, more than a third. 75 percent, the absolute majority, would still exclude a quarter of all votes. A coalition of half of all votes, a catch-22 situation, or even less, which would equal a minority government, an abridgement to grasp an impromptu government out of thin air to not end up without a government after all as fundamental disagreements made the creation of any government impossible, would come close to a slap in the face of any voter who partook in a vital Democratic process and stood as an example of the Democratic process' occasional dysfunction and an exposure of the people's occasional incapability to negotiating wider-ranging compromises that finally shaped a mutual household for the next four (or more) years.

What Mises failed to see is the pluralism in society. It is not just black or white, an approval or disapproval of the question on whether there should be private people who could purchase land and claim it their property. There are multiple rights linked to such a significant right, and it could reach as high as to whether one could claim resources located in this land, such as natural gas or oil. The right to own and purchase land could be broken down to such elementary rights as the right to own property in general, about which we are yet to speak with references to Bastiat and Proudhon. So far, there has not been any time yet, nor any prompt to introduce this issue. We will come back to this later. Still, these words stand self-evident: That our society, wherever one looks, is essentially pluralist, not only in terms of ethnicities—an issue the man born in Austria-Hungary, a multinational state itself, who later moved to the equally mul-

tinational United States—, but also in terms of political beliefs, shows that there is neither unanimous approval, nor unanimous disapproval, but a wild blend of opinions leading towards a heterogeneous mass that cannot be properly represented with a single method to go by, either on or off. It would undermine the plurality of the status quo. Mises could have done better at this.

The next quote we will emphasise will be an easier pick and one that is more likely to create unanimous agreement. The following it shall be:

But it is a far cry from acknowledgment of this fact to the belief that racial inheritance or class affiliation ultimately determines judgments of value and the choice of ends. The fundamental discrepancies in world view and patterns of behavior do not correspond to differences in race, nationality, or class affiliation. (Page 124)

This is a clear rebuke against the Marxian philosophy, about which he will later remark that Marx, in his magnum opus “Das Kapital”, was unable to finalise his theory on what finally distinguished a man of a certain class from the man of a certain stratum. But this will be of less concern for us, as this is not a review of Mises’ critique of Marx’ theory, but a critique on Mises’ theory. What Mises wrote here is that there are factually no classes, nor any sociological strata from which to distinguish the people, the working-class people in particular. The people themselves are considered individuals who make up themselves through their own actions and decisions, and felled those decisions almost isolated, or so we can conclude from his writing, not only in this section, but throughout his text, when he emphasises the individuality of people. Again, this bursts of short-sightedness in his analysis: If we picked up the issue of nutrition, we could already see predetermined decisions derived from a low budget, something that is common with working-class people who profess in craftsmanship, caretaking services or, at worst, odd jobs, although this is a feature we see more often with developing countries. Those people, with a small budget, have to consequently rely on affordable nutrition, which oftentimes ends up with junk food rather than vegetables and fruits, and cheaply manufactured food rather than wholefoods. Excellent nutrition comes with a price tag not everyone can afford, and so it comes as no surprise that people of poorly paid professions are more often affected by health problems that derive from malnutrition, although lower education too could (have) contribute(d) to this nuisance²⁴⁵. And when we talk about the poorest people in society, we do not even talk about *excellent* nutrition but such nutrition that helps people dragging themselves out of the hardship they have ended up in for any reason. This not only addresses the adults who are usually supposed to get themselves out of the dole or their children, but the general-

245 Siddiqui, F., Salam, R. A., Lassi, Z. S., & Das, J. K. (2020). The Intertwined Relationship Between Malnutrition and Poverty. *Frontiers in Public Health*, 8. <https://doi.org/10.3389/fpubh.2020.00453>

ity of present and future lower-class inhabitants, migrants recent drop-outs such as have been seen many times in documentaries about Los Angeles' Skid Row district. It is a debunked belief that those who live on the streets have always been there, either as unemployed people who never sought a job or who have been born and grown up as children to such homeless—many of them used to live as high rollers in financial business, or as ordinary everymen who were eventually laid off by their former bosses and failed to reintegrate through another job. Such fates have been met, for example, during the Great Financial Crisis of 2008 and 2009²⁴⁶. And while the links of articles presented in the footnote do not settle the case for former big brass of the financial business or anything comparable in terms of responsibility and paycheques, it shows that those

246 There is hardly any reporting on the origins of the people who live in L. A.'s Skid Row district, so that it becomes a gathering of pieces of information from newspapers if one wants to create a thorough picture. Yet, such a ragtag collection of information could end up in a patchwork image. The creation of this district is said to have begun with the end of the Vietnam war, when many veterans suffering from post-traumatic stress disorder (PTSD), a reason that also led to a spike in homelessness in post-war Germany after World War I, where many war veterans did not find a home after returning home with PTSD and disabilities such as missing extremities. Disabilities are a main driver in homelessness in Skid Row as well, as can be read in this photo essay:

Stein, Suzanne (November 25, 2020). The Faces—and Stories—of Skid Row. Los Angeles Magazine: <https://www.lamag.com/citythinkblog/skid-row-residents/>

This essay, nevertheless, tells unfortunately little about the background of the people who ended up in Skid Row, although much can be presumed from what is told about them: Many have a history of drug abuse, others are mentally disabled or have experienced bullying at home and in school. Despite all societal efforts to avoid such people's exclusion, it still does not penetrate to the core of also the minority sufferers, as can be read elsewhere: 85 percent of Skid Row denizens are African-Americans, 80 percent of them are women.

Beside disabilities and history of drug abuse that finally, and for no good reason, has gotten them criminal records that would stigmatise them until their death, and consequently impair their efforts to build a life of their own, skyrocketing rents that would obstruct newcomers' efforts to start anew in the "City of Angels", in the "Land of Infinite Opportunities", so that they would eventually end up in some of L. A.'s multiple homeless areas, of which Skid Row is only the most infamous:

Casey, Forest (April 14, 2017). How Los Angeles Created Skid Row. The Daily Beast: <https://www.thedailybeast.com/how-los-angeles-created-skid-row>

Reading through the piece exposes a row of chain reactions that placed many locals before damning decisions to be felled: Move out because the rents are too high, or stay in the city but end up as a homeless person because rents went from affordable to prohibitively high? It settles what has been extracted from other pieces and been opined out of the most obvious assumptions: That those who have not been born in the streets ended up there because they have been shot off the rails, such as through crises or sudden job losses from which they did not recover. Drug abuse too could have happened either in the job or aside of it. Stories of normal people who once tried out drugs and later made them a habit such as because of unbearable distress or peer pressure... The reasons are manifold.

Finally, outside of the investigations into the origins of homelessness, with particular focus on Skid Row in California's largest city, there is also the problem of governance and policing the homeless people. Missionaries who take care of the homeless people, mostly Catholic social workers, have established a mission in the neighbourhood and since tried their best to cope with the influx of desperate people seeking help with their hardship:

Rymer, Russ (March/April, 2003). The Rules of the Row. Mother Jones: <https://www.motherjones.com/politics/2001/03/rules-row/>

who do live there are not exclusively thugs, drop-outs, vagabonds and tramps who are too lazy or too apathetic to build a life of their own, and demand society to pay the price therefore. Mises for sure did not utter any such words, or was even close to condemning the poor for being poor, but he preached the mantra of the man who has to take life into his own hands if he wanted to become someone. It, according to him, depended all on himself to pursue happiness in life. What he said is that no-one naturally owes anyone anything, i.e. outside of mutual agreements free individuals voluntarily agreed upon. So it can be read in this following quote:

It is true, wage earners are imbued with the idea that wages must be at least high enough to enable them to maintain a standard of living adequate to their station in the hierarchical gradation of society. Every single worker has his particular opinion about the claims he is entitled to raise on account of "status," "rank," "tradition," and "custom" in the same way as he has his particular opinion about his own efficiency and his own achievements. But such pretensions and self-complacent assumptions are without any relevance for the determination of wage rates. (Page 641)

What Mises coined hereby was more or less what nearly everyone who once conversed with a right-winged Liberal populist has heard at least once: That your employer does not owe you anything outside of a workplace and your monthly salary, and everything else that is assured to you through legislature. (E.g. the OSHA regulations on your workplace, protection against dismissal, etc.) Aside of this everything else one can demand qualifies as a premium no employer is obliged to provide. As Mises also notes, there is also no obligation that a salary or wage must assure a healthy living standard, or any living standard at all: The apparent wage or salary is adjusted entirely by the market, and according to right-winged Liberal theory, it also emits the best condition achievable by any mechanism, whereas the state would miscalculate it all the time, at the expense of resources available. There should be no question about the virtue of the market's adjustments, it has eclipsed the state government in various shapes at many times in history. Period. Regardless of that, the market cannot function as an autonomous organic system that serves only itself, and alas, no-one says so. How, then, can it be accepted that wages or salaries do not serve their primary purpose of guaranteeing their earners a valuable income? To say that those who are dissatisfied with their jobs should seek other jobs that would pay them more, ignores the fact that those jobs still need to be exercised, even though the logical behind it is clear and has been disseminated beforehand: That the employers would raise the wage or salary in consequence to a long-term vacancy. An automatic adjustment through mechanisms inside the market were thus contradicted by its own means, as it is not a system comparable to stock market prices for bonds, where values are altered as swiftly as oil prices at petrol

stations²⁴⁷. They can be manipulated independent of any exterior evaluation on behalf of the human resources manager or a company's boss him- or herself: The company will decide on its own account whether (1) an employee deserved a pay raise, and (2) if the company can stem a pay raise at the moment. What sounds so unspectacular would theoretically contradict Mises' assessment that the market apparently manipulated the payment that represented a profession, or a job. If Mises, on the other hand, spoke about individual companies when he spoke about the market, then he would be right, but his language then had to be considered ambiguous, leading directly towards misunderstandings. Outside of such pettiness, we still had to emphasise that once the market fails to provide to the people and could only respond bluntly with one-liners such as "Look for another job if you are dissatisfied with your old one! You have that freedom", there is good reason for people to fall from grace with it—such behaviour was previously introduced by the disgraced Marie Antoinette, who is until this day misquoted with "(Ben,) Qu'ils mangent de la brioche" (translated with "Let them eat cake, although *brioche* is a pastry), a common idiom of her time, without any evidence that she coined that phrase with reference to the starving French populace growing gradually tired of the aristocracy. Disaffection like this will eventually result in nausea, as it happened with the French Revolution, succeeding an era of bottom-up exploitation and disinterest in the people's grief. The market itself does of course not exploit anybody, companies do—the online retail giant Amazon Inc. that undermines regulations from taxes to work safety; Rio Tinto, the mining company that has got a history of environmental destruction, only to excavate rare earths and gold, *między innymi*²⁴⁸; Blackrock, which exploits warfare through its deployment of soldiers in the Middle East and Africa to gain revenue therefrom. Such would be examples of what the market lacks, but needs in order to remain functional and useful for the people who are involuntarily introduced²⁴⁹. Market apologists, thinkers and sympathisers would

247 And even they run by their own logic, although it is strictly economic in its calculation. Read more about it: Fleming, Harold M. (1966). The Pricing of Gasoline. Foundation for Economic Education: <https://fee.org/articles/the-pricing-of-gasoline/>

248 For more information on the mining business, viz. "No Business Like Mining Business", on page 236 cf.

249 We spoke about it beforehand, but it should be re-emphasised: Unless someone is given a real choice between the market and a plan B, there cannot be any discussion about the freedom to choose. Mises brought up a similar analogy when he stated that there could not be a choice between Capitalism and Socialism as it finally was not a choice at all. Instead, he stated that "A man who chooses between drinking a glass of milk and a glass of solution of potassium cyanide does not choose between two beverages; he chooses between life and death." (Mises 2010, page 713; emphasis mine) when speaking about the façade that was the *choice* between Capitalism and Socialism. Conversely, we could say that there is no choice between a life within the Free-Market Society and opting out of it to seek one's luck elsewhere, as poverty would be the inevitable result thereof. The market economy did not bother to create a plan B, nor did anybody else ever do, and so, one can only choose the life of moving to a (pseudo-)Socialist autocracy such as Venezuela or Cuba, or live thenceforth as a rolling stone, perhaps in a leftist-alternative commune that too was not able to escape the Capitalist society but stands stubbornly as an exclave inside a gauntlet of what is viewed as an *inhumane* treadmill that

deny such allegations with arguments that everything was served well within the realms of demand and offer, and that the market did its—utmost—best through focusing on the consumers' demand. Mises did point out that the majority was preferred to the minority, and that an inclusion of the—every—minority interest led to a waste of finite resources, which is true. But we do not speak about minority dissatisfaction but about nuisances that stymie long-term deterioration for the lower-class people. One of the symptoms we could refer to would be malnutrition and the apparent offers we see in the US, as Germany fares comparably better: No-one, we shall re-emphasise, is interested in telling anybody what to eat or what not to eat; this is up to the people themselves. What we should care about, nonetheless, is the creation of equal conditions for everyone, so that the much vaunted independence in individual decision-making can be ascertained without suppressive oversight on behalf of *independent* or governmental watchdogs. Independence and self-reliance at a total degree can only be inaugurated when the necessary premises are ensured for every individual of every background—Friedman, to whom we will come back in a later sequence, has stated a heavy example that is hard to remove unless one placed a powerful governmental agency before it in order to inhibit *race*-related malpractices—; otherwise, what would be instated would be nothing less than a novel model of segregation: This time, unlike in Apartheid South Africa or the US' Jim Crow South, it would not be about *racial* and ethnic minorities, but about the exclusion of poverty-stricken people. More or less, this is already happening, although we now have governmentally subsidised welfare programmes that prevent people in poverty from sticking to the floor of financial suicide. Programmes such as the “Supplemental Nutrition Assistance Program” (SNAP) in the US or the “Arbeitslosengeld II”, also known as “Hartz IV”. Without such programmes, many people would likely end up on the dole without any chance

stood opposed to the pursuit of human well-being and happiness. Whether one considered this a true repetitive nine-to-five lifestyle stood up to a question directed to everyone individually. Could this be undertaken? Perhaps through a survey, but before it were conducted, one question had to be extended to those who showed readiness to undertake it: What for? Should anybody be engaged to create an artificial society that embraced a narrative opposed to the Capitalist society of the status quo? This would contradict the narrative we call history: A world of multiple societies that grew naturally from human interaction, cannot maintain a society that was grasped out of thin air and with little popular support, i.e. support from the populace that too had to stem the efforts and costs it required to constitute such alternative society that was given no time to develop by itself. The question of merit hangs above its head, additional to the question of whether it was not just an overzealous medicament to a symptom that emerged from entirely different causes: Does it solve the issue that led to its creation? Or does it just relocate an illness without curing it? It had to be answered with a stern Yes—appeasement towards all directions because of perceived injustice or slight inconveniences would lead towards societal instability and permanent upheavals, society would fracture until it finally collapsed. What could work well in order to scatter nations into a healthy *kleinstaaterei*, a collection of equally autonomous communes, would firstly and most likely set off as an open wound that poured salt into itself through mutual animosity. Hence, this process needs to be stopped by permanent recovery of nuisances such as those that have been mentioned and examined abundantly beforehand. To create alternate societies because of issues in the given one would be to throw the baby out with the bathwater, and outside of this, it would be radical, but simply Utopian and divisive.

to get up on their own feet by themselves. Personal autonomy is an important lesson to learn for every single individual, indubitably, and no-one should be unjustifiably encumbered with other people's personal burdens, but there can be no self-reliance when there are no means to exercise one's life's duties and cannot be earned anyhow. What is usually recommended together with the argument of seeking a different, better-paid job, is to undergo another job training to then find a new, better-paid job this way: Through a wholly different job. Theoretically, this is a good option, but it presumes that there were other jobs that one could seek that matched their qualifications, their soft skills. As with the entrepreneur, not everyone is predisposed to become everything: Some people are made to found their own businesses and make money at their risk, with all the responsibilities that are linked to it. Yes, we did speak about personal responsibility beforehand (viz. "More Points on Responsibility in Capitalism", page 25 et seq.), and we know that life cannot always be a one-way road in which one will have a linear career, from nursery school across the regular schools, maybe to go studying at a university or college, and eventually find a job one will pursue for the rest of one's life; found a family, build a home, retire, and die, after a life of fulfilment, almost schematic. To many people, this may be a dream, but expectations of flexibility could strike through it, and comments such as these, that companies are obliged to nothing but employees had to settle with occasional alternations in order to not be overrun by the market that is always right, regardless of what it does, and that failure nearly always lies with the people, not the market, is an almost sectarian point of view, and so, there are two things we shall pre-emptively draw as missing attitudes on behalf of the market:

(1) Confession to personal failures – The market is not an infallible, omniscient or almighty instrument, and so, even its apologists, sympathisers and thinkers will have to realise that even the market fails, from time to time. It has to realise that some of its binary mechanisms—demand and offer, for example—are at worst dysfunctional and at best in contradiction of the second point we shall list hereunder. It has to realise that occasionally, reforms and restructuring are necessary in order to maintain the market's actuality. No-one of a reasonable mind would contradict that the market is the best construct we can have when it comes to the management of resources and production of vital as well as luxury goods. But no machine that was once considered perfect could run smoothly without maintenance operations and upgrades in accordance with the state of knowledge and innovations. The second missing point helps implementing those realisations, once the market and its fellows confess to their failure:

(2) Prudence & Brio: The market lacks prudence insofar as that it usually switches into the defence when people start questioning its merit and even go as far as to think about increasing governmental intervention into production by independent companies. Moreover, instead of addressing the issues people have and find related with the market's (mis)behaviour, what is usually responded

with are the mantras that we spoke about beforehand, and calls to change one's life in accordance with the market, such as reducing one's purchasing behaviour or coordinating one's life with one's income, rather than demanding the market to be altered in one's favour. What is presumed with such advice and allegations is the aforementioned infallibility of the market, and that the only entities that could be wrong were the consumers, the workers, the *mortals*. Again, the capability to confessing failure is lost with the market, thus needs to be installed. Its all-natural growth from a gathering of independent vendors and venturing entrepreneurs who eventually became magnates and tycoons—one must only think about names like John Paul Morgan, John D. Rockefeller, Sheldon Adelson or Bill Gates, the penultimate even grew up in lower-class conditions, when his father hardly earned a pittance but still donated to charities to help those who are worse off than him, as he stated²⁵⁰—led towards a lack of control mechanisms for (nearly) anti-competitive, multi-national concerns such as the repeatedly mentioned Amazon, Alphabet [Google] and Facebook. Prudence was mentioned in a first, but it is closely linked to its successor, the *brio*, a seemingly colloquial term, although the “Oxford English Dictionary” doesn't list it as such (only as a mass noun of Italian origin), as the former stands as a prerequisite to the former: Without vivacity, without the state of an organism, the former cannot be born. Many times beforehand, it has been mentioned that the market was not a conscious, organic being, but rather a metaphor, a shell that accommodated traders and consumers alike, and mostly it has been mentioned as a nuisance to the market, as it kept it away from performing more meritoriously than it did now: It stood wholly in the entrepreneurs' mercy, and so do the consumers, in consequence.

What does stop the market from reforming itself to such a propitious change? To answer this question, we have to first ask ourselves how change would be enforced—if it doesn't already come by itself, which is the case for now. Economists as well as functionaries in think tanks or even governmental positions—one may think of someone like Müller-Armack, an adviser to former German Minister of the Economy, Ludwig Erhard—could conduct studies and write books or treatises on such reforms to promote them through additional information on the instatement of such reforms, in order to contribute to a smooth transition into a novel state of the market. What happens instead of these efforts in influencing a debate, denialism takes place, as far as to deny the malevolence of monopolies to the competition on the market²⁵¹. Cynics would argue that there are no longer any masterminds in economics and the Free-Market Philosophy, but elder men

250 Johnson, Peter G. (12th January, 2021). Sheldon Adelson, Las Vegas Convention Visionary and Philanthropist, dies at 87. Las Vegas Review-Journal:

<https://www.reviewjournal.com/business/casinos-gaming/sheldon-adelson-las-vegas-convention-visionary-and-philanthropist-dies-at-87-2250326/>

251 Bylund, Per (26th October, 2020). Why There is No Such Thing as an Exploitative Monopoly in a Free Market. Mises Institute: <https://mises.org/wire/why-there-no-such-thing-exploitative-monopoly-free-market>

who cope with the irrefutable, immobile reality and instead exercise arguments on why the current world is the best of all worlds we could think of. Instead of parcels of erudite Hayeks, Rothbards and Mises, we found hordes of Leibniz', and no Voltaire to influentially prove them wrong. One could be glad that Mises no longer had to see what happened to the discipline he championed.

What about the *brio* that was mentioned beforehand? Briefly it was mentioned what had to be understood under this Italian loanword in this context: The market had to become an organism, a conscious being inhabited by multiple hosts that are the entrepreneurs. But wouldn't this lead towards a development from the *invisible hand* to a rogue crony that would abandon all virtues once embedded inside, and grow to become what many fringe left-wingers condemned it as? To answer this question, and go further astray from the actual book review planned hereby, we first had to understand what would change once we breathed life into this shell. And there is good reason that prudence was linked to it: A conscious market would no longer function solely under the aforementioned binary mechanism of demand and offer, and only serve the customers according to their wishes²⁵². As has been written in the epithet of this footnote, what the mar-

252 Right-wingers of all walks of life and all levels of theory, from pious Conservatives to idealistic Liberals and Libertarians, denounce the Marxist saying of serving everyone "to each according to his ability, to each according to his need", but when we adjust the phrase to their concepts, it could read like: "To each according to his ability, to each according to his desire". Of course it would no longer function as the ledge to servitude, to mutual care and support without an expectation of a *revanche*. It shows the major division between the idealistic Left and Right: The former are oriented alongside an almost religious view on humans, where *superiors*—i.e. those who can give—to be figurative shepherds who will support the *inferior*—i.e. those who are in need, just as God took care of the human beings roaming the earth, and Jesus took care of the lame, the blind and those who admired him the most (we shall exclude the people who had a party but ran out of wine. An honourable mention, on the other hand, would be the people who had to little bread and fish to nourish the hungry).

Of course there is a major difference between servitude and mutual agreements: Into the former, one could be coerced—viz. the *buzzphrase* about left-wingers who *made others to care*—, the latter can only function through persuasion and compromises. Servitude was a suggestive choice of words, but wicked support required intrinsic commitment, thus could be found on both sides, but more earnest on the right wing, although more seldom in consequence. Questioning the true intent was out of the game, though, as it was mentioned before that tit-for-tat intents were excluded, and while they are more present on the right wing than the left wing, they could not be categorised in the same shelf.

Why are they compared, even equated? Because the mechanism is the same: Everyone will be given after fulfilling the necessary requirements, but without any thought spent on what could be the consequences after the extension of the goods [...] desired. In the original term, even requirements were not placed before, for the pauper to be fulfilled. Instead, one only had to utter the desire, and the *shepherd* would redeem this desire. Within both sentences, we could imagine the opposite entity to be have, or even be!, like a dispenser: Enter the coin, and you will be given what you asked for. The dispenser never asks any questions or wonders whether the extension of the good desired could lead to any negative consequences. Arms trades would be the most obvious example to show the lack of consideration of a possible aftermath with the simplicity applied in those calendar phrases: If an arms trader sold weapons to a Congolese warlord or a Shiite militiaman, he would most likely contribute to an ongoing civil war that cost innumerable civilians their lives. He would consciously condone civilian casualties and the further continuation of a said civil war, or any other kind of armed quarrel. Ethics is what distinguishes man from the savage animal, and if he lays it off, he consequently degrades himself to his most primitive state. He must be more capable than a two-way levy.

ket needs is an understanding of ethics, and a (perceived) obligation to exercise its tasks in concordance with it. Prudence finally means this, but a lot more besides this: It has to act with far sight, not only in terms of revenue, but also in terms of factors such as environmental well-being, a topic many left-wingers have captured for themselves, never growing tired of accusing right-wingers of working actively against it, as it would starkly injure the objective of high revenue to outcompete rivals. More or less, they are right: The maintenance of environmental well-being mostly means abnegation from occasional profits as it would bear negative long-term consequences for the environment. To again refer to a giant, Nestlé and Unilever had to abstain from many of their suppliers' palm oil as it is harvested under egregious conditions, in terms of the environment as well as human rights²⁵³. Would they? There is little chance, but they know that the rainforest deforested to cultivate the palm oil plants already takes its toll in shape of the climate change. If the market acted more prudent, i.e. if the bosses and entrepreneurs had acted more wisely, they would have abandoned the palm oil plants by the thousands, leading subsequently to a respective abandonment of the plants, so that the rainforest that once stood there could be reforested. But the market acted imprudently short-sighted, and instead stuck with the quick revenue, behaving like a junkie who is in for the next shot on greasy train station lavatories rather than seeking help for his lethal addiction, and gain kicks from less deteriorative injections (such as loving). But couldn't we expect the market to behave more logical than a homeless guy with a syringe? Normally, yes, we could, and the market does too; and if it wants to withstand the growing impatience of the customers and workers, it will finally have to bow to evolutionary standards, and develop further, away from its olden standards, and onwards to the new age, the enlightened age, just without the upper-case Enlightenment²⁵⁴.

In the last two sentences of the second bullet point, we more or less already summed up what has to become the concept for the next great market reform, after the first one which we can set at the advent of creditors, when the Medici

253 Mason, Margie; McDowell, Robin. (November 18, 2020). Rape, abuses in palm oil fields linked to top beauty brands. <https://apnews.com/article/palm-oil-abuse-investigation-cosmetics-2a209d60c42bf0e8fcc6f8ea6daa11c7>

254 Under different circumstances, approximately two years ago, German newspapers started discussing the very same issue, about the reform of Capitalism, as the then-head of the “Young Socialists” (Jungsozialisten), a remnant of the German Social-Democratic party, comparable to the English “Labour” party, accused Germany's largest automotive companies of predatory methods and that they were in need of being collectivised “by Democratic means”. His words, although expectable from a remnant like his, which was known for adolescent ideals that would eventually flatten once its members aspired to ascend into the parliament, triggered a weekslong debate about what was going wrong, and so, one of Germany's largest economic magazines published the following analysis/essay:

Delhaes, Daniel; Rickens, Christian; Wemke, Christian (May 10, 2019). Sanierungsfall Kapitalismus. Handelsblatt: <https://www.handelsblatt.com/politik/deutschland/wie-sich-die-marktwirtschaft-neu-erfinden-muss-sanierungsfall-kapitalismus/24312268.html?ticket=ST-3797513-HDfRbRHgfMbjZcaHg9t-ap3>

family opened its first bank to lend money. Some might think that mercantilism was the latest cardinal economic theory, as it is mostly related to nationalist and protectionist stances with regards to foreign trade, as theories like laissez-faire (or Manchester) Capitalism or Libertarianism never came to be trialled in a *field study*—when they had become a national policy across a legislative period²⁵⁵—, but with regards to philosophical theories, the likes of the aforementioned men and women, those who have been listed prior to the first review, those have been the last important contributors to economics. Still, none of them, as we shall see in the later reviews, have realised how important it is that the market must be *humanised* to some extent. As for how much it has to come to life, this stood up for discussion, but the previous two bullet points should be an essential foundation for a *vivification* of the market. More than the former, the latter is of import to master the century cries that haunt the planet, or have been haunting the planet for decades: An exploitative Capitalism that abandoned its original ideals; monopolies that disable competition to a great extent; climate change, which many companies do not feel (sufficiently) responsible to act against, viz. the likes of Nestlé, Rio Tinto, Vattenfall and Exxon Mobile, etc., to name only a few, some of which we have spoken about beforehand.; the surge of authoritarian rulers all across the world, or the manifestation of such who have never been preceded by Democratic rulers. We could continue for some time and also refer to the United Nation’s agenda on the millennium objectives, which also included the eradication of world hunger, the alphabetisation of children across the globe, etc. The market is capable of addressing many of these issues, it could even fare much better than the bureaucratic nation-states that rule us to the best of their abilities. (Which is not unusually poor in performance), if only it collectively took over this responsibility, which, in spite of growing acknowledgement, so far has happened too little. We do see electric vehicles being developed faster than ever before, even though slight arrogance shines through these efforts when every carmaker creates its own plug to charge only at exclusively available stations (although this is a minor issue that has been fixed early, so that it didn’t start off as an issue of greater size; in the wake of greater cognizance of animal

255 We are not going to dive into rabbit holes as derisory as Liberland, the small independent territory that was *captured* by anti-tax Libertarians who not even live on the speck of land they want to use as a Potemkin post box so that to avoid paying taxes in their actual homeland, while making good use of the benefits of paying taxes. (Public roads, facilities, programmes, etc.) Or US states like South Dakota, which attracts companies that try to pay as few taxes in the US as possible, whereas Ireland is the country to file for taxes in when settling for business in the European Union, next to countries and duchies like the Netherlands, Luxemburg, or Monaco. Libertarian policies are not just about whether or not to pay taxes, although many sympathisers and amateur thinkers (such as me) who are interested in an exclusively market-oriented society surround themselves across this single question, i.e. this single proposal: That it must be gotten rid of coercive tax payments. Or that central monetary institutions have to be abolished in favour of decentralised monetary alternatives such as Bitcoin, and its substitute currencies. (Ethereum, Dogecoin, etc.) Those aforementioned tax havens have got as little to do with the theory as Marxism has got to do with the abolition of the “Drag Queen Story Hour”. (viz.: Amhari, Sohrab (August 15, 2016). *Illiberalism: The Worldwide Crisis*. Commentary Magazine: <https://www.commentarymagazine.com/articles/illiberalism-worldwide-crisis/>)

well-being, food producers jumped on the trend bandwagon and developed a vast allotment of vegetarian and vegan products for the herbivorous palate. Once the market is able to profit from desires, he is quick to act upon nuisances, but when it comes to sacrificing itself, as there is no other way to solve a problem, he is reticent. The answer on why this is so is obvious: The market is essentially egoist, and as we will learn with Ayn Rand, egoism is good. Instead of practising Christian selflessness, we should uphold “The Virtue of Selfishness”. If one wanted to commit oneself to a higher good without any returns expected or received, one will be free to do so: But on a platform that devours the selfless and the incapable, it is an offer as cynical and laughable as the advice to seek a different job if the currently held does not pay enough to pay the rents; the correction that one was free to pursue happiness by one’s own means, even if that meant to abandon the free market for a life outside of the society that is centred upon it. It is spoken aplenty about the choice and about freedom where both are mitigated to straightened lines. And where the greatest minds speak of simplistic terms, existent complexity has never been addressed.

To finally return to the review we planned to speak about, we shall grasp our next quote from the notebook: It addresses the concept of catallactic competition, a concept close to Praxeology (and originally established by renown English economist David Ricardo), as it explains to us the basic concepts of the free market, and how human beings are a main protagonist in it, either as the producer in the factory and the office, but also as the consumer who makes choices in the grocery shelf of his/her local supermarket. We are going to be confronted with well-known phrases and benchmarks:

*“Catallactic competition must not be confused with prize fights and beauty contests. The purpose of such fights and contests is to discover who is the best boxer or the prettiest girl. The social function of catallactic function is, to be sure, not to establish who the smartest boy is and to reward the winner by a title and medals. Its function is to safeguard the best satisfaction of the consumers which they can attain under the given state of economic data.”*²⁵⁶

Again, nothing out of the unobvious, this could be considered another fundamental principle of market theory: Provide to your customer the best product to the best conditions possible, and he or she will reward you with regular purchases. It is not about having **the** best products of all co-competitors, but to have products that are in the buyers’ interest. That’s why there are still luxury products next to goods for the everyman: Because not everyone wants to purchase cutting-edge technology where an ordinary option suffices. (In the end, not everyone can make use of a twenty-inch TV screen when the living room just does not allow its proper placement in front of the sofa, even though this TV screen may be *la dernière crie* on the technology market).

²⁵⁶ Ibid., page 313.

Is there anything else to say about this quote? Only that it is another autonomous mechanism that fulfils itself unless an exterior power intervenes in the market so that the catallactic competition is being corrupted. With comprehension of my prior postulate, it may be useful for the ubiquitous procedures on the market, but it can hardly stand as a sole pillar stemming the whole of the market, and all its remnants in social life. It has the market look like a half-baked machinery, like a trainee sent to work without supervision without having finished his professional training, and now sitting confused at his desk and wondering what he was supposed to do with the task given to him.

After this quick rebuke, let's move on to a mere surprise on behalf of Mises. One of his multiple references to Socialism and why it cannot work, why it is inferior to Capitalism:

“Men can have both socialist cooperation under the division of labor and rational employment of the factors of production. They are free to adopt socialism without abandoning economy in the choice of means. Socialism does not enjoin the renunciation of rationality in the employment of the factors of production. It is a variety of rational social action.”²⁵⁷

To some, this might come as a surprise that Mises did not only speak condescendingly about the authoritarian ideology that placed people under the Damoclean sword of a one-state party without an opposition or the toleration of outspoken dissent, let alone a free press. This quote came after a prolonged theorisation on how Socialism was effectively unable to function across a longer period of time because it did not feature an own concept of economic calculation, but as he states, Socialism may not even be obliged to create a concept of its own but could well apply a predecessor's model. We may in turn assume that there are few calculation models outside of the ones established respectively by mathematical economists (as Mises used to call John Maynard Keynes), and all others, of whom I was not told any categorisation as Mises brought up for his colleague. Socialists could of course not develop a calculation system of their own as they would not acknowledge any necessity for such one. Their intention is completely converse to the Capitalist's: Instead of implementing a free market for free flow of goods, innovations and products, the Socialists are interested in an absolutist state and its erection of an armada of coordinated factories and services that will provide the people with everything they need and wish for. The responsible cabinet or department could logically employ professional economists who *did the math* for the government, so that the ruling party could fell the right decisions. There is a reason why absolutist rulers have been abolished, and impossibility of omniscience is one of them.

The problem that led towards the matter-of-fact that there has never been any functional actual Socialist state: Most of the leaders, if not all, despised the free market as a Capitalist pariah. Their whole intent with the creation of a Socialist

²⁵⁷ Ibid., page 735. Emphasis mine.

state was to keep out any Capitalist means or good. That's why in the "German Democratic Republic" (GDR), *Western* music and cars, for example, were prohibited, and nothing was permitted to be introduced to the GDR when it derived from the Federal Republic of Germany, or any other Western, non-Socialist state. (Needless to say, Erich Honecker drove a Western car, a Wartburg) Everything from Adam Smith's "Wealth of Nations" onwards thitherto has been demeaned as putting *profits over people*, so that the people were consequently better off without it, with a government that put them and their interests first, and did away with the *inhumanely* cold reckoning of the accountant and the Capitalist in general. Few of them with hatred written upon their banners would usurp the incumbent society to reverse it into a Socialist one-party state that equipped the predecessor's economic system with specific adjustments. As edifying as it may be to not go full Socialist but instead for a healthy mixture of Capitalism and Socialism, there is just no chance ahead that something like this were going to happen. And for the better, even: States, in their natal faults, would usually sit upon a boiling pot of various minorities' disliking and outright despise, so that it were only a matter of time when this pot was about to implode, although not always in such radical shape as has happened on January 06, 2021, with masses of outraged, extremist right-wingers and, more importantly, sympathisers of POTUS *pro tempore*, Donald J. Trump, storming the Capitol in Washington DC to chase Senators and VPOTUS *pro tempore* Mike Pence, to either murder or torture the former and hang the latter. But revolutions, or orchestrated instalments, that finally ended up with a Socialist state didn't survive through freedom but through stubborn prohibitions of dissent and Capitalist thinking, and through widespread prosecution of those who violated those restrictions, and so, the boiling pot was widening until it reached its utmost capacities; thereafter, upwards was the only remaining direction possible, and so, the dissenters and professional violators heaved against the obstrucater, the great fiend above. A state that can only survive through prohibitions and suppression of the people, either through an iron fist or continuous nudges in the *right* direction cannot survive for too long, unless it manipulates the people around the clock, subliminally, through what Germans use to call *Zuckerbrot und Peitsche* (The Carrot and The Stick): Give the people something to emit dopamine, and punish them for wrongdoing; but don't forget to redeem some sugary bread when they obey. Humans are thus treated like dogs, with a two-way comprehension of how to behave, how to follow orders. They are easily controlled through their reward centre, as few of them intuitively think in long terms. Socialists don't, either, but declare this poor characteristic an advantage rather than a nuisance, and praise themselves of being the poorest in this missing link: Economic calculation, and proper economic regulation²⁵⁸. Downfalls also trigger immedi-

258 ... Or inadequate factor accumulation, as actual researchers mention; Socialist nations eventually ran out of investments, so that there was too little liquidity, while production remained up high, without any adjustments towards the meagre situation and what the people need. Overproduction was

ate contradictions on what caused them: Venezuela, for many Socialists who believed Maduro to be a true *Bolivariano*, it was not his mismanagement and authoritarian megalomania, but US banana-war-like intervention and manipulation of the crude oil market in order to lower the revenue of Venezuela's largest market²⁵⁹. (Venezuela is the nation with the second-greatest oil reservoirs, shy after the Saudi Arabia). But did the Soviet Union actually give the people anything back for their obedience even in the worst times? We all remember that many resources for quotidian life, the German Democratic Republic (GDR) served as the most delusional example, as there are still elders who lived through the more

no rarity in Socialist nations, just like overemployment. While they became *countries of plenty*, this wealth in resources and goods, particularly the latter, came with a heavy price: Lack of competitiveness and many open flanks for enemies and fiends to attack.

A complete picture of why Socialist societies tend to fail can be read about here: Vonyó, T., & Klein, A. (2018). Why did socialist economies fail? The role of factor inputs reconsidered. *The Economic History Review*, 72(1), 317–345. <https://doi.org/10.1111/ehr.12734>

259 One does not even have to look far to find reporters (not necessarily intellectuals) to find arguments in favour of Venezuela and Maduro's authoritarian government. (The argument that he was a dictator depends on which tenure is looked at—his first election he won righteously, only in his re-electoral run he chose to corrupt the ballots in his favour). The overall problem, concerning Venezuela's gradual demise, still seems to be more complicated than blaming it solely on Maduro and his malgovernance. Or so, some sources want us to believe, or understand:

Main, Alexander (May 17, 2018). The United States' Hand in Undermining Democracy in Venezuela. North American Congress for Latin America (NACLA): <https://nacla.org/news/2018/05/18/united-states%E2%80%99-hand-undermining-democracy-venezuela>

Some might question the *independence* of this non-profit organisation, concerning the language applied and that some of its contributors also write for the left-leaning "Nation", but it would be to seek the needle in the haystack to look for evidence on pro-Maduro bias rather than looking at the arguments presented. And in this regard, the "NACLA" withstands obtuse critique. The US oil embargo against Venezuela to dominate Maduro and enforce any opposition contender—in the end, for a short-lived time, Juan Guaidó was this contender, although he didn't manage to become president, and finally lost support from the European Union as an unofficial parliament president—had its toll in worsening conditions for the Latin American nation, as was also mentioned by me beforehand. But this doesn't exonerate Maduro, anyhow: He did suppress the opposition and dissenters, he even used drones against protesters, police brutality was in his toolbox as well. While Maduro planned to become a dictator through his second term, he was not one from the beginning.

Another point of view can be gained through a second source, which focuses more directly on former POTUS Donald Trump's consideration to deploy military forces in Venezuela to remove Maduro directly, and end violence against dissenting voices on the streets—a war was not out of sight as Maduro enjoys support from the military, as do most autocrats; Belarus' Lukashenko too enjoys full military support, lest he keeps the military shtick of the Soviet Union alive.

Nugent, Ciara (January 25, 2019). Why the Threat of U.S. Intervention in Venezuela Revives Historical Tensions in the Region. *TIME Magazine*: <https://time.com/5512005/venezuela-us-intervention-history-latin-america/>

The question is whether an intervention is useful in terms of either penetrating the autocratic gubernatorial structures manifested by the regime, or whether it is better to seek different ways, more diplomatic ways to topple the regime, or enforce its voluntary resignation. Neoconservatives are known for their approval for militaristic intervention, although even some of this sub-ideology's best-known icons are occasionally reluctant about the idea of intervening in nations for any endeavour's

than forty years, when people were detain in surreptitious cloak-and-dagger actions, because they said something bad about the politburo in East Berlin. Neighbours were eavesdropping their *comrades*' names to the "Staatssicherheit" (Stasi; translates to Federal Security) when they expressed dissent or hatred, and when they travelled abroad, they were not allowed to take with them all too much, at best a single bag. There was nothing they were allowed to bring with them, even though it might not be available in their Socialist Dystopia. Only Russia was worse, where dissenters were detained in the infamous kulaks, about which Solzhenitsyn wrote his equally famous true-crime report. And although

sake:

Unilateral military intervention by the United States on behalf of "human rights" would have to overcome resistance from both our enemies and our allies. And steps short of military intervention will almost always be more symbolic than real. True, symbolic action may sometimes be better than no action at all. But over time, the impact both at home and abroad, of a series of mainly symbolic actions will be negligible.

(Kristol, Irving (1986-1987). "Human Rights". The Hidden Agenda. In: Himmelfarb, Gertrude; Kristol, Irving (Eds.) (2011). The Neoconservative Persuasion. Selected Essays, 1942 – 2009. New York City: Basic Books. Page 229.) (Emphasis mine)

Nobody ever considered introducing a rule of thumb to evaluate whether it would be meritorious to intervene in a foreign nation currently ruled by an authoritarian leader. Alas, the very existence of such an oppressor could much argue the case for a militaristic intervention if it will not lead to a chain reaction of allied nations' entrance into a multinational war. When the US commenced their first banana wars, many critics argued that this could lead towards a war against the USSR, which supported many of the Socialist nations in Meso-America and Latin America, e.g. Cuba and Granada. But would it contrarily be fine to leave behind a people oppressed in its basic human rights of speech, press and movement? To protest? Such is the ethical catch-22. What can help is professional advice from one's advisers and a discussion with the international community—one reason why it is advantageous to be part of an assembly such as the United Nations, although their merit could stand up to question as well, an undertaking we are going to ignore in this footnote.

In conclusion, we have to note that the origins of Venezuela's failure is of a twofold fate: There is Maduro's obvious mismanagement on the one hand, with a desperate readjustment as the oil prices were slumping, and martial measurements once the US started to intervene to urge his withdrawal from the presidential office, and the US intervention itself, which came at the expense of the Venezuelan people, to operate within the Monroe Doctrine and the belief in moral superiority. Whether Maduro would have become such a rogue personality without the US' intervention can now only be conducted as a thought game, or through the achievement of time travel that did not lead towards the eradication of the travelling human being, to alter prior actions to change the future [our present] towards the desired status quo (posteriori). Otherwise, and given Maduro's reaction to the two fateful encounters, there is little chance Maduro would not have sought autocratic powers, but the US indeed worsened the future to no avail. But like Morales, Maduro would never have become—until the US started mingling with the Bolivarian presidential election, Morales was in a good path towards conceding in spite of his valuable record. Footnote number 18, on page 17, was one evidence previously presented, and another is the study that too is worth reading, and shall thus seal this footnote:

Kopek, Justin (October 13, 2020). Grappling with the Legacy of Evo Morales and the Future of Bolivian Democracy. Social Sciences Research Council (SSRC).

<https://items.ssrc.org/democracy-papers/democratic-erosion/grappling-with-the-legacy-of-evo-morales-and-the-future-of-bolivian-democracy/>

Interventionism is a useful tool from time to time, but it must be handled with care, and must not be overused, as it can lead to devastating results when not applied correctly and with a long experience in geopolitics. It can easily be exploited by imperialists as well as mentally distorted moralists who

all of these facts do have got nothing to do with the issue of economic calculations, we must consider them as at least affiliated to the question of whether it could work at all: In order to make use of economic calculation, purchases need to be triggered, people need to enjoy incentives to spend their money on goods, at best from local production to raise the GDP. One such incentive could be a broad allotment of luxury products, or a great variety within specific, or even key products. (As key products, we could consider the essential products, in the niches of hygiene and nutrition. Instead of the same sort of bread, there could be various products as we see them in bakeries of first-world *Capitalist* nations, particularly in Germany) When people are not given a choice but only go to hops to take away their homogenous tote of water, milk and bread, all rationalised because the production was hardly able to keep up with demand, and was not able at all to provide some degree of luxury, people will have no incentive to purchase at all, because they knew that they had to save money to make ends meet. One immediately recognises another incentive that could trigger purchases: To have a good income that allowed purchases above the essential needs. Now, we all know that left-wingers are prone to criticise the maxim of consumption: That in Capitalism, consumption is not only the accelerator of well-being, but consequentially everyone's liability! In the same breath, left-wingers also tend to criticise the focus on the GDP, although they are not alone with this condescension²⁶⁰. To think that the GDP could measure social well-being is delusional indeed, as it only shows the quotient of imports and exports, regardless of how this affects the people, that is how much the people earn, as compared to the average rise of wages. (Simply, inflation) It is a complete distortion about what the economy is supposed to achieve: It shows how much economists who believe in the GDP as the most precise ruler to measure societal as well as economic well-being. It does not measure either. A market cannot live without its consumers and workers, and they conversely cannot live without a proper wage. When the wages and salaries are too low, the companies they work for suffer too, a matter-of-fact that has been proven in studies too²⁶¹. But why is think that they or their nation bore an ethical duty to convey their or their nation's principles in the world. The US' moniker as *The World's Policeman* did not come out of nowhere, and they did certainly did not give themselves the name. It was earned through hard work and abundant bloodshed around the world.

260 Kapoor, Amit; Debroy, Bibek (October 04, 2019). GDP Is Not a Measure of Human Well-Being. Harvard Business Review: <https://hbr.org/2019/10/gdp-is-not-a-measure-of-human-well-being>

261 Some texts paint an even rosier picture, although it fails to mention how the wages that raised disproportionately higher than the manufacturing factor to the increasing costs in the common living standard. There is no doubt about the vagueness of this factor, the *living standard*. But we can fix it upon certain costs that affect nearly everyone: Rent costs; costs for payment of nutrition; (perhaps) costs for the way to work, such as for monthly or annual public transport tickets, or a vehicle one possesses (including maintenance and petrol, or electric charge if one has an electric vehicle); costs for children (education, clothes, hygienic articles. Things that also address the common man or woman). The following text should be read:

the GDP of no valuable information for us? Because it is a measurement interesting only for states, to measure the economic outcome within their borders. An economist does not care too much for the state's well-being, but only for the market's. Due to the globalisation of the market within the world, a national GDP becomes more and more futile for those who are not affiliated to a state and its exclusive benefits. That is: If one is not in a stately position, such as an employment, it is unimportant to know how high the GDP is, how well or poorly it does, and how it could be either maintained in its current position to plateau it—economic cycles, or waves, usually turn down eventually, so that they can rise

Berlingieri, G., Calligaris, S., & Criscuolo, C. (2018, May). The productivity-wage premium: Does size still matter in a service economy?. In AEA Papers and Proceedings (Vol. 108, pp. 328-33). Link: <https://www.jstor.org/stable/10.2307/26452757>

There is nothing to criticise about the structure or the data available—to OECD has previously been used for visualisations too, on the pages 210 and 211. One may only wonder why the US have been cast out from the data that was compiled for the graphs, despite its mundane significance and its vast, profound social inequalities. Other economically important *Western* nations, like Germany, Japan and so on, have been added. The paper is apparent in this argument, although it lacks the one significant point: That it does not show how the wages developed as compared to the prices to make ends meet without living nearby the borderlines of poverty, on the verge of impoverishment. Further texts have to be viewed in order to assemble a complete picture.

If we assess that single factors compared to the wage growth, we could find information easily, although incomplete still: At Rice University, it has been found out in 2019 that housing costs rise disproportionately faster than the wages people supposed to invest in private housing earn. Whilst the costs for residences have risen by more than 150 percent, wages hardly rose by 100 percent. The consequences should be obvious: Fewer and fewer people can afford to invest in an hacienda of their own.

Binkovitz, Leah (July 25, 2019). As of March 2019, only a handful of the largest metropolitan areas had housing markets that would be considered “healthy.” The Kinder Institute for Urban Housing at Rice University: <https://kinder.rice.edu/urbanedge/2019/07/25/gap-between-income-growth-and-housing-cost-increases-continues-grow>

What may surprise are the cities in the plain Western states like Idaho (Boise received a rating of 22,5, meaning that it was prohibitively unaffordable for average Jacks), while Colorado is less of a surprise with Denver. But this is only for the dynamic map in which sporadic cities were highlighted in terms of affordability. The graph displaying the disparage between wage growth and the rise in housing costs suffices nevertheless. It might be true that some sections have seen worthwhile wage growth and can actually afford housing even in the booming urban areas such as New York City or Miami-Dade. But an average employee at a middle-class company will hardly be able to live in the same city as he or she works in—such people had to stick to commuting to or from the workplace that at worst lasts for hours due to traffic jams or delayed trains, at worst involuntarily contributing to damaging congestion and an unhealthy lifestyle in terms of distress. Additional to this grim outlook, empirical institutes came to the same conclusion. (It shall hereby noted that neither an academic institute, nor an empiricist can be considered biased towards any political leaning. Contradictory statements must be established with credible evidence or otherwise be scrapped):

Desilver, Drew (August 07, 2018). For most U.S. workers, real wages have barely budged in decades. Pew Research Center: <https://www.pewresearch.org/fact-tank/2018/08/07/for-most-us-workers-real-wages-have-barely-budged-for-decades/>

Other than the news report from Rice University, the Pew article does not take housing costs into account but only compares ancient wage rates to new ones, figuring out that people hardly saw a surplus on their paycheques, so that we could assume that Americans saw a downturn in their wage rate which was eventually abridged again. The hole they must have seen compares to discounts in supermarkets: While consumers are granted a discount on the façade, what has actually happened is that for

again—or to trigger it upwards again when it has reached a low tide again. Single companies, even multinational concerns, do not bother to think about how their actions, their expatriations and outsourcing could affect the gross national gross domestic product, and why should they? Unless they work for the state, as a nationalised company or operator in a joint venture with a national company, they do not have even the slightest interest in minding it in their business plan. Only the state needs to be concerned about it, and occasionally, one could argue that deregulation and decentralisation are the magic potion to invigorate the market's powers, and consequentially the GDP.

Now, to abrupt nonchalantly, we should return to the actual issue: The accusation that in Capitalism, people are coerced into consumption. As we have stepped right into a pandemic that led towards a unanimous mantra of keeping people at home and away from mass gatherings as small as a market aisle, more and more people have realised that they could live happily with less, and that they realised that the usual urge to consume for the market's well-being's sake was delusional and disadvantageous to their own well-being. Mises never promoted consumption explicitly; instead, he stated that it is the market's priority to

a brief period of time, prices surged and were capped for a *discount* so that customers could believe that they were given a rebate, while they paid the original price without any shorts. It's been a charade from the beginning.

The final question remains: Are higher wages incentives to become more productive? While we have proven that wages do not catch up with the costs they need to parry, we did not answer the question on whether people who earn more are also more productive than their counterparts with a thinner pocket. The following text from a fellow of a centre-right think tank can make this case, thus rescue the argument, although some from academia might insist that the mentioning of only one source is too little to establish an argument. Whether an argument becomes better when more people have written in its favour, is too big a topic to now discuss it on the side lines. Instead, we shall opine that an argument well-constructed and knee-deep in good arguments is worth a thousand times more than an armada of good-faith sympathisers in an ill-conceived argument. The following paper shall thus be conveyed:

Strain, Michael R. (February 04, 2019). The Link Between Wages and Productivity Is Strong. The Aspen Economic Strategy Group: <https://www.aspeninstitute.org/longform/expanding-economic-opportunity-for-more-americans/the-link-between-wages-and-productivity-is-strong/>

This final argument again is a withdrawal to classical arguments, enforced with arguments from the current market. Shall we thus resign and acknowledge that there can be no measurement of whether higher productivity is linked to the previous increase of payments to the workers that achieve these heights? The problem is the multifariousness of the market in general, that there are several factors beside the payment that causes those spikes. There is a stark intent behind the belief that workers are like machines—‘enter more fuel to accomplish greater power’—, but the market is not contained only by employment and wages: We also have the competition of job offers and wages paid; of business markets and regulations in key nations; of outsourcing for cheaper production emergent trends; et cetera. Wages are only one factor amongst many, and whether production could have been higher within a specific period of time is a mere thought game. We could speculate about the probability of higher production, but we can never know for sure whether this could have become the case. It's an illusion to precisely recount alternative outcomes in the past, just as clairvoyance is a tell-tale power.

satisfy consumers in their desires, through the cheapest possible products they wished for. And ultimately, it would contradict the market's principle of voluntarism if people were subliminally compelled into consumption, leaving them no option to not. But is this even the case? Or is this nothing but a strawman to attack Capitalism again²⁶²?

At first, we should consider a world in which consumption would be halted entirely, to an indefinite period of time. Expectedly, Capitalism would slump down, as all production would run against a wall of warehouses from which they could not depart as there were no demand for all those products. All producers stopped production and all services ceased their runs as there too were no demand for them. One by one, all companies had to lay off their employees as they had no work, and consequently, all consumers could no longer consume. Why should they? They already stopped to consume before they were laid off, and so, outside of their rent and maintenance costs, they had some more time to spend all their savings before they finally ran dry. How such a world would finally end, if it ever ended, we cannot know, as we couldn't imagine a world without consumption in the first place. Humans **must** consume not to serve a higher purpose, but because they have to satisfy their own demands, their basic needs of eating and drinking, and perhaps a little luxury if they didn't live the Stoic life of living off only the most essential needs, and otherwise in a non-materialistic habit. Capitalism thereby relies on a tendency that has prevailed since the Middle Ages and has been made use of since the Industrial Revolution. Stoics, while having existed throughout human existence, from the self-deprecating Diogenes of Sinope, to monks like the famous Trappist Thomas Merton. But those were rarities, oftentimes with a religious background as is the case with Merton, as well as lesser-known monks who chose hermitage in order to not be challenged in their piety. Buddhist monks too live in remote monasteries, training their spirit and conscious to reach what might be colloquially described as an *astral mind*. Their goal is to someday reach Nirvana, even more devoted monks try to reach Zen, although I own too little knowledge of the Buddhist philosophy, and this exercise is not dedicated to philosophical or religious schools of thought, but the question on whether we are urged to consume as much as we can, against our own interests. And generally, people consume voluntarily, no-one orders them to do so, because there is no need to. One day or the other, people will have to add to their food bank, their home pharmacy, their bathroom. And eventually, they will also have to clean their apartment or home, so that they will need products for this as well. Weekly grocery courses are a regular task. Still, many critics and haters of Capitalism believe that people are coerced

262 I normally try to stay away from such immature, populist approaches to arguments, to accuse others of erecting strawmen or/and applying fallacious arguments that had no merit at all. But in some cases, it is worthwhile to use them, but they must not be overused insofar as that they became the rule. Except when an argument is grasped out of thin air and had no argumentative foundation, they can be addressed and deconstructed, not formalistically, but by its content. No-one breaks a leg in such an undertaking, but we will learn to listen to one another, rather than attacking one another in tribal animus.

in their consumption, outside of the calls by politicians that to purchase goods was a “patriotic duty”. (verbatim German Trade Minister Peter Altmaier of the centre-right CDU) His context was different as the situation altogether is extraordinary. There is a difference between keeping stationary retailers and shopping malls alive—something only a nation-state can feel constrained to do—and trying to gouge sales, at worst through stately promotion—something that would be indescribably self-satirising, a state beyond the banana republic. Advertisements could be considered an urge as well, although we then had to wonder how else products could be promoted, when advertising was considered a malpractice on behalf of private companies, and at best should be prohibited, although no one so far suggested any such policy, or something that came close to it.

Aside of this, advertisements should be kept legal, indubitably, the only actual malpractice that should be forbidden, if we considered any policy comparable to this, is the misinformation, i.e. the promotion under false statements or offers, such as the advertising of dietary supplements as, for example, functioning evidentially well as replacements for fruits or vegetables in terms of supplying the required amount of vitamins for an adult human being. Normally, this is not the case, as their product category already states: Pills and dragées that transport vitamins in the body are *supplements* by name, they are not ersatz containers for nutritive substances. To speak otherwise is manipulation at first, and could become a crime when such proactive manipulation was legally prohibited. At the moment, no such law is planned, and it is questionable whether it had any merit in terms of preventing population of people upon false narratives that could at worst have life-threatening consequences, but at least consequences detrimental to the manipulated people’s health. Liberals and Libertarians alike would argue in favour of the advertising companies, with reference to self-reliance and that adult human beings should be capable of both checking advertisements’ truthfulness and debunking false statements themselves. They weren’t wrong to say so: The only problem that exists within this complex is that with many products that could threaten customers’ health to an alarming degree are also linked to subjects one might not likely be able to comprehend as an amateur. Dietary supplements are not produced organically but in laboratories, conceptualised by experienced scientists with advanced knowledge in their apparent discipline. An accountant or a warehouse worker could likely not figure out whether a statement in a TV ad was true, false, or mixed. Of course, there are many journalists and equally experienced scientists who switched jobs from the laboratory to consumer protection, speaking colloquially. Organisations like “Foodwatch” (a non-profit) in Germany or governmental consumer protection agencies in countries like Germany, the United States or the United Kingdom pioneered in exposing falsehoods in packaging, conscious misinformation and anti-competitive market manipulation, so that malevolent advertising for egoistic purposes would fall within their purview. They could—and do!—employ professionals of these fields in order to evaluate the statements’ truthfulness;

right-winged Liberals might think critical of such agencies, populists amongst them—within the fringe realms of Libertarians and *cynics* (more expletive terms would rather match the heralds of the anti-government populists: Suada-spitting loudmouths who consider their hateful language and partisan proclamations levelled critique), they are certainly in unanimous opposition to such agencies, beside the state in general. But the point in their existence, their very *raison d'être*, is within the erroneousness of leaving it to the people to figure out for themselves whether a product cannot naturally catch up with its own promises when the prerequisite for such assessments is outside of any collective possibility; a premise that is assembled under such examples of dietary supplements and their inorganic, chemical background. If it were for every ordinary person to comprehend the ingredients of such concomitants, we could consequentially argue that studies extending up to six years are overblown as the subject itself was not that wide-ranging, after all, and artificially augmented by doctorates and medical professionals in order to hoist their prestige before the populace, i.e. in part the patients they serve in hospitals and emergency rooms. But this is not the case—we all are well aware of the advanced professionalism required to not only diagnose patients, but to also perform surgeries that cure inner defects and illnesses. (Injuries are meant by this, but we all know that viral infects too can cause severe damages in organs, or bones, muscles and the nervous system) And so, even the comparably minor task of understanding what is contained in a supplement or what are the concrete side-effects as elaborated in the package insert should not be fully encumbered upon the patients' or, generally, consumers' backs as it could break them. Hence, commercials on medical products, available only on prescription or not, always mention in the end that in case of doubts, questions or interest in additional information, pharmacists or doctors should be consulted. Whether the producers or distributors would keep the advisory or not should not be of interest now, although the question is indeed of import in the superordinate allegation that without a regulating state, many regulations would be abandoned as they were experienced solely as a burden without any surplus for either entity, the producers or the consumers²⁶³. Some might argue that it has already cemented in the public knowledge that pharmacists and doctors could (likely) consult comprehensively on the side-effects of certain medications, even though brief news reports occasionally proved otherwise. (At least in German public broadcasting; of broadcasters or print/online journalists I cannot speak as I either don't know or lack access or interest in the particular medium (which is the case for televised broadcasting))

263 An evergreen joke went like this: "Ayn Rand, Rand Paul, and Paul Ryan walk into a bar. The bartender serves them tainted alcohol because there are no regulations. They die". A blunt punchline indeed, but the morale is clear: Why should one not try to sell tainted ethanol when there is no longer any criminal prosecution? Even commercial interests could not be infringed by this when there is hardly any information on the fact that this particular bartender sold tainted ethanol. And those who wanted to do most likely were not in pursuit of commercial interests but only on a high death toll.

Coming back to the actual topic after some mid-level meandering—we *will eventually return to a quote by Ludwig von Mises*—, we still didn’t answer whether humans in the Capitalist society are urged into rampant consumption to serve the companies that have to make profits. So far, we admitted that there is no desperate need for such coercive measurements, as even luxury products are gratefully purchased by a categorically wealthier middle class. (That is, wealthier than many of their forefathers as early as the last century, the 20th century) Even ludicrously expensive products like iPhones by Apple (AAPL) or Tesla automobiles (TSLA) are purchased comparably often by denizens of Western European or US-American companies, some of which might even oppose the very system that has made those products possible²⁶⁴. Exorbitant wealth is

264 On the internet, where such alleged fallacies are hotly discussed, although many consider it debunked already, so that only populists and self-proclaimed “trolls” re-emerge the issue for the sake of trolling, or in a strict belief that it is not a fallacy but a proven argument against equally self-proclaimed anti-Capitalists. (Not necessarily Socialists or Communists, those are the figurative backbenchers of the anti-Capitalist “party”.) It’s called a *gotcha* argument, and one may wonder, when thinking about it outside of the internet, where the fallacy actually lies: Can someone who criticises Capitalism and its exploitative remnants, which also arbitrarily condones child labour and poor worker protection regulations in sweatshops in mainland China and Bangladesh, wear clothes from South-Eastern Asia and use an iPhone “made in China”? The only viable source to address the issue could be found in a 2018 article of the Socialist magazine “Current Affairs”:

Bee, Vanessa A. (October 24, 2018). Innovation under Socialism. What the “capitalism built your iPhone” refrain ignores... Current Affairs: <https://www.currentaffairs.org/2018/10/innovation-under-socialism>

The note that the chief editor of “Current Affairs” calls himself a Socialist, and that Ms. Bee too called herself a Socialist, because the argumentation resembles a typically Socialist motif. Before we will focus on quotes on this issue, we should answer the question according to Ms. Bee, on why “Capitalism made your iPhone” is a baseless fallacy that leads nowhere as it is essentially flawed. The argument is that Capitalism actually stifles innovation for several reasons outlined in the article, *między innymi* the ownership issue, that only the company’s boss possesses the rights on the innovation, and not the workers who transformed the idea into physical shape, not even the engineers who stand closest to the innovation’s mastermind; the problem of patent rights, that an innovation can only be replicated by others with permission from the original innovator, mostly for a limited period of time, as long as 70 years after filing the innovation for a patent. The note on the workers—presumably those who work in factories or in craft jobs in general; for more information we had to know which innovation is talked about in order to imagine a setting in which the *workers* are involved with the innovation—is particularly interesting as we have addressed before, for example on page 214. Workers who chose a job in the craftsmanship, or generally in a subordinate profession, such as in the factory or in the office, but not in a leadership position, those people were never interested in creating outstanding innovations or taking over responsibility that went beyond their own; they were then only interested in exercising a 9-to-5 job to earn a living, and that’s about it. To fight for rights on intellectual property the workers themselves are possibly not interested in is purposeless and at worst counterproductive to the workers’ cause. It’s also a birth defect within Marxist theory: To believe that the workers’ cause can be hijacked intellectually—claim to represent their cause and fight for them without even gathering them behind one’s back—so that every argument can be coated within a nearly emotional frame that to refuse it was to kneecap the workers’ well-being. No-one doubts that many arguments in politics are conducted on an emotional base in order to gain popular support, but Marxists, who usually claim to impersonate the working class, the exploited and the downtrodden, but with scholastic rigour, to add highbrow characteristics in order to create the infamous *intelligentsia*, should abhor any such emotionalisation and stick to the facts that not seldom speak in their favour, ostensibly. An emotionalisation of their arguments would conceive previously uttered arguments against right-winged opposition groups such as

known to expose the worst attitudes of ourselves, some of which we may work ardently to suppress them inside of us, like Grover Norquist trying to press fiscal debt in his bathtub until he can drown it finally. But this is a different story, one which we might not address in this text any more. What are we talking about is the question of how far subliminal urges towards further consumption actually reaches, and whether it is true that we are all being indirectly coerced into buying more than we actually want. Previously we spoke about supermarkets that design their sales room strategically, to urge their customers to buy things they even did not have on their groceries list. This tactic is well known and far from

the Conservatives who they usually allege of sticking to past conditions and refusing all progress, like reactionaries. (Which is only half true and lacks context) Marxists are thereby ideologists in a twofold manner: Instead of surveying their target group, to hear about their interests and transpose those interests in arguments, they stick to past arguments inscribed in archaic texts written by their greatest idols, like Karl Marx, thus disjointing from their said target group. (There is a good argument about how the workers have, within the past few decades, moved from the left to the right, and said disconnection of the *intelligentsia* and parliamentary left-wingers from the people they should represent in their respective niches is one major reason)

There is another quote worth of noticing:

By contrast, the public sector innovates under an academic model instead of for profit. Certainly, earning tenure or an executive position can be lucrative. In some industries, a revolving door gives individuals the opportunity to innovate in both the private and public sectors throughout their careers. However, innovation in this area is less motivated by extracting profit, and more so by signifiers of prestige, career appointments, recognition, publication, project funding, and prizes.

The problem that went seemingly unnoticed is that it all needs to be funded. In a Capitalist society with tax-subsidised states, this is not the problem—there, the problem is less about the money needed to fund not-for-profit projects, but whether the state is interested in funding them. Hungary has been scrutinised therefore when President Viktor Orbán ceased funding for Gender Studies, questioning its merit. Later on, the Arts have followed suit. And while Hungary is not a de facto autocracy—even rumours about manipulated ballots are rare and seldom founded in evidence; the opposition is not being openly suppressed, whilst Orbán consecutively rails against Soros, the Free Press (not to mention what has happened to the independent news portal “Index.hu”), etc.—, it shows what every interventionist could do in terms of interior affairs and the Damocles Sword of public funding: Select the projects without any pretended benevolence towards the people’s projects. As in former Socialist nations, they could be picked by what serves *l’esprit du corps* better, what transports the nation’s ideal better. Open dissent against the politburo would thus fall under the table, and at worst would be persecuted by the executive body. When the nation’s Constitution does not regulate the selection of public funding in their favour—and what good does such a legal text serve when the politburo can likely manipulate it in their disfavour?—, they might always be rejected. It does not have to happen, it must be said, but the power is lied out in such a governmental construct. Nothing keeps them from doing so, as they are not even accountable to the populace: What they **always** serves the public, the theory says, they cannot fail them as they are akin to them—a government from the people, for the people; a government that **is** the people. Hence, when Gender Studies are no longer funded and leads to a subsequent quitting of all its professors and readers, this is the people’s will; and when public theatres have to close because their funding was ceased due to critical plays enacted on their stages, the people wanted it so. No opposition could question it, and no institutional watchdogs could investigate the decision-making behind those terminations. It would have happened, and the government continued with its usual business. China is an example of such non-braked progress at all costs: The *modern-age concentration camps* against the Uygurs in the Northern region of Xinjiang could be constructed without any opposition: from the inside, it was not to be expected anyway; but from the outside, aside of sanctions against party officials and statements of condemnation, nothing has happened. Because the politburo in

illegal, but it could deliver an unwelcome argument against Capitalism and its principle to satisfy the people's need for goods. What good does it do to overburden the people with unnecessary goods they didn't ask for in the first place? When it comes to publicly financed services, few of Capitalism's proponents are grateful for the cheap entrance at swimming pools, theatres or cinemas, and for affordable public transport, only because it is easy to refer to individual responsibility during the weekly shopping and the advantages of financing such public institutions through corporate revenue models, i.e. to shift them onto the free market and let the consumers decide whether the preservation of culture and

Beijing is familiar with those common *punishments*, they have adapted to this. They can live off it. It is aware of its economic hegemony and its status as *The Western World's Sweatshop*, if we should coin a phrase of our own. (Familiar terminologies were given to neighbouring nations like Bangladesh, and it is not unlikely that China was given a similar, if not exactly this name, by other journalists already) Whichever reaction is chosen against China's violations of human rights, its war crimes, it quickly shows that it lacks the teeth to hurt the politburo or to cause long-term pain. It cannot weaken the politburo, it cannot force it to change its turn towards a more desirable direction, like leaving the Uyghur alone.

Doubtlessly, we can imagine that a less strategically important nation like Hungary could be punished more easily. Some might even consider an intervention to topple the regime that turned the Magyar nation into a Socialist federation. Therefore, and assuming that there were no moral opposition against interventions and the distance were not too great—the military's putsch of the Democratically elected government in Myanmar showed that distance might play a major role, in times of commercial and passenger flights, shipping cruises around the world—, violent interventions could be considered an option. Economic interests, nonetheless, weigh even greater than the moral question preceding the deployment of troops. China is important, economically; to speak and stand up against it meant severe consequences for the nation that dared to, and so, Western nations restrained. Other potential Socialist nations had less luck when they did not offer cheap labour—they would be smothered the first time the rebel leaders entered the parliament to declare the foundation of their *institutionalised revolution* from the balcony of the building. Without strongman brothers and sisters allying with them, they would be removed faster than the independent Catalan nation in 2017. (It lived for less than a day)

What does this mean for the question we proposed beforehand, concerning the means of innovation in Socialism? Nothing. But we need to know about the strengths such a nation could have, the muscles it could flex for its people's interests and endeavours. As has been mentioned, Ms. Bee said that a Socialist state would simply hand over money if the people asked for it, if they needed it—a Socialist state is omniscient and always knows in advance what will have to be produced. Only Smith's metaphor of the *invisible hand* is laughably illogical. In order to achieve such a lavish model, a constant stream of cash had to be maintained, or otherwise, the state would drain itself as all those projects that enquired for money did not extract any profits from which the credits could be repaid. It would be a one-way affair. The national debt would skyrocket at worst, rating institutions would vote it down, other states would abstain from trading with it as well, because of the irrational spending behaviour. Maybe it is true that this way, because the profit motif can be abandoned by the uprising innovators, as Ms. Bee argues, and because the concept of property and patents will no longer be of concern, but the long-term damage that will be caused is unique.

Last but not least, we would also like to have Ms. Bee to have the last word on how her Utopian society could compete with the Capitalist concept, as she in the end does not challenge how Socialism was involved in the creation of the iPhone in this physical world, but how it could have existed in the Socialist alternate universe. And therefore, she has a concept in her pocket which she unfolds in the following paragraph:

In this market socialist society, most shares are pooled into highly regulated mutual funds, which then pursue different investment strategies when trading them on a highly regulated stock ex-

pastimes are worth it. As simple as the solution to the lowering of taxes seems, as risky it could become due to the high import of culture as such. Still, we will keep this issue for a later chapter to now focus on the prime question in this complex, before we will finally return to Mises.

The problem we have with the supermarkets in particular is that they fulfil an essential task in society: The provision of affordable nutrition to everyone. Socialists would of course centralise those supermarkets because of their essential standing point, but in a Capitalist, or generally every non-centralising society would leave it to the market to do the job, and for a good reason: So far, the

change. This exchange helps monitor the performance of the firm managers and assess which innovations are performing strongly. To avoid the concentration of market power and capital, the government sets the bar for how much stock any stakeholder can hold in any firm and industry. It also sets the minimum and maximum amount of dividends that each person can receive annually.

One thing again comes clear for sure: That she is not subliminal about her plan for a Socialist government, if it ever came to power. Her concept of boosting variations relies heavily on regulation and longing for things to just materialise out of thin air. She does not explicitly elaborate on what those *regulations* were exactly, and so, in opposition to this demand for highly regulated funds stands the Liberal rule of thumb that the more regulation exists within a certain space, the more innovation is being quenched. To think that innovation required is to say that children needed to be supervised during their whole day at school because they might not know what to do, thus needed an instructor to tell them. The argument lacks basis, moreover could lead towards fewer innovations because they, if matters ended up worse, could also be coordinated by the regulators in charge. In the end, it depended on what the regulations said, although there is little chance that they were in favour of the innovators and their entries. Reading through the example, the only difference seems to be the fact that high regulation is considered—otherwise, the model compares to what we already have. But the limitation of stocks to be held per person already limits the chance of innovations that could make it through the searching process, as people might end up with fewer stocks than they would like to hold, fewer opportunities to support innovations one considers worthy of their money, and so, the iPhone, to return to the example, could have ended up with less money than it did end up with, a factor that could become fateful prior to its market launch. At worst, innovations could fail to materialise because too little money was injected, because the regulators capped the amount of stocks permitted per portfolio. Of course crowdfunding platforms like “GoFundMe” and “Kickstarter” could help creating a second in-line for cash, but the amount of money averagely extracted therefrom might still be too little to properly fund a project that shall eventually become a decent company competing against rival producers or servicemen. Far more money can be harvested via the stock market, and to limit it would mean to partially handicap the market. And it wouldn’t have benefitted anybody, a misperceived symptom of an equally false malady would be fought, and the damage that emerged thereof were real. Germans have coined a word for such well-meaning, but poorly executed measurements: *Verschlimmbessern*, a portmanteau of *verbessern* (improve) and *verschlimmern* (worsen). Maybe a word like *worprove* could be introduced for the English language to describe what would have been done via the limitation of stock possession: A planned improvement that ended up worsening the whole situation without any advantage for anybody. The stock market would have been *worproved* by the Socialists, and they could not even enjoy the rotten fruits of their labour. The same argument can also be applied on the capped dividends to be earned from the stock depository. It is just the belief that regulations and limits would magically increase justice on the market, a logic emerging from incomprehension of how the market works and why things are the way they are.

Another quote we shall have, the succession of the upper paragraph:

As the economy grows, dividends can be adjusted to increase by a percentage, or commensurate with inflation. Surplus resulting from distributing only part of the profits allows the more profitable firms to subsidize innovative, but less profitable, activities. In addition, this regime does not tolerate anti-competitive contracts like restrictive employment agreements, strict license agree-

market has done a decent job, although there are still many loopholes to be filled: The assurance that slaughter animals did not suffer during their *Via Dolorosa*; that products are easily identifiable as healthy or unhealthy; that fruits and vegetables remain fresh when up for sale, and that products that have qualitatively expired—which happens early with fresh products, not only in the fruit section but also with pastries²⁶⁵, fresh meat and fish—, are sorted out. All of those things were generally well, so that customers are occasionally more upset about sexist advertisements or the rare cases of product recalls. Needless to say

ments, and long patents (although inventions may be attributable to their inventors and may be rewarded through other means like prizes, bonus compensation, or simply very short patents periods).

This quote shows that Ms. Bee believes that things had to be made possible which were already possible, and where it was up to the companies whether they wanted to either support or annex a company, depending on whether they deemed them worthy this support or inclusion. When it comes to the worker protection measurements, simple regulations enforced through the state or a (temporary) boycott would have done the trick as well, although we did read beforehand how the belief in a superior power of consumers and workers against companies and their occasionally anti-workforce regulations. It's at best a pipe dream, and at worst apologia in favour of the companies and in denial of the little power the workers bear when it comes to strike against such bondage contracts without leaving the company immediately, heading back to the job search. General strikes, the betrothed power weapon of Anarchists and Socialists alike, can constrain better conditions and fairer wages, but they are not a universal force to be injected once something didn't go the way it should, according to the workers. That Mises was strictly against strikes in general, may they be the small-scale factory strikes or general strikes that shut down the business for the duress of the negotiations, it does not need to be mentioned separately, it should be clear from now on. Still, he says that it is not the right to strike that bothers him, but

"[...] the right-by intimidation or violence-to force other people to strike, and the further right to prevent anybody from working in a shop in which a union has called a strike. When the unions invoke the right to strike in justification of such intimidation and deeds of violence, they are on no better ground than a religious group would be in invoking the right of freedom of conscience as a justification of persecuting dissenters." (Mises 2010, page 773)

We could again refer to the sign of times, that Mises' times differed strongly from ours, and that the rule of law has changed in certain points since the first time his book has been published. Nowadays, people are allowed to work while their colleagues went on a strike, just as the workers are allowed to vote on whether to found a union or not. Violence and the destruction of private property is forbidden during strikes just as during any other activity that is not a war. We must forgive him those peculiarities for he does not stand a chance to adjust them to the 21st century. What we cannot forgive him that, one paragraph beforehand, he, by his succinct argument that if all interest groups were allowed their own protests—which is possible by now—, religious groups and even the Ku Klux Klan could march through the streets to argue their points on, for example, the need to abolish abortions or mass deportations of African-Americans and Hispanics to their *own lands*. Both categories have been seen holding protests, the latter with stark opposition from anti-Fascist groups. But once violence is included in those protests, the police will begin dispersing the groups.

If we exclude the application of violence and focus on the emphasis for better working conditions, we could say that Mises generally did not have a problem with workers having their voice heard by this means, as unions can only go so far either, and if the problem is of a more general note, individual negotiations would hurt the business even more than a quick-and-dirty strike that would urge the boss to enact reforms to calm the tides. And why shouldn't workers do so? Free speech is part of the Bill of Rights, and to strike because the conditions are mismatched with the work exercised on a daily base, this has to be exposed for the public to see. Anything else would show autocratic nuances, and a dex-

that some of those points are also not in the supermarkets' but the farmers' producers' purview, for example when it comes to the cattle's' well-being during the journey to the abattoir, or food safety and the notification about tainted products. (Certainly everyone has once heard about traces of natural gas in yogurts, or swarf in cheese) Such oversight, united in one bloated bureaucratic body, separated into subordinate chapters, but nonetheless more static than the efficient corporate body. Yet, when it comes to the efficient supply of goods to the people, both fail in different directions: while the entrepreneur is more inter-

terous entrepreneur would notice if any of his employees were dissatisfied with their workplace and how they were paid. To think that the solution to such grievances was to tell them to quit and seek their luck elsewhere would run crassly against a healthy work environment and a fruitful soil that eventually accelerated progress and boosted innovations. Work is no longer the two-way relationship between the employee and his boss, where the former worked for the latter and the latter paid the former for his work. An occupation that utilises approximately up to 23.80 percent of one's time per week cannot be as hollow and empty as Lo-Fi Hip Hop music playing in the background while doing some work in the foreground.

Returning to the Current Affairs article to finish it once and for all, we can tell that what is usually considered a *gotcha* argument against Capitalists and other opponents of left-leaning ideologies cannot be defended even under greater efforts. Why? Because one has to decide: Does one support the conditions under which those devices are produced, or does one take a stand and look for alternatives to them, to boycott the conditions under which they are produced? An argument one will come across on the internet when finding someone who is not already sick and tired of explaining it even those who mean well when enquiring for an explanation, one will either hear that both options were feasible together—to be a Socialist and possess an iPhone—, mostly with the argument that, as Ms. Bee has pointed out, the same products could have been produced in a Socialist Utopia as well. And while this may be true under certain circumstances, how does it justify to reap the fruits of a tree one wishes to see felled? It is the common proverb of drinking wine while preaching water, the hypocrisy that is usually condemned with the Christian church. And even when we speak about actions that are part of a greater scheme to achieve something more fundamental, as is the case with Greta Thunberg, who once shipped to the US to participate in a UN Assembly Session in New York City. (She originates from Sweden, so that she has to cross the Broad Atlantic somehow) The final argument aligns with this framing: "Let her travel by ship or plane, it serves the greater good!" It can be read here:

Malik, Nesrine (January 08, 2020). Don't just shut up – act. The Correspondent:

<https://thecorrespondent.com/215/dont-just-shut-up-act/230417262570-2e9d3c6a>

Climate Change is a nearly untouchable issue so that an argument against his fallacious logic is hard to set. A different set can be chosen, nonetheless. Would it be equally justified to travel to Patagonia (in South America) from, say, Hamburg, because I am a student of geography and would like to travel there to undertake personal explorations to examine the rocks, their development and what it says about the prehistoric era. We could argue that such data is available online, in well-researched paper, at best from scientists of Argentina, Chile, Uruguay, etc. There were no need to travel thousands of kilometres across the world to repeat this work, and if it was for exercise's sake, one could still stick to Germany, which has a rich history of mountains, caves and landscapes to examine in general. And while Patagonia might deliver the exotic flair, one has to contemplate what is more important: Exoticism, or the climate? And this could argue the point. Abstinence for the greater good is the little man's contribution to fight climate change. Consequently, one should leave the iPhone behind because Apple contributes to both the exploitation of natural resources and egregious working conditions in the Far East. There are cheaper, fairer producers who do the same work, but under better conditions. There is no natural need for an Apple product, and so, if one likes to exclaim about the importance to change the world, one should function as an idol to others, rather than living like those who don't care but

ested in selling more than the people need, the public official would likely fail to satisfy all customers, as Socialist states usually suffer under their terrific mismanagement. Some blame overregulation, although without mentioning which regulations in particular decelerate a quicker procedure of goods and/or services. Still it can be agreed that states would likely underperform in the objective to supply goods of any kind properly to the people. During the year of 2021, only Israel managed to supply sufficient vaccines to its people to make headway in mass vaccination efforts to safely restore all civic liberties. How did it manage to do so? Mostly because it tracked all of its citizens and created an infrastructure to register all of those eligible for vaccines; loose data security laws additionally assured the maintenance of all limitations during lockdown seasons. Even the mass event of a deceased rabbi's funeral was unable to hoist Covid-19 cases in Jerusalem²⁶⁶. The government willingly offered to transmit data from vaccinated individuals to pharmacological developers to track their status after successful vaccination. Other nations would certainly have raised an eyebrow on such enquiries, but for Israel, which has knowingly implemented such weak data security laws in order to assure everyone's safety in case of sudden missile impacts from the Gaza Strip or enemies like Iran, this was hardly something outrageous. It's the price paid for settlements in the Holy Land, but in this case, as a first in history, it paid out. The Israeli government can function smoothly because its citizens are as open in terms of data as Westerners were when they wanted to use services like PayPal, Facebook, or Netflix: As long as something enjoyable is offered in return and is not part of a complementary agreement that is forced upon oneself, people are ready to be more revealing with their personal data, while returning to the internet to holler about the data's endless hunger for data. (Of course there is no empirical data about overlaps in this scheme; that there are people who consciously enter their data for companies that are reportedly known to sell their data to third parties, even without their consent, and

continue moralising; speaking all vulgarly, because the purpose requires it. And so, the argument was deconstructed. Quod erat demonstrandum.

265 As a German, I still would distinguish between *pastries* and *bakery products* as the former would normally indicate sweets like tarts and pies, whereas the later referred to general bakery products such as rolls and bread. But 'tis just a side-note, it ought to be generally understood what was meant thereby.

266 This is not to say that, on the one hand, the voluntarily accepted data breaches on behalf of the government were in any way fully justified, nor that this proactive mass vaccination operation is going to have the desired long-term effects everyone is hoping for. In the end, the whole rush for quick vaccinations of as many people as possible happens because people would like to return to the "Normal" of the status quo ante, before the pandemic's offset. And Israel is viewed by many as (one of) the first nation(s) to return to a state of before the pandemic. Still, some are sceptic.

Waitzberg, Ruth; Davidovitch, Nadav (February 05, 2021). Israel's vaccination rollout: short term success, but questions for the long run. The BMJ Opinion: <https://blogs.bmj.com/bmj/2021/02/05/israels-vaccination-rollout-short-term-success-but-questions-for-the-long-run/> — and in case anyone wondered: "BMJ" stands for "British Medical Journal", a peer-reviewed journal in the field of medicine.

who would also complain about this same practice. It is hereby presumed until further notice contradicts this sentiment) Stately benefits have become rather regular and many people consider their monthly tax payments a sufficient, tolerable prerequisite for many public institutions, but aside of this, they would like to keep their discreet distance to it in terms of private data like their shopping preferences or their browsing history, perhaps even their Facebook posts, although they are public to anybody, just as are one's tweets or photos on Instagram. It is because of this that people can also filter all tweets from around the world, of any time without facing any repercussions therefrom. Such notes can be interesting when speaking about what it means when it is revealed that giants like Facebook sell personal data to third parties without the users' consent, and without any notification about this malpractice in the end-user license agreement. (EULA) One has to wonder what data is sold in particular: Is it one's password, residual address, marital state? It is most likely data to localise one, so the name and residual address, but in combination with one's posting behaviour and what can be extracted therefrom, so that advertisements can be specified in such a way as that one will see ads that were allegedly more to one's liking, in accordance with one's online characteristics. Data protection laws bar companies like Facebook from doing this unless the users were asked whether they allowed this abuse; without a state, this would consequently be non-existent. It is not even assured whether people were asked about the usage of their data when admitting interest in joining their platform. Journalists may still be able to investigate such proceedings in the backdoor room, but considering that this was not met with open threats against the investigators, including harm inflicted from sympathisers with the entity investigated, one could wonder whether this would reach all people equally, so that everyone will be comprehensively informed about such actions that could probably go against their interests. It's the symptom of a question too few Libertarians ask themselves when they promote the dissolution of the state at all costs: Which policies that exist because of states mandating certain behaviour would still be in place without this stately mandate? While there is little hope or fear that the gradual or immediate dissolution of the state would lead to a simultaneous emergence of an alternate world, one that previously only existed in the minds of people, something tangibly different from the status quo, there is good reason to wonder what remains from the statist world. Larger companies would consult empiricists to evaluate what the consuming populace liked about the state-mandated policies, and what they would be lucky to no longer see once it is not forced onto the companies. While profit maximisation will always be the benchmark for companies of any kind, as profits save their maintenance, it would never serve them well to contradict the consumers' interest due to hard-headedness. And the majority of consumers points towards the preferable direction, while the minority will have to give it in to them or look for a more satisfactory distributor of the niche in which they were failed by the former.

The verdict thus must be: Yes, consumers are coerced into purchasing more than they need and they planned to purchase, simply because of the motif of profits. Competition forces them to set traps against their customers as they need to garner as much surpluses as they can in order to be prepared for less fruitful times. Generosity, while likely welcomed by all customers alike as no-one likes to be tricked into higher payments as compared to lower ones, would likely be suffocated underneath the paunch of the fat cats that exploited the manipulability of their customers. It's the demise of the naïve benefactor who, unlike in reality, beat the greedy banker in "It's a Wonderful Life". As often as it is said that life isn't fair, people complain about this matter-of-fact, expressing in juvenile zest for action that this nuisance could not be maintained as if it were unchangeable. What those do-gooders often oversee is that while there may be public interest for a switch from this natural injustice, what it required was the concerted action with all people simultaneously, not just a speck of people who were intrinsically motivated to turn the world around for good, even if it came with a measurable expense on luxuries and conveniences. Yet, unless this unanimous enactment on those changes, none of them are going to persist in the long term. And this does not come as a note of resignation as is read in the underlines of the aforementioned "It is what it is"—it is a matter-of-fact as well. Simple majorities only work in Democracies because their sufficiency is manifested in the rule of law that functions as the bedrock of the Democratic construct that is built thereupon. The fundamental rule of law spot in nature is different therefrom: It says that all actions convey reactions, and it is up to the being that acts to foresee which reactions will logically follow subsequently. Nature, as a figurative sandbox, is nothing constructed on human premises, on inorganic premises created through socio-evolutionary premises—it is like a blank drawing table waiting to be utilised for more advanced systems to be imposed onto it, or upon it. What economists have derived from this bromide is correct, but their usual assessments never rise above them, they unfortunately remain on this basic level, and try to explain everything therefrom, as if everything could be fully explained from a priori stances and a status quo that almost equals the primitive state of the Garden Eden. How many times did readers come across an example that was about two privateers who wished to trade goods as ordinary as a sack of rice and a buggy? Adam Smith has persisted not only through his pioneering laissez-faire theories but also through his observations on trading policies and how they materialised in tariffs for buckets of wheat and the likes. It is purity incarnate, but bears little help for our modern-day questions. Luckily, this goes only for the authors of treatises, and not for the academic economists who confront actual issues, more detailed questions and complexions. Unfortunately, no-one speaks about such papers as authored by Mises; instead, we are caught with arguing his books that take the same line as his predecessors of olden days.

To finally, and now seriously, return to Mises, we shall immediately and without further ado bring in a quote that resembles Friedman to all extents, but this does not need to surprise us at all, as both share superimposable ideas. Now, this is the quote I am talking about:

*“An employer or an employee entrusted with the management of a department of an enterprise is free to discriminate in hiring workers, to fire them arbitrarily or to cut down their wages before the market rate. But in indulging in such arbitrary acts jeopardizes the profitability of his enterprise or his department and thereby impairs his own income and his position in the economic system.”*²⁶⁷

I said that this resembles Friedman as he, as can be read above, is known to have said that an entrepreneur was free to turn down applications from African-American applicants, or fire them, simply because the owner was a racist. As it were his business, he were free to hire and fire whoever he or she wanted. And while this is true indeed—only Socialists would consider telling bosses who to hire and who to fire—it deeply normalises racism as such, as a proper opinion like any other. But racism isn’t an opinion, it’s a crime. Not a thought crime, of course, but the boss who turns down a well-qualified man or woman of colour—the broadening is necessary as, even though the “Jim Crow South” Milton Friedman may have recognised in the news, but not in person as he was a Jew, not a man of colour, and lived in New England, not in the Deep South—went far beyond just thinking that people of colour were savages, he told them that their alleged inhumanity disqualified them from working in his shop, factory or construction sites²⁶⁸. Of course they are free to decide who to hire and who to avoid, and in the end, it cannot be told whether the decision was motivated by ideological beliefs or the question of who fits better into a position, just as we are usually confronted with the same question when it comes to the peculiar imbalance of men and women in boards of advisory and executive suites. Some say that too few women aspire to climb this high on the career ladder, some say that women voluntarily choose to take care of the household and the upbringing of children

²⁶⁷ Ludwig von Mises (2010), page 660. Emphasis mine.

²⁶⁸ The famed Blues musician Big Bill Broonzy, who lived in the Deep South for a great part of his life before escaping to Chicago (IL), showed in his song “Black, Brown and White” that not all racists who occupied the South were as honest as the man who turns down an application right away. He showed that many even employed them but paid them half as much as their white colleagues. The line that emphasises this is the following: *Me and a man was workin’ side by side / This is what it meant / They was paying him a dollar an hour / And they was paying me fifty cent.* | It was because those accusations were well-known and therefore true that the song materialised in subsequent outrage, which was one of the reasons why Broonzy first failed to find a label that would release his song. What should be nonetheless outrageous is the pragmatism in this shape of dishonest racism that could also be found ever thereafter, including in Hitler’s concentration camps: That people of colour are considered subhuman, even savage, but still good enough to do the work for a *naturally* lower wage than their white counterparts. It’s dishonest insofar as that the workforce is received gratuitously, but when it comes to rewarding this work, they are unworthy again.

rather than running for executive offices; some say that too few women are heading for socially oriented jobs like nursery nurses, hairdressers, or teachers; the third group accuses institutionalised misogyny that barred women from mounting the managerial positions. So far, misogyny is not considered a crime as racism is, but awareness is growing that the latter reason might bear some significance. We are not going to dive into this question but only note that it is a crucial issue that cannot be amended without state-led oversight. Does oversight solve the issue? In theory, it does, but in practice, and given the state's long history of bureaucratic balls-and-chains that stop it from making progress, there is little hope that it works. Minimum wages and their compliance too are enforced through oversight on behalf of the Ministry of Finances and the Customs Department in Germany, the latter sporadically examines the shops that fall under the law, while the former examines the companies' accounts²⁶⁹. Companies

269 For the United States, we unfortunately do not need to look for resources concerning the impact of a minimum wage hike in the fashion of as we are looking for in Germany, because no federal minimum wage has been declared, but if there had ever been one, it would be up to the states themselves to enforce them on the one hand, and to manifest it at a certain level. Due to the comparably high independence individual states enjoy before the central government in DC, they are free to not enforce a minimum wage, and to also implement a certain standard. Nevertheless, we will look at the latest report on a minimum wage hike up to US\$ 15 as released by the nonpartisan "Congressional Budget Office" (CBO).

First, though, we will look at Germany, where a minimum wage of EUR 09.50 (US\$ 09.47) has been developed in 2021 (And lifted to 12,— EUR (US\$ 11.96) in October 2022). It was first initiated in 2015 and has been growing ever since, although many left-winged parties have been calling for a quicker increase to respectively EUR 12.50 (Which has happened at last) and EUR 15.00 by now. (Which may come in the long run) A gradual increase bears the opportunity to organise the company's finances without sudden whacks of great size. Proponents against a minimum wage usually cite the negative effects on the economy when stating that it should be relied on the market's miraculous capability to adjust the wages in accordance to the work done and what it is *truly* worth. (We have spoken about this before with reference to Mises' assessment). Jobs, they say, would die in consequence to rising minimum wages, thereby suggesting that it was better for people earning too little to make ends meet, just so that there could be more people to work for this same pittance; it would be more preferable to fewer people working for wages that allowed them to make aforementioned ends meet. One could well question the merit of such conditions, as even the argument that everyone were free to find a better-paid jobs couldn't work, as the median payment is hardly crossed by the employers hiring for the desired profession. And to say that it was the enquirer's failure to be trained in something better-paid is rude, blunt and misses the target. Furthermore, such fallacies, amongst others, have previously been addressed in a detailed report with a renown American magazine:

Lowrey, Annie (January 29, 2021). The Counterintuitive Workings of the Minimum Wage. The Atlantic: <https://www.theatlantic.com/ideas/archive/2021/01/counterintuitive-workings-minimum-wage/617861/>

Who the article doesn't address, while writing about low-wage workers, are the vocational workers, mostly youngsters who earn a little for their pocket money, who want to spend their holidays productively as they have got nothing to do because their friends went abroad. Such people are not looking for a living to earn, but only some cash. Such jobs, the proponents contra the minimum wage, fear would be cancelled altogether because it would not be economic for employers to hire adolescents for a part-time job if they had to pay them the full minimum wage. That's where the German concept has done a good job: The minimum wage only applies to jobs from a certain amount of hours worked per day, and those who work less are not eligible for the full EUR 12.51. Such exceptions naturally bear loopholes dishonest, corrupted employers gratefully exploit when there are opportunities to do so

might be burdened twice: Firstly through the artificially increased wage (although we could wonder whether underpayments happened before the state forced a minimum wage upon the businesses), and secondly through the increased bureaucratic burden, although we also had to consider the question how this extra burden in terms of documentation for the Exchequers would look in practice, whether it cost additional employees or money due to extra hours worked in order to catch up with the legal requirements, etc. To argue generally and vaguely about the state's ball-and-chains referred to beforehand is populist and does not argue, in the end; it ended up as a strawman for one's own cause.

without any chance for legal repercussions. Outside of the loophole diving operations, economists admit that one of the pawn sacrifices were the low-wage sector:

Knabe, Andreas et al. Bilanz nach fünf Jahren: „Was hat der gesetzliche Mindestlohn gebracht?“ In: Ifo Schnelldienst (2020), Bd.. 73, Ausgabe Nr. 04. Ifo-Institut: <https://www.ifo.de/publikationen/2020/aufsatz-zeitschrift/bilanz-nach-fuenf-jahren-was-hat-der-gesetzliche-mindestlohn>. Seite: 06; 07.

It is exactly what I mentioned beforehand: That those who are going to be forsaken in the wage hike are the low-wage sector workers, usually describes the innocent *wage slaves* amongst the otherwise orderly employed and well-paid. And while this is indeed the case for many, it does not mean that those who are employed part-time with infinitely connected part-time contracts that will keep them on the short line, and without any perspective to pay for compulsory insurances while private insurances are hardly affordable for them. (In Germany, they are given a choice even as low-wage earners, whether they would like to pay for an insurance not, but most decline as their wage does not allow any such expenses) Rising prices were an expectable downside as the money *lost* to a surplus in wage payments, whereas flintier measurements to decrease costs would be unlikely as an increased wage rate—if it still has to be raised; many companies already paid wages higher than what is expected from the minimum wage—does not create such high costs.

Another important note can be read at the end of the second analysis of this brief compilation (Knabe et al. 2020, p. 07-08) as it emphasises another important fact, addressing also an important talking point of proponents of the minimum wage: The curb on poverty and impoverishment in a full-time job. It was noted that the minimum wage barely managed to lower the level of full-time workers living on the brink of poverty. Unfortunately, no numbers as to how many people in total were lifted out of the dependence to unemployment benefits, it is only noted that three percent of all full-time workers in Germany live in poverty, whereas 27 percent, more than a quarter, are at risk of poverty although dedicating a regular worktime to their professions.

Coming for the latest report by the Congressional Budget Office (CBO), we will see many previously read arguments: That spending will increase when the minimum wage is increased, including costs for Medicaid (medical care for low-wage earners), Unemployment Benefits, Social Security, etc. The following source is considered:

Congressional Budget Office (CBO) February 08, 2021). The Budgetary Effects of the Raise the Wage Act of 2021. Link: <https://www.cbo.gov/publication/56975>

What is peculiar is that the CBO does not want to say what it thinks about the “Budgetary Estimates”, that is how they are going to be affected by the minimum wage hike. (Page 06) Before they make any particular statements concerning on how the status quo is going to alter, they await to see “how quickly wages would grow in the absence of the policy and how employment would respond to higher wages” (*ibid.*) this would not be about to happen now, as this report was already directed towards the “Raise the Wage Act 2021”, so we are going to see how it is going to affect the costs people (and companies) will have to pay in hindsight. But if everything went as it went in Germany, it could have dominantly positive effects. In one point, the CBO's report elaborates on where the economists of the “Ifo” lacked detail: They note that “cumulative pay would increase by \$509 billion for people who were employed at higher hourly wages under the bill. Pay would decline by \$175 billion because

Finally, and in the end, as argued in the footnote to this topic, the minimum wage displays a catch-22 between the hordes of *day labourers* who worked full time but hardly made ends meet, missing the state of poverty only narrowly, and the opposite hordes of unemployed people who were not employed because the businesses did not find an economic reason to employ them, thanks to the minimum wage to be paid to those who were already in fixed positions. Total employment is a myth, it is unachievable, 'tis we know—the question therefore is: What can be achieved then, what is worth being achieved? Should as many people as possible be employed, but for lower wages than could be installed, by force at worst? Or should as few people as justifiable be employed, but for wages that maintained the good life? An employment as such, if we wanted to be sardonic, bore the opportunity to add concomitant incomes that would thus pay the rent, food, etc. That is, if the government wouldn't tax the second source of income away, morphing it worthless to pursue in the future. Our social mind would of course decry such recommendations, comparable to the infamous Twitter faux pas by the investment bank "JP Morgan Chase", where an imaginary low-income worker was recommended to cut down in costs such as coffee, eating out, etc. The setting was much more demeaning than it reads. Subsequent to the deletion of this tweet—which didn't matter as the internet doesn't forget, and users were quick to save the link in the "Internet Archive" and screenshots of the tweet—Congresswomen subpoenaed CEO Jamie Dimon to hear from him how such wages were justifiable²⁷⁰. The core problem: Even some of their employees lived off piteous wages. Such large banking houses could hardly ar-employment would be reduced in that period under the bill." (Page 09) It must therefore be reckoned that "the cumulative pay of directly and potentially affected workers would increase, on net, by \$333 billion." (*ibid.*) Hence, the minimum wage hike is a mixed blessing: On the one hand, people in total will get more money when they are already employed and cannot be fired just because they became too expensive, but those who are looking for work would face a hard time as they were scrutinised more closely because once they were employed, they had to work harder in order to amortise the costs they created, more or less—more than the employer would consider paying personally, if it weren't for the minimum wage setting the standard. We must therefore consider the minimum wage a relative catch-22: On the one hand, there is a small chance that the minimum wage is going to improve the people's lives as they are going to have a little more money in their pockets. But on the other hand, there is also an unfortunate chance that fewer people are going to receive the job they wish and/or apply for because companies face a greater burden, financially, and will there go for the more experienced workers, moreover abstain from more part-time and adolescent workers who seek an additional income or a springboard into the business world. Hardliners will blame the Capitalist economy that created artificial obstacles we didn't face in a different world. (They won't name this alternate world as they either had to rely on buzzwords or introduce a sketchy concept they never fully thought through, so that apologists of the status quo and proponents of Capitalism and general free-market theories, who dedicated a lot of time in their ideologies and ideas will clash fiercely) The dead end we have reached in this debate drives many people justifiably furious, but we must abstain from therefore trying to break through the wall by running against it with our heads first. This way, we are only going to murder ourselves without cracking but one brick alone.

270 Bump, Philip (April 12, 2019). One exchange during a congressional hearing laid bare the CEO-employee pay disparity. The Washington Post:

<https://www.washingtonpost.com/politics/2019/04/12/one-exchange-during-congressional-hearing-laid-bare-ceo-employee-pay-disparity/>

gue that their turnover was too small to pay all their employees enough to live modest lives. Unlike a start-up or an unprofitable company like “Tesla”, which still lies in the red even years after its establishment, its popularity and stock value, (Elon Musk is known to possess little money on his bank account but to be a factual billionaire thanks to his “Tesla” stock ownership) “JP Morgan Chase” is a highly profitable concern with thousands of employees and billions in annual revenue, thus being able to raise wages without risking its notable position in the business world; its reputation could only increase. There is only one problem to the theory: Greed. Disgraceful greed for more money at the expense of those who create it on the frontlines; the low-level bankers, the secretaries and who else receives less than a black-tie employee. The only ones who were unlikely to condemn those conditions, where extreme wealth and questionably low incomes were gathered under the same roof were the right-wingers who called for greater independence and self-reliance on both sides, the individual people as well as the companies, also because they did not fit the comprehension of justice in the classically left-winged, Samaritan sense, that those who need shall be given, and that those who can give shall give. (We could refer to the obituary in memoriam Sheldon Adelson, in which Adelson himself reminisced that his father, a stereotypical proletarian, still gave to charity organisations from his small income and although he could barely feed his family, simply because he believed that there were still people who were worse off and in direr need of whatever they could get; how ironic it seems that one of his sons should later become a casino magnate, a business that like no other lived off one of the financially most destructive addictions) Rand coined this the mooching of the fair-share vultures, and while not even those who think alike enjoy her novels—I for myself was occasionally appalled about her brute language, which was even more obvious in her non-fiction writing, but we will come back to that later—many convey this thinking by calling for the abolition of the welfare state and regulations that protect workers great and small from HR managers’ and business owners’ capriciousness. We could distinguish the two approaches between left-wingers and right-wingers on the basis of the famous Lao Tzu quote: “Give a Man a Fish, and You Feed Him for a Day. Teach a Man To Fish, and You Feed Him for a Lifetime”, although we faced some restrictions to this pattern²⁷¹: First of all, right-winged liberalism is not centred around the idea that all people should be taught in order to increase their independence—this would come closer to the Anarchist trinity of “Educating, Agitating, Organising”²⁷². Right-

271 The origin of the quote is contested as there is no text or fragment that featured this exact quote. As it arose, there have been multiple variations in literature as well as philosophical tractates.

Read: Quote Investigator. (Last time checked: August 28, 2015). Chinese Proverb? Maimonides? Lao-Tzu? Anne Isabella Thackeray Ritchie? Italian Adage? Native American Saying? Mao Zedong? Quote Investigator: <https://quoteinvestigator.com/2015/08/28/fish/>

272 ... Although the call is originally of Socialist origin, coined by the initiators of (one of) Great Britain’s first Socialist parties. It can be found in a brief manifesto published in 1883: Social Democratic Federation (SDF). Socialism made plain. Being the social and political manifesto of the Demo-

winged Liberals would more likely tell the people that as their luck lied in their own hands, they could teach themselves whatever they required in order to build an existence of their own, one they could consider worthwhile. Whilst it is not gazed upon with demeanour or condescension when one partook in helping someone up voluntarily, or teaching him techniques in hunting and gathering, or in emotional intelligence and how it can be applied during negotiations, it is not a core principle manifested in the philosophy that backs this ideological premise. At best, according to the idea, everyone individually pursues one's happiness through personal efforts and with as little help from outside as possible, which peaks in nothing at all. Hence, the minimum wage is nothing but exterior support, and should thus be abolished, apparently; it would liken an enforced drainage of corporate success, it could lower the workers' interest in improving their performance to accomplish a pay raise, and would consequently weaken the company that was told to pay a minimum wage. All of those premises, if they can be affirmed as correct, are questionable, even downright wrong, as pay raises are not determined to happen as a gratification for an extraordinary performance, and, as we mentioned beforehand, there is no true choice as the whole market system lacks an actual alternative to work—the opportunity to opt out of the job market is nothing but a strawman, hiding the inevitable road into poverty, as the market has built up a monopoly over the people and their *choices* to establish an independent existence whereby happiness can be pursued; it's either work or be busted—must be enjoyed with great caution and equally great scepticism: Unless one entered them with prior support, they can only appear weakly argued, and with allotted acceptance of its premises, as they can hardly convince one by themselves. And with this verdict, we shall enter one more quote by Mises before we shall offer a short exploration into Praxeology, before we thus visit our third author, which will be the abundantly referred Ms. Ayn Rand, a prolific author and controversial figure of the Libertarian movement.

Briskly and unexpectedly, Ludwig von Mises preceded the later “Beatle” John Lennon in his dreamy speech, although von Mises never established a pop music genre, nor did he get a bowl haircut. What they have in common is the mantra as follows:

“Imagine a world in which everybody were free to live and work as entrepreneur or as employee where he wanted and how he chose, and ask which of these conflicts could still exist. Imagine a world in which the principle of private ownership of the means of production is fully realized, in which there are no institutions hindering the mobility of capital, labor, and commodities.

cratic Federation. London: Offices of the Social Democratic Federation. Link:

<https://archive.org/details/SocialismMadePlain.BeingTheSocialAndPoliticalManifestoOfThe/mode/2up> — the title resembles the German “Anarchismus in einer Nußschale” by Johann Most, a

brief explainer of what Anarchism stands for, written in a simple manner so that the workers could get a grip of the ideology that promised them the pie in the sky.

In which the laws, the courts, and the administrative officers do not discriminate against any individual or group of individuals, whether native or alien. Imagine a state of affairs in which governments are devoted exclusively to the task of protecting the individual's life, health, and property against violent and fraudulent aggression. In such a world the frontiers are drawn on the maps, but they do not hinder anybody from the pursuit of what he thinks will make him more prosperous."²⁷³

To be fair, Lennon's and von Mises' visions of a better world are as different as night and day, but obviously, I was only joking. Mises wasn't murdered by a psychopathic fan of his, lest a fan who asked him for a signature before murdering him. But enough of this. Back to work. We can see that Mises describes what many right-winged Liberals imagine as their Utopia as well: Freedom to hire and fire as entrepreneurs please, without any stately intervention or unions that intercepted in entrepreneurs' or their HR managers' decisions; (we can derive this from what I have underlined as a sentence of greatest import) What can be of everybody's delight, nevertheless and outside of any snappish strikes against his words, is what Mises has written about the universalism of basic rights, "whether native or alien". Those basic rights are usually inscribed in nations' Constitutions, which seldom feature rights to asylum in a nation one flees to. I did not choose this topic coincidentally—it has been a hot topic since 2015, when swaths of refugees ended up on the Southern and South-Eastern borders of Europe, namely the European Union. It led towards an internationally conducted discussion about who should be granted sanctuary and who should be sent back. The imagery of people in shallops²⁷⁴ and dinghies, or unmanned ships heading in one direction, fuelled an emotionalised debate with an indubitably true core: That every human being deserves a life in safety and dignity. And if this cannot be provided in one's homeland, consequences need to be drawn. Either international interventionism that topples the source of the misery—normally a militaristic or otherwise autocratic regime—and begins to support local groups to reconstruct the country to olden glory. Local rebel and partisan groups oftentimes support the foreign army in their war against the aforementioned source as they bring advanced knowledge about the infrastructure and the rogue cohorts. Wars as in Vietnam show how invaluable this advanced knowledge can determine the final outcome. Yet no-one can be coerced into participating in armed ambushes or even whole battles, just as no-one can be told to return to one's country and partake in the reconstruction of one's country. A right to asylum, on the other hand, is a basic right as per internationally signified Conventions²⁷⁵, but as the footnote reads, those obligations—in the end, there is no legal basis to commit to those Conventions, only ethical ones—are non-binding,

²⁷³ Ludwig von Mises (2010), page 718. Emphasis mine.

²⁷⁴ Microsoft Word pretends to not know this word. And in case this word should be broadly unknown, viz. "Oxford Dictionary of the English Language" (OED) 2010, page 1,635. It exists, and describes a lightweight long-boat, mostly attached to vessels as a life-saving boat in case of capsizing.

so that many will be picky about who to let in and who to send back. Many politicians, especially in the opposition, become figurative door stewards, thus sending a not-so-subliminal southbound message: ‘If you haven’t got a qualification that will help you boost your independence in our country, don’t even mount the bus that will drive you to the coast of North Africa—we won’t take you.’ In some way, such arguments were heard in Germany as well; many right-winged politicians spoke about eliminating *pull factors*, i.e. the seeming existence of an *open door* at the national borders, that everyone was welcome and that refugees could call their families to where they were granted asylum, so that

275 This statement is not entirely correct and needs specification. First of all, the power of the United Nations’ (UN) General Assembly is limited and can hardly exercise prosecutions by itself, whilst it can in fact sue other nations. Its control could somewhat gain further strength when a member of the Assembly committed crimes against its principles, laid bare in the “Universal Declaration of Human Rights”. There, in Article 14, sentence number one, it reads that “everyone has the right to seek and to enjoy in other countries asylum from persecution”, and secondly, that “this right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations”. Under the following link, this Declaration can be read in fully: <https://www.un.org/en/universal-declaration-human-rights/> — obviously, there is no speech stating that this right to seek asylum must be responded with a sanctuary provided to this asylum seeker. Nations that are enquired by such seekers can still turn them down, for whichever reason. (Polska is known to reject all enquiries by Muslim asylum seekers as it only permits Christian refugees)

An addendum to this Universal Declaration, with specific regards to the status and treatment of refugees, is the “Convention and Protocol Relating to the Status of Refugees”, signed in 1951. There, under point D, it is recommended that “Governments continue to receive refugees in their territories and that they act in concert in a true spirit of international cooperation in order that these refugees may find asylum and the possibility of resettlement.” As I have written, this point, as well as all others in this Convention, are just recommendations as the United Nations cannot legislate across nations, or above their heads. The full text can be found under the following link: <https://www.unhcr.org/3b66c2aa10> — what does this mean for nations who have signed both of those Conventions but still turn down enquiries by the thousands? Are they all hypocrites, then? Not necessarily. All nations have got concise definitions of who to consider a refugee with justifiable interest in seeking asylum abroad, and who not to. Heroic benefactors would pass all enquiries without turning a hair, certainly, but pragmatists would set standards to manage the influx of refugees. Whereas the benefactors would lean to the left, pragmatists would likely lean to the right, but what about the latter group’s standards? Some say that qualified migrants should be favoured over those who have learnt no profession so far. Economic migrants should be sent back too, as they did not suffer any life-threatening persecution, unless they were professionals by any section, they say too. To infringe the influx of migrants, on the other hand, does not make a pragmatist already, there are also levels of a burlesque theatre of wannabe-arguments: Polska has been mentioned in the brackets beforehand, mentioning their stance to only allow Christian migrants and turning down everyone else. For recapitulation, read:

Żyła, Marcin (May 27, 2015). Polska przyjmie Uchodźców z Syrii. Tygodnik Powszechnie: <https://www.tygodnikpowszechny.pl/chrzescijanie-z-syrii-znajda-azyl-w-polsce-28442>

Hungary was plain enough to say that they were not going to accommodate any refugees at all, i.e. refugees from Syria, but their absolute stance referred to the whole Middle East. Poland argued with a discrepancy in culture, moreover they wanted to show that persecuted Christians should have a Christian nation grant them sanctuary; Hungary just considered all refugees terrorists and a threat to public safety. Do these arguments make sense? Hungary clearly doesn’t, it simply discriminates all people alike in terror. Poland’s Ewa Kopacz—Vice President of the European Parliament and former Minister of Health in Poland. No nation must forcefully abandon its own culture, its cultural identity. That’s up

in the end, the numbers of refugees skyrocketed in the end. Their solution, in conclusion: Host fewer and set strict standards for permissions, so that fewer will think that they can arrive with their families in a chain.

What we have to mention as well is that many qualified refugees could hardly enter the jobs they learnt and even may have practised throughout their lives, simply because their certificates were invalid in the sanctuary countries. On an ethical base, this generally meant that people were categorised in two classes: Those who were worthy of hosting as a sanctuary because they would not weigh as heavily on the social services; and those who could only be considered in fair-weather times because they had to be pulled up under great expenses. Is this inhumane? Partially, it is, but in the end, we have to also recognise the duties that come with hosting refugees in a country, even if we wanted to save as many as possible and provide them a Utopia in Mises' sense to the best of the state's capabilities, especially if a state aspired to the minimality represented in the quote and underlined by me. Yes, costs are a question, but so is the disbursement a state will have to invest in order to track the refugee's development towards this independence—despite all defence of the refugees' status, integrity and will to pursue happiness in shape of the “American Way of Life”—from rags to riches, although many already deemed this model dead and gone forever²⁷⁶. In the end, to expect of every single refugee that they should be able to care for themselves with little guidance on behalf of the state that hosts them thenceforth, in a country they barely know and whose language they hardly speak, is a farcical apology to veil one's disinterest in governing. It is true that

to each on its own. It becomes hypocritical, nonetheless, when this same argument is used as a justification of abandoning refugees who seek safety from extrajudicial persecution. (*Extrajudicial* in such a way as that there is no impartial trial, and at best one based on religious reasons or law, such as the Sharia) Especially when we're talking about a nation that proclaims for itself the practice of Christian values. Then, the argument is zilch, and the true intent—to aggressively lower the number of refugees to host without facing consequences in shape of funds the European Commission skipped as a punishment—came in sight. The Yezidi, while also a persecuted minority in both Syria and vast parts of the Middle East, but in this case, they become nothing less than an excuse to house nearly nobody.

So, what can we say about my own argument? It is not entirely correct, there is only a recommendation to house refugees, but by signing the Conventions, no nation is legally obliged to host every refugee that will extend an enquiry for such. That's why the debate about how many refugees every nation should pick up and how to organise the influx within the European Union could last for months: Because there is no internal mechanism to solve those questions automatically. There never had been such a deluge from the Middle East to the European continent that could have preceded this struggle. And in the end, nothing had been learnt, so that a similar encounter could revolve the whole drama.

276 More or less, the “American Dream”, synonymous to the “American Way of Life” as the former must be achieved through the latter, has deceased within the prior decades. Only within specific counties can preserve conditions in which everyone is able to rise above by own efforts rather than blown-out social services required to break the caste system that suppresses lower-class people.

The following report clarifies the conditions that disrupt the “Dream”: Economic Innovation Group (EIG) (Accessed February 18, 2021). Is the American Dream Alive or Dead? It Depends on Where You Look. Link: <https://eig.org/dcieop>

the best state is an exiguously perceptible one, but this only accounts for naturalised citizens with an already long period of residence in the nation we talk about; otherwise, a state risks to grow a periphery of outcast would-be citizens who would be easily lurked into terrorism of any shade, may it be Islamism or anti-State terrorism²⁷⁷. There are only two methods to avoid it: To not host any refugees at all, such as Hungary and, partially, Poland do it, or to introduce mechanisms and institutions that will process the entries meticulously, although there is hardly an apparent country that has managed to do so without any greater interruptions. Germany could be mentioned, although said institutions like the “Bundesamt für Migration und Flüchtlinge” (Bamf) (Federal Office for Migration and Refugees) have suffered under harsh critique for its mismanagement during the halcyon days of the refugee crisis²⁷⁸. One of the core allegations against both the state as well as federal office—the “Bamf”—was a funding shortage, too little personnel even months into the crisis, and, although it received little attention, a lack of personnel that was able to interpret between the public officials and the enquirers, the refugees. Underfunding would be an allegation we also had to mind when speaking about the last quote by Mises we mentioned heretofore: That a state’s sole obligation is to function as the administrative body it essentially is, even without the social services that pulled people up like a *tiramisù*. Such a diminution, nevertheless, is not a justification for a malfunctioning state, only to use this incapability as an argument to the state’s inherent incapability to do its job, while the market succeeded in all regards, no matter the task given to it. Given the record in the pages above, I think it’s fair to say that this cannot be agreed upon generally, but the market shows that it is able to handle whichever niche awaits proper operation and is capable to derive a profit from its natural standpoint; what the market is unable to handle is the niche of not-for-profit sections, social professions such as childcare, healthcare, and the provision of electricity, water, etc. Controversial sections such as housing/urban development could be up for discussion, as well as the production of renewable resources outside of energy, but which concerned environmental protection. We have mentioned it beforehand: Palm oil plantations are a signature example of how production can harm nature, and finally humankind as well, as the planet’s well-being determines mankind’s well-being too. We have spoken about the market’s conscience or lack thereof to stop exploiting the planet so

277 Islamist terrorism is by far the most frequent shape of terrorism spot with migrants who were arrested on charges that affiliate to terrorist malpractices. But it doesn’t mean that it is the only shape of terrorism migrants (can) practice. As left-winged as well as non-ideological intentions could be common, although less than the religious one, it was gathered under a simple hatred against the state in general. Whether it will gain traction in the future is hard to tell, thanks to the sudden rise and fall of the “Islamic State” and the dwindled strength of al-Qaeda in the Western world—it is a greater threat in nations like Afghanistan and Pakistan—, Islamism remains the scope.

278 Thränhardt, Dietrich (17. Juli, 2020). Die Asylkrise 2015 als Verwaltungsproblem. In: Aus Politik und Zeitgeschichte, Band 30-32, Seite 37-44. Bundesamt für politische Bildung (BPB): <https://www.bpb.de/apuz/312835/die-asylkrise-2015-als-verwaltungsproblem>

disadvantageously, and how weary of life many functionaries in the market seem to be, to simply continue with the same old manner as before; or maybe it's less a weariness of life but more a conscience of *memento mori*: Live in the day, because the morrow day may not come. And some functionaries work proactively towards this Judgement Day.

Could an administrative state abort such contraventions? Certainly it could, but such intent damaging first had to be illegalised. Here, we could step into a dead end when it comes to global corporations with headquarters in the Western World, while the damages were caused in regions like South-East Asia—Indonesia, for example—or Central Africa—for example the Democratic Republic of Congo or the Central African Republic. The nations in which those crimes were committed had to pass apparent laws, although the governments might likely hesitate to do so due to economic interests, as the corporations are oftentimes the greatest employers, or because specific delegates inside the government were corrupt and rested inside the corporations' pockets, so that to legislate against their benefactors likened to shoot their own kneecaps. Perhaps nations in which the headquarters lied had a chance at an international court such as the "European Court of Human Rights" (ECHR) or the "International Crimes Court" (ICC), but this stood up to question. The illegalisation of rainforests, for example, had to become international law in order to accomplish beats against the corporations. Yet if the market was more prudent in its actions and less binary, always headed for the Old Town Road that is the profits that can be gained from a given opportunity to exploit resources. It is a situation comparable to a parent and his or her child: If the child doesn't behave, the parent will have to withdraw to measured punishments in order to sanction the child's misbehaviour. Whether punishments in general are still appropriate shall be out of question as we do not talk about pedagogics but politics. The point is clear: When the market sacrifices the planet for own purposes, without the consent of the other groups—nations, peoples of any ethnicities or cultural, religious, etc. affiliation—the state, or states, if we speak of international alliances, are right to draft counter-policies to restrain the market from inflicting further damage on the shared planet. Whether the market doesn't even hurt himself as he saws on the branch he sits upon, but this is a thought game one can contemplate in one's ivory tower, out of the danger zone; for the people on the ground, the problem is more immediate, thus requires immediate action. There is no need for a twist of facts, as the *true facts* are in plain sight. To discuss the reality and impact of climate change in living is futile at this point as only die-hard deniers would reject the fact of its existence and its life-threatening width in debris it will cause, and already causes—through more frequent extreme weather phenomena such as bush fires, droughts and more frigid winters, and the rising sea level that threatens low-lying countries like the Micronesian archipelagos in the Pacific ocean, the Netherlands or Bangladesh, amongst others. Alas, rational free-market apologists, promoters and Liberals have long accepted the facts and thereby

argue, correctly, that the market can and is going to create innovations that will improve the struggle against climate change, to de-accelerate its development into the inhabitability of Planet Earth.

Urgent actions are required, and if the market won't react fast enough, despite genuine intentions to develop techniques to produce renewable energy the most efficient way, and despite restructuring efforts to transform companies into environmentally friendlier producers and service providers, states have to intervene as time is up. To regulate the market is an ultima ratio, but it is never off the table, and people are better off with a comparably unregulated market; but if the *unregulated* market does not act for whichever reason, and if he loses himself in perpetual complaints about the oppressive regulations and how they impaired the companies' ability to work smoothly, to bet on further deregulations would be a dangerous gamble, without a safe chance to try it in a second attempt. Without trying to invoke any fatalist language, the seriousness of the issue must not be undervalued. There should be no experiments but only actions that have been proven to work in terms of decreasing the global temperature, decrease emissions of carbon dioxide, or introduce greater expansion of wildlife habitats in the long run. Instantaneous implementations of such habitats would of course be imprudent as they would likely injure those who were hornswoggled on the other hand, to create this land. Some would call the "fixed-pie fallacy" on this argument—that wealth on the one side would only be materialised at the expense of the other side—, but land, unlike financial means, for example, is in fact finite, although there is abundant of it in existence. When we localise the question of habitats, the abundance suddenly breaks down to a numbered size of a couple of hectares. As all of this land is possessed by someone, someone also has to give this land away for such purposes, or it has to be taken away or bought from the owner, unless the owner is the state or federal state: In this case, the transformation of the land is likely to happen almost automatically. But otherwise, let us break this whole thing down to a simple maxim:

"It is the state's duty to preserve an environment (not the natural environment, but the social, economic, and political) in which everyone can live and work alike, regardless of his religious, cultural, social, or sexual background. As an administrative, legislative and executive body, he carries all the necessary capabilities it takes to maintain these conditions in which everyone can pursue for oneself one's own happiness and life goals, unless those goals inflict limitations on other people's freedom. There shall be no obstacles for this power under the same premise as in the previous sentence: That other innocent people—legal or individual persons, I mean—must not be limited in either their freedom(s) or health. Otherwise, all ways must stay open for the state to achieve his goals, under the assumption of public interest in those goals, which can be evaluated by courts in case there are doubts about this premise."

The maxim could likely be more compact, more quotable, but this is obviously not the point: The point is to state how an administrative body can look like without being limited into its own dysfunctionality, as has been mentioned many times beforehand, in the whole text itself as well as in the last few pages we have seen in this *review*. This indented maxim aligns well with Mises' Utopian vision which one would like to hope weren't as Utopian, and of course my focus is the underlined sentence inside the quote. Mises of course hooked upon a common issue I have complained about beforehand: The vagueness of the key statements, if not all statements in general. What he intended was not clear, and so, this statement should detail his idea, although it may not be all in his personal favour. In the end, if one does not clarify what he or she meant, it will be up to the interpreters to add own ideas to the concept. I did this, hereby, under the consideration of realpolitik as well as pragmatism to not scare away moderates would may not jump on the bandwagon of advanced right-winged Liberalism. There is no need for ideological firebrands who defend their belief in a static-yet-die-hard manner such as many Libertarians do. Ideologies and ideals are not made to preserve like a fragile folio in a library: They are meant to be emulated into the real world and adjusted in accordance with the contemporary needs. And if Mises was any good aside of his prolific writings, he would have understood this principle and supported it as well. Otherwise, we should question the fellowship he has preserved unto this day.

Praxeology & Language

First of all, we should assess what we have to understand under the term “Praxeology”. Mises did not give a single sentence in which he summed up the concept of Praxeology, so it is on us to define it²⁷⁹. And in a brief conceptualisation, we could sum it up as the idea that all human actions define later actions, and that in consequence, all actions can be derived from human actions. Furthermore, all human actions can be analysed in terms of what will happen in the future, near and far. To Mises and many *Austrians*, human actions are one of the main factors in economics as they are like gear wheels within the apparatus that is society, within which the free market is embedded. So far, so good, so comprehensible. But is there more to the theory? That’s what I have been wondering as this simple conclusion roamed through my head throughout the whole book I hereby tried to *review*, to more or less success. In the end, it was a mere dissection of single quotes that to me defined the lecture of this book, and while I did enjoy it, Mises remained to me a bit short-sighted, occasionally ideological in his approach to society and economics. Still, his general idea of how a freer society could look like, stands, and is in my personal approval. What he pioneered in certainly was the concept of Praxeology, which authors like the Austro-American economist Hans Herrmann Hoppe has grabbed up and tried to diagrammatise, although unsuccessfully, as I will argue later.

Should we criticise anything about this theory? This question had to be asked when we wanted to extend the influence of this single maxim towards economics, especially regarding how far the consequences of human action should reach, concerning individuality and the limitation of the state’s influence. We could already criticise the assessment that all human action is rational, a truth a priori, as Bruce Caldwell writes in “Praxeology and its Critics: An Appraisal”²⁸⁰. Could we consider all human action generally rational? Outside of the decisions felled within job choice, commotion in traffic or the planning of an own family, we could likely question this maxim, and even inside those selected circles, we could question many people’s choices for various reasons. Altogether, this noble assumption appears rather weak. We could even argue this contradiction in a

²⁷⁹ This is not exactly true. The author we will consider first in this *brève*, who can be found hereunder, mentioned two quotes in which Mises describes his concept of Praxeology. The fact that I did not consider them valuable is the vagueness in their assessment, or contrarily the simplicity Praxeology ensues; as if human actions have never been considered in philosophy, or elsewhere. Nevertheless, it must be noted that the page numbers are less helpful with the edition we use, especially as a PDF. The page numbers are still correct, obviously, but as a PDF, it is more practical to also know which page to jump to when also dealing with the altered page number thanks to the preface. The first quote can be found on page 64 and on the PDF page 101; the second quote is found on book page 34 and PDF page 71. Still, both of them are not trumped in terms of vagueness and the alleged simplicity of Praxeology.

²⁸⁰ Caldwell, Bruce J. Praxeology and its Critics: An Appraisal. In: History of Political Economy (1984), Volume 16, Issue 03. Durham, NC: Duke University Press. Page 364. Link: <http://public.econ.duke.edu/~bjc18/docs/> — By pressing CTRL+F and typing in the title of this paper, you will easily find the text you are looking for.

less populist sense: Human beings, whilst able to fell rational decisions under neutral premises, are easy to be manipulated as I have argued beforehand: We could pursue egoistic reasons that could only be enforced at the expense of others, thus violating their own freedoms and health at worst. Whether such occasional violations were necessary and inevitable in society and life is not up for debate: It is simply irrational to exercise one's liberties at others' expense as we would subsequently offer to do the same against us as well. One must at all costs avoid such violations in order to not corrupt society, the model in which the preservation of all liberties alike is served best. Regarding the status quo and how the struggle for the maintenance of all liberties is fought with every following day only shows that not all human actions are inherently rational; instead, many human beings continuously exercise questionable actions; questionable not only in a personal point of view and from a wholly subjective point of view, but rather from an objective point of view: Some of the actions consciously exercised oftentimes do not even serve the executor him- or herself. Where the truth perceived a priori comes from is anybody's question. It can be presumed that the fact that it was not considered a posteriori answers the question, only to argue why perceptions are worthless a priori as no valuable theory emerges therefrom. That is, at least when it comes to conveying them into the physical world from the metaphysical onwards.

Continuing with the general onset of usually reasonable actions, the same theory, according to Caldwell²⁸¹, those same actions are also always purposeful, and with this argument, we can agree; nobody acts without a cause, and all actions have got some kind of intent behind, no matter the usefulness or degree of sense, which is mostly purely subjective as many of these factors are bound by context. To some, it might sound unreasonable to commute for two hours per day to get to work, for example from Czechia to Saxony in Eastern Germany, when one could likely find a job nearby in one's own country, to reach in half the time (time is understood to sum up the time to get there and back from there), but for the commuter him- or herself, it might be a reasonable action as it is his or her job which he or she might have aspired to practising for years, so that the long ride is a minor nuisance as compared to the job waiting for him or her.

In the next couple of pages, unto the third Roman numeral, the text deals with two variations of critique against the aprioristic stance that is also applied in the Praxeological theory. It is alleged of being unscientific and unintelligible. At least the latter is correct; the former could be correct insofar as that it cannot tell us anything about the conditions a posteriori, the more interesting area when it comes to transporting theories into practice, in terms of creating practical philosophies rather than lofty thought games as philosophers are usually accused of exercising, rather than contributing something of general worth for society. The academic mass exposes philosophers as oftentimes estranged from the real

281 Caldwell 1984, page 366.

world, and for good reason. An economic philosophy should avoid such accusations like vampires avoid garlic.

But why do so many economists who try to establish a new approach to their discipline prefer working with aprioristic approaches rather than *aposteriorian* ones? Many of them try to reconstruct society from the bottom to the top, from the beginning unto the status quo. And therefore, a period before the advent of self-consciousness and fundamental enlightenment needs to be presumed in order to understand what is self-evident outside of any contradictory evidence. A basic theory requires a blank world in which no individual conditions exist. Such conditions only exist within the most primitive state of humankind, comparable to a foetus without any senses of perception, without a functioning brain to process information. From this state of complete disability to exercise anything meaningful, anything progressive, the most basic conditions shall be examined, the conclusions of this examination shall subsequently manifest the goalposts the novel theory shall accomplish the most effective way possible. John Rawls, the late philosopher who became famous for his “Theory of Justice”, presented this concept easily imaginable when he contemplated a state of ignorance prior to birth, in which we shall consider ourselves as the incapable hump of meat without any sensual organs and now knowledge about our fate on Earth, drafting a society to our liking, which would thenceforth also affect our peers, amongst them disabled persons as well as people of ethnic minorities. We are not told about those catches to mind in the drafting of our future society. Rawls argued that under the state of uncertainty about our own whereabouts, we would act more just simply because we wouldn’t like ourselves to suffer from inconveniences such as buildings with barriers that would naturally cast out wheelchair drivers who cannot surpass stairs; ramps would help them out, but what if the creator of the future society either forgot about the probability of wheelchair drivers, or wilfully ignored them because he or she thought that he or she would not become a wheelchair driver him- or herself? Such probabilities, Rawls argued, would be evaded through what he called the “Veil of Uncertainty”.

Rawls’ a-priori approach is exceptionally practical, hence a uniqueness amongst the social philosophies. I call it *social* because his economic part, on the equal distribution of goods, is sturdy, complicated, and resembles a planned economy, combined with mathematics. The latter is not a nuisance by itself, uttered by a *humanist* who cannot calculate, but the former precedes the latter, blended into an immobile, statist model that collapses within the first crisis that approaches it. Rawls tried to bring up a model that would convert his theory into a practical roadmap to be adapted by politicians who read him. (Perhaps this was his idea) What would have served him better would have been an approach comparable to what the right-winged Liberals usually presume for the people: A will to power, an intrinsic interest in creating something of one’s own, to hustle through all the work that is bound to it and to overcome the obstacles that occa-

sionally emerge before one. That is not to say that societal failures such as racism or discrimination through other prejudices must not be crushed in a mutual, concerted action—there is a need to do so, indubitably—but aside of those artificial barriers, there are natural contraflows that need to be vaulted with some efforts. We have spoken about this abundantly beforehand, and so, it is just another repetition of knowledge acquiesced a priori, so to say, and it also shows why many economists rely on this state prior to cognizance: Because it helps them to assess the whole issue from rock bottom. As for the issue of unintelligibility, this is true for cases in the world post cognizance, after we have gained knowledge of the physical world, the civilised world even, although the same applies also for the world of aboriginal people, obviously. The conclusions drawn from the primitive assumption only apply for their exact world. Conclusions drawn from a more aposteriorian assumption could have been helpful to convey them onto other places on the earth, i.e. other societies that liken the one posited in the original thesis; some might even be akin to it, such as the Western European society which is nearly akin to the US-American. The issue of provability weighs heavily with the aprioristic stance as nothing can be proven that hasn't ever happened or has never been documented. All thoughts invested into aprioristic contemplations runs into a void as all man can do in this direction is based upon opinions, with little empirical surplus. Therefrom we could also witness certain problems concerning the implementation of the theory into the practical world. What if the shoe doesn't fit? Ideas developed in the pre-cognizance world could likely run against the interests of the post-cognizance society. Fundamental theories of a society yet to emerge, with little self-awareness, such as during the age of Adam and Eve, who yet had to eat from the tree of wisdom to become aware of themselves and of their interests and desires are forlorn in these days, where people know exactly what they want. It makes more sense to use this knowledge as the fundament of a new theory, rather than rely on futile thought games about probabilities in the realms of a new human race that dwelt from the deep blue sea, lacking whole self-awareness and in need of only the most basic needs, such as nutrition and safety. Luxury desires emerge as soon as production evolves into higher technical standards, making it possible to create convenience products, reaching the state of today. To ignore all of this and instead start anew without even planning to imagine a world in which all trades can be summed up as "You give me this, and I give you that in return" is to oversimplify everything in an erroneous attempt to achieve easy comprehension for dilettantes of the discipline of socioeconomics. I have mentioned it before: Thinkers in this field have adapted Smith's examples regardless of the changes that have been accomplished throughout the past centuries since the publication of his "Wealth of Nations". And so, aprioristic as well as inopportune examples to display the practicality and correctness of one's theory are disadvantageous to oneself and should therefore be abandoned. Practitioners, as I have mentioned before, already understood this and therefore turned away from the theorists and

ideologues who observe society and the free market from afar, superficially, trying to argue the virtue and untouchability of their theory, regardless of whether it is of ideological or idealistic nature. Contemporariness is key, just as prudence, logicity and a sense for the simultaneity of individualism and sociality is. Ideological tribes that consider either one superior to the other has driven a wedge into the open discourse. Vicious approaches to novel issues—i.e. issues that are novel to oneself and have been understood to be strongly affiliated to the opposition, such as macroeconomics, which have been seen by left-wingers to be *captured* by right-winged Liberals and their likes, whereas the question of how to combat poverty has been *captured* by left-wingers, according to popular beliefs held by right-winged Liberals²⁸²—will convey expectable, yet un-

282 Disclaimer: This view relies completely on personal observations and do not intend to reflect a general condition within the public discourse. All that is meant to state is that I as the author have perceived many left-wingers to hold personal grudges against macroeconomics as well as microeconomics, so that both shall be abolished, according to them. In the meantime, many right-wingers blame the state's high tax inflictions and too much paternalism as the cause for high poverty rights, and proclaim self-reliance and self-responsibility as the (miracle) cure for their misery. This assessment can also be viewed as a rebuke to the hobby commentators who claim that the left-right model had expired and was too simple (mostly without a proper alternative other than that the question was about rich versus poor, or the powerful versus the powerless, or freethinkers versus those who believed in what *the media* told them), which denies in itself the core tendencies that are located within the graph of four quadrants: The Socialists who belief in the virtue of an overly powerful state; the Conservatives and monarchists who believe in the virtue of a state and a rigidly puritan understanding of culture, and the despicableness of left-winged ideologies and ideas; the right-winged Liberals and Libertarians who believe in the abolition of the state and the freedom of the market that would enrapture all the people into the world of absolute freedom; and finally the left-winged Liberals and Anarchists who believe in either a left-winged government or the ruling class' abolition and either the increased regulation or downright abolition of the free market to replace it with whatever is preferred. Of course this summary is superficial and incomplete, it only points towards general tendencies, but it tells what it has to tell: That the model is far from expired. Fairly enough, there are buzzwords—"Capitalism", "Socialism", "Conservatism", etc.—that have been exceeded by vulgar utilisation by promoters of completely different tendencies. Furthermore have all of these terminologies been corrupted by people who misused them in their own self-description, thus distorting their original meaning. We only need to think of the Grand Old Party in the US after Donald J. Trump had been elected 45th POTUS: He described himself as a Conservative, and so did all of the Congressmen and –women-elect, including the likes of Senators Lindsey Graham, Marsha Blackburn, Cindy Hyde-Smith, Jim Jordan, Devin Nunes, etc. None of them would be considered true Conservatives in the original sense as they collectively let down the principle of a lowly indebted state, to name only one example. A lack of morale could be mentioned as well, although this would be embattled by many left-wingers who would point towards George W. Bush and his disheartening mismanagement of Hurricane Katrina. Hence, we shall not consider it hereby. But when it came to the construction of the utterly worthless wall alongside the US-Mexican border, none of those Senators objected towards the debt that would be allotted through its construction, barely exceeding the usage by any means. Trump's mismanagement of the Covid-19 crisis which too bore its toll in society, could be an equal, if not a much heavier disaster in both ways, management as well as the debt that it brought into the government. Finally, it was thanks to Trump that "Conservatism" had been distorted, at least in the American sense. Similarly, many of the other general ideologies have lost the glow of their original meaning. The only one amongst them could be Socialism, although many of those who promote it seldom insist on the introduction of a single-party state. They usually call themselves "Democratic Socialists", meaning that they would promote a Socialist parliamentary party, awaiting its election and advertising for its election in a brute manner, demeaning critics as well as those who loathe the idea of being ruled by a party whose signature policy was to

scientific and incomplete results, mostly fuelling pre-existing beliefs through a little thorough comprehension of the issue by itself, as one was not determined to really *understand* the topic at hand. To put it simple: If one had read Marx' and Engels' treatises on "Scientific Socialism" before one had read a textbook on Macroeconomics (such as has been written by Nobel-Prize winner Paul Krugman, to mention a left-winged liberal-leaning economist, the most tolerable we can get towards the "Left"), one will apparently enter the latter with a significantly demeaning opinion on the system that makes up the Free Market. Contrarily, if one had read any study concerning poverty (the only text that comes to my mind was an essay on "Working-Class Libertarianism") by the Libertarian think tank "Cato Institute" before reading books like "Punishing the Poor" by Loïc Wacquant, one will easily believe that the poor are where they are because they waited for a Samaritan to pull them out of misery rather than taking matters to their own hands. One is easily turned to believe that there is no exteriorly inflicted misery and that one only ended up in the gutter because one did too little to change this state of existence.

Maybe those points are partially exaggerated, and of course there will always be exceptions to such assessments, to such assumptions: People who begin to like the concept of a free market while previously thinking that a planned economy would do a better job than the free market does as of now; or that the market and the state were equally bad to the people, so that both had to be abolished in order to introduce equality and freedom. Needless to say that for me, Mises was a crucial author as well: Of great renown, but contrary to my personal beliefs. Praxeology proved to be one of his greatest contributions to economic philosophy, but in the end, it appears to allegorise a poor generalisation of human behaviour and to shape it in such a way as that it could fit the economic model of the free market; that people's behaviour matched the procedures of the market. There is nothing wrong about investigating this field to clarify that the people functioned as the steering wheel of the market, directing it from left to right and into all vectors. But in the end, the details show that Praxeology cannot serve this purpose in fully as it relies on stances that are too philosophical to fit into the dynamically practical world of the market. Later on, with Ayn Rand, we will see that aprioristic premises are far from unusual in this field, but this does not mean that they are therefore justified. A practical concept in the physical world requires hard evidence, hard facts and pragmatist thinking, no impertinent thought games harvested from the aether. Again, I do not condescend upon theorists and the work they do, as we do need to draft theories before getting into action, but those theories still need to be worked out down to earth, and not up in the clouds.

print more money in order to hammer out gargantuan projects. Needless to say that the most extreme ideals and ideologies are the least tolerant towards dissent, although not everyone of their sympathisers confront dissent with utmost hostility. Just because an iceberg looks threatening above the sea's surface does not mean that it really is that dangerous; what hides underwater cannot be seen, so that the true degree of danger is as high as we perceive it through mere observations with a binocular.

One last crucial page, or two pages to be precise, the pages 371 and 372, in which it was again emphasised that next to a preference to aprioristic assumptions and theories, it is also justified on why empirical reasoning is not sufficient to provide evidence on the correctness of Praxeology. We also again occur to see a more philosophical argumentation, rather than a practical, *realpolitik*-like one as one could expect from a more pragmatist perspective, in order to stay on the ground rather than breezing along with the breeze. On the one hand, they write that

*“Forecasting, which occurs when trends in a body of data are extrapolated into the future, can be of great practical value. In addition, empirical work can determine the applicability of a given theory to a particular problem (Rothbard 1976, 20-22). But testing is not useful for the confirmation or falsification of theories.”*²⁸³

But on the other hand, as if it weren't enough to understand the Praxeological theory as unfalsifiable because of the dynamic equipment of data and the comparably unpredictable future trends—altered by human behaviour, apparently—did not allow general theories set in stone through empiricists who wanted to derive them from data collected in surveys and behaviourist methodologies. The question is what kind of falsification we would like to undertake: It is not wrong to assume that it is hard to either verify or falsify theories that are built solely upon one trend in human behaviour as trends are fluctuating all the time; there is never one trend that will persist infinitely—may it be because of innovations launched on the market, influencer-led trends on the internet, results from journalistic investigative reports, or other stumbling blocks—there can be gross tendencies in human behaviour; human behaviour is not a multifarious hodgepodge of individual human beings with unique desires, ranging from overly healthy diets to cardiac arrests in one's mid-twenties; from wearing black-tie suits as leisure gowns to sandal-wearing IT clerks; from hobby scholars hoarding books of non-generalisable degrees to entertainment junkies who life estranged from the real world to usually escape into rosier parallel universes in fiction of any medium. Of course all these variations exist, they are not grasped from thin air, but these groups are minorities in a bowl of homogenous John and Jane Does, they are black patches on an otherwise all-white ingrain wallpaper. To say that either there were too many minor influences to derive a general theory from the whole group, or that human society participating in constant actions and performances was nothing but a never-ending roller-coaster ride is to say that Praxeology can hardly have a case due to its reliance on aprioristic statements, regardless of what they think about empiricists and prejudices against their tools, of which there were mentioned “Falsificationism”, “Confirmationism” and “Instrumentalism”²⁸⁴, all mentioned in quotation marks as we

²⁸³ Ibid., page 371.

²⁸⁴ There is one interesting post in which the former two terms were explained:

speak of valid practices in philosophy, nothing made up by a single thinker who required a strawman to bash. Of Confirmationism, the following words have been uttered by Caldwell:

*“Neither confirmationism nor falsificationism seems capable of providing adequate grounds for the assessment of theories. [...] high confirmation need have no relation to the truth of an hypothesis; often, many competing theories have evidential support, yet the application of supplemental criteria of theory appraisal is itself problematical when such criteria are either difficult to define or conflict with one another.”*²⁸⁵

To put this quote into more comprehensible shape, what is argued is that a high confirmation did not require support from a theory as the one that is confirmed through data, it can stand all by its own and will be regarded proper. This makes sense as it would be a problematic prerequisite as there is no perceptible need for something like a supplemental theory in order to verify the value of a confirmation. What is more problematic, on the other hand, is the follow-up sentence that runs against what we have stated in this text beforehand: That we could deal with a thesis that were hard to define, or that we dealt with several theses or theories that conflicted with one another. One could wonder what the physical complexion is that we dealt with in this example, as a concrete one was not given. It again shows that we are better off when staying on the ground and dealing with hard facts rather than unbound rather than contemplations with no relation to any real problem or proposal that had to be debated with dissenters to it, to figure out fallacies or mistakes in the details. It refers to the last sentence of the last footnote.

Finally, this text took a more philosophical approach and turned out to, while equipping quotes from Mises, working to Praxeology’s disadvantage in retrospective, although this of course is only my personal, dilettante assessment of the theory. It is true that human action defines society and the market like no other factor, regardless of the supplemental fact that human action itself is affluence from outside forces too, so that they cannot function independently. The forces that affluence human action, in turn, emerge from the market, so that a cycle is thereby assembled. Unfortunately, it has been revealed that aprioristic

Andrew (September 05, 2014). Confirmationist and falsificationist paradigms of science. Statistical Modeling, Causal Inference, and Social Science at Columbia University: <https://statmodeling.stat.columbia.edu/2014/09/05/confirmationist-falsificationist-paradigms-science/>

As for the latter terminology, Instrumentalism, we do not need a separate source. It simply means the exploitation of a thesis or theory for exact purposes such as the argumentation of a different theory. Practicality is key; otherwise, a theory or thesis were nothing better than a shower thought. A theory is only as good as the purposes it can serve, or assail through negation of its weak arguments. (Without trying to militarise philosophical or any other arguments)

285 Ibid., page 372. *Sic era scriptum*.

assessments are the rule rather than inadvertent exceptions, thus uprooting a practical philosophy of its fruitful ground, to thenceforth serve as a figurative walking aid for the theory to move on. Assuming that this were the rule, there could be less than the basic thesis left of it to exploit. Fair enough, we shall rely on further texts to make the case for the Praxeological theory, moving on with a text by Roderick T. Long²⁸⁶.

Long chose to approach Praxeology from Ayn Rand's perspective, and while we have mentioned her abundantly within the last pages, we cannot avoid her in this topic either, but even erect her as a pillar in the sub-section of Mises' *review*. At first glance, her opinion on Mises' approach to Praxeology is more reasonable than Caldwell's; and while she does not abstain from the aprioristic stance the latter had taken, she places it under the necessary affirmation of a *conceptual truth*, so that it can no longer stand by itself and be almost self-evident, in order to lead an argument. With the following words, Ms. Rand is quoted by Long:

*"As Rand ([1966–67] 1990, 59) observes, 'there is a way to ascertain whether a given concept is axiomatic or not: one ascertains it by observing the fact that an axiomatic concept cannot be escaped, that it is implicit in all knowledge, that it has to be accepted and used even in the process of any attempt to deny it.'"*²⁸⁷

This is the practicality we did not find in the previous text, or at least the clarification we did not find with Caldwell: That there needs to be a ground to operate upon, a clear view of a concept that can be proven to be true, rather than vague premises from conditions before the acquisition of knowledge. Long already noted before this quote that Mises might have stumbled over his own words, either contradicting himself or misleading his own points through almost *Heraclitean* language.

Rothbard supports the more empiricist assumption when it comes to Praxeology, being quoted that "the fundamental axiom and subsidiary axioms are derived from the experience of reality and are therefore the broadest sense empirical." (Page 304). In this case, Rothbard is right as the only true laws and only true statements about human behaviour and actions can be derived from actual reality, from empirical surveys. And for all the plainness elaborated within these pages, where philosophical approaches are countered with the behaviour of a politician or practitioner of the market growing tired of the philosopher's preaching of justice, ethics and *doing the right thing*. But this is what we have to talk about when talking about amending the status-quo Capitalism in order to accomplish *true Capitalism*, rather than the neo-corporatist bastard that has been developed within the 21st century²⁸⁸. There is no need to step into the philosophical debates, there is no virtue in it. Instead, the main disciplines dedicated time

²⁸⁶ Long, R. T. (2005). Praxeology: Who needs it. *The Journal of Ayn Rand Studies*, 299-316.

²⁸⁷ Ibid., page 303.

to should be political science, sociology and economics. Humanities in shape of philosophy or any micro division such as African-American Studies, Gender Studies or Feminist Studies in general are not useful as they are ideologically biased in their goals, they watch studies as an exercise through biased lenses, trying to verify frameworks rather than investigating their subjects to describe the truth. Rather than donning a broad view and trying to gather as many evidence that could likely come in handy when examining the findings, they pose a narrow question pointing towards a preferred outcome they thence intend to prove correct, or otherwise scrutinise in favour of their retrospectively disproven thesis. This general statement might not be completely correct and demean the

288 Some people state that Capitalists or Libertarians who argue that *true Capitalism* has never been achieved, but only been tangent to it via neo-Corporatist co-operations were nothing but a cheap apology to defend Capitalism's failure; an argument similar to those uttered by Communists and Socialists who claim that neither the Soviet Union/USSR, the GDR, nor the Khmer-Rouge Cambodia, nor the Vietnamese Republic nor mainland China, etc. were true Socialist States or Communist societies. Inarguable it is that they rolled under the red banner, although neither Marx nor Engels, nor anybody else claimed copyright violations on the abuse of this label. And so, we can say that those attempts were correctly run under these terms, as much to the disliking of many who would like to whitewash the legacy of those theories, who, as noble as they have been in their endeavours, have scornfully trenched dissenters as well as great parts of their own people in kulaks as well as compounds of any shape in order to coordinate the public opinion.

Some would argue that if we declared the aforementioned nations Socialist or Communist, we should also argue that what we have been living through in the post-WW II Western world has accordingly been Capitalist, with all its up- and downsides. But this easy it isn't, as apparent literature argues in favour of the disagreement that prefers to put the etiquette of "Neo-Corporatism" onto the society that emerged during the fin de siècle, or more aptly the post WW II world. It can be read under the following citation:

Schmitter P.C. (1985) Neo-corporatism and the State. In: Grant W. (eds) *The Political Economy of Corporatism. Sociology, Politics and Cities*. Palgrave, London. https://doi.org/10.1007/978-1-349-18041-7_2

And for those who are fond of the German language, there could be another collection of essays concerning the topic of neo-Corporatism, although its availability may have narrowed down to trusted libraries at university campuses.

Alemann, U. von (Ed.) (1981) *Neokorporatismus. Mit Beiträgen von U. v. Alemann; K. v. Beyme,; J. Esser, W. Fach, M. Groser, R. G. Heinze, H. Kastendiek, K. Kuhn u.a.* Frankfurt am Main: Campus Verlag. Kritische Sozialwissenschaft.

Given the age of both citations, many people would correctly argue that a *younger* source would be more credible than such that could have already borne children, built a house and experience a mid-life-crisis. The problem is that we should instead recapitulate the last forty years to answer one question: Did we experience any major undertakings towards a deregulation of our society? This question points towards the Western world in particular as we all are most likely therefrom: The Western European nations, the United States, or any Asian or African nation that either qualifies for the status of a first-world nation or a threshold country. Of course we saw single tenures of presidents and chancellors that tried to deregulate parts of the market or society, but their attempts were quickly overturned by their successors; the United States are the most prominent examples for such merry-go-round presidencies: A Republican president will deregulate the market and dismiss taxes introduced by his successor, ironically increasing fiscal debt (nearly every Republican President since Abraham Lincoln has promised to eliminate fiscal debt to the best of his abilities, but regularly, the debt always went up), just to then see his proposals paddled back either through Executive Orders (EOs) or the modest way, through Congressional approval.

discipline of Gender and Feminist Studies unfairly, but nevertheless, those fields are known for their radical background, their attempts to expose injustice experienced exclusively by women and people of colour. So far, few of their discoveries have made it into the broad public; that is, if there had been discoveries that were worth the public funding they received. Some of the researchers working in these disciplines blame the patriarchy and the fiendish mentality targeting their minor scopes and their comparably outlandish purpose. And without any grudges against the partisan affiliation of those disciplines—it is one important step to admit this partisanship, or else, we remain in circular arguments—, we can iterate with certainty that their objectives are small. We could even go as far as to opine that their objective is to construct society anew, to their liking and in their perception of justice. Instead of becoming part of an interdisciplinary reconstruction of already existing fields such as sociology, they proclaim at many universities departments of their own, trying to argue their personal *raison d'être*, failing many times. But their *declaration of independence*, as we could call it, speaks volumes: Their interest in reconstructing society is honourable, indubitably, but it is of an artificial understanding of how radical reforms must be enforced. Alas, it is important to argue in shape of verifiable evidence, but this evidence must not only be examined and displayed in a context that is not too narrow, so that it can withstand all questions extended against it. Like a ship that needs to cover enough space on the water's surface in order to not sink, a worthwhile theory must cover as surrounding space of its core target as possible to withhold its critics through its live ammunition—facts, and data. The clichés emphasised especially by right-winged populists, but not only such demented folks, is the detection of *patriarchal symbols* such as church steeples that cognize a phallic shape, or patriarchal hierarchies within popular culture, with silly women and masculine, heroic men next to them; or simply a prioritisation of male role models, leading towards no female role models. More or less we could also witness some influence of those academic fields in the debate concerning the introduction of quotas in boards of advisors in greater corporations, or in state assemblies. [*Landtag*] Critics made fun of the fact that no such quotas were demanded in factories or other lower-class jobs—only in the upper management. They blatantly miss out the fact that it is exactly about leadership responsibilities and where the corporations' course is directed. No craftsman or –woman will alter the direction of a company, he or she could at best strike against a course, but how often do we see such movements? Seldom. Nevertheless we need to criticise such quotas as artificial attempts to implement justice where it is believed to have been cast out thitherto.

Another question in which they could likely be considered an influence to accelerate the debate is the equalisation of the language. In the English language, this debate could never set off because of its lack of gender-related nouns. In German and in French, on the other hand, we had such debates; technically speaking, it still moves on, but continues smouldering in the background and the

widths of the internet. To therefore show what the debate is more or less about, we shall have two exemplary sentences in both languages, French and German. We could actually replace French with any Roman language, and perhaps even add a Slavic language like Polish as they too differ between up to four grammatical genders: Female, Neuter, and Male, animate as well as inanimate. But for the sake of brevity, we will leave Slavic languages out as I, personally, have not heard of any comparable debate. Left-leaning newspapers like the “Gazeta Wyborcza” also do not add any additional suffixes to include either the male or female gender, whereas the comparable German daily “Tageszeitung” (Taz) does in fact add the female suffix to nouns that refer to groups of people which can be considered mixed, when they are not evidentially already.

The first sentence (including both grammatical genders):

1. Der/Die BäckerIn verkauft der Frau zwei Brötchen und ein Brot.
2. Le/La boulangeurSe vende deux petits pains et un pain à la femme.

3. The baker sells the woman two rolls and one bread.

To be fair, we could also mention how the same sentence would probably look like in Polish and Czech, for sake of completion of what I speak (without the endings).

1. Piekarz sprzeda dwie bułki i jeden chleb kobiecie.
2. Pekař ženě prodáva dvě chlebíčky i jeden chléb.

Now people might wonder where the female-gender suffixes are. Apparently, at the end of the two sentences’ subjects—„Piekarz” and „Pekař”—we had to add respectively one “-ka” so that women were added as well. But as for my knowledge and what I was able to find, there had never been any debate about whether such suffixes should be added obligatorily, for sake of justice²⁸⁹. If I should be wrong about this, I would like to be notified about this misunderstanding, so that I can amend this point. The superior argument stands strong, nevertheless: That languages are different from one another, if not inside their own cultural spectre, their own linguistic family, (Slavic languages, Romanic languages, Germanic languages, etc.) then across them. There are languages that differ visibly between grammatical genders through clitics, as German and the Roman languages do, (That is, all Germanic languages, and all Romanic lan-

²⁸⁹ As I learnt later, there was a respective recommendation on behalf of the Czechs to include the female gender regularly, whenever the context deems it inclusive. It can be read about in the following document: Technologická Agentura České Republika (last time checked: February 26, 2021). Příručka pro užívání genderově senzitivního jazyka v komunikaci TAČR. Link: https://www.tacr.cz/gender/160324_prirucka_gender_jazyk.pdf (PDF, 442 KB) — Yet in the study that will follow hereafter, it is confirmed to me that there have been no official guidelines published on the usage of gender-inclusive language in Polish until 2016, and onwards, according to my knowledge.

In the meantime, no apparent recommendations with regards to gender-inclusivity or neutrality could be found in the “Internetová jazyková příručka”, only an entry on the adjustment of female surnames, especially names of foreign origin.

guages) and there are languages that don't, such as the English language. This horizon is narrow, I must confess, I am intellectually bound to the European continent as I do not speak any other and don't dare to rely on Anglophone studies and working papers that could offer a glimpse into other languages and how they treat the issue. Therefore, we shall hereby stay inside these borderlines; it suffices to make a point as we have conflicting perspectives on how to treat the issue of the *generic masculine gender* is treated: some offer the opportunity to distinguish between the agents' and objects' gender with separate suffixes, while others generalise them, without any differentiation and rare exceptions, such as in English. (Viz. Aviator vs. Aviatrix; Actor vs. Actress; Master vs. Mistress; etc.) Especially in the English language, we could nevertheless opine that most of those words that still differ between males and females were derived from the French language. The last example of those mentioned in the brackets is the most obvious: It is derived from the French *Maître* vs. *Maîtresse*. *Acteur* vs. *Actrice* work the same way.

It contains the general question: Are speakers of languages that generalise more sexist than languages in which such differentiations are undertaken? It also included the issue of plural nouns—in the French language, one man in a group of, say, 99 women would turn the group wholly male. If we spoke about a group of 99 women and one man hiking through the mountains, we spoke about *des randonneurs*, simply because there were one man who flipped the general sex of this group. If they were 100 (or 99, without the man) women, we could speak of *des randonneuses*. Many might think that this is sexist, and there could be a hard time trying to argue against it: Why should the presence of one man nullify the presence of 99 women? Outside of languages like the German, in which the same method applied—the same ratios in the French example produced respectively *Wanderer* and *Wanderinnen*—we consequently had to imagine that people tended to fewer sexist prejudices or thinking that could direct their behaviour towards diminishing or oppressive actions against women. Is this the case? In one study I could find, in a mixed review, there is evidence for a correlation between a language that features the generic masculine and discriminatory behaviour recorded in society²⁹⁰. Amongst the findings in this study, it could be found out in German-speaking Austria that men were considered more qualified for a vacant position in management when the ad target a dominantly male audience. (Page 04). It matches the common argument that is boosted in the debate for a stronger enforcement of the gender-sensitive language: That language conveys prejudices and hierarchies, perceptions of a *natural order* within a society; in this case, it would apparently manifest a male dominance, therefore a female inferiority. From page 05 onwards, we also come across the arguments on why there is so much defiance against a sensitivity towards such details, and it is as of this

290 Sczesny, S., Formanowicz, M., & Moser, F. (2016). Can Gender-Fair Language Reduce Gender Stereotyping and Discrimination? *Frontiers in Psychology*, 7. <https://doi.org/10.3389/fpsyg.2016.00025>

point, that I as a German too must address it as there is a lot ado about the introduction of further recognition of women in society, but little about the practical conversion. Every language needs a tailor-made model, although it is less about the creation of a female gender in grammar—many languages feature it, while others do not, such as English, which is therefore recommended to instead replace *gender-assumptive* variables with more general terminologies, with reference to the policeman who shall become a police officer (our more radical friends from the political Left would likely recommend the pejorative *pig*)—but the smooth inclusion of the female gender whenever language needs to switch to the generalisation. From the examples above, we have already seen some methods, but have so far kept out Spanish, which, in popular culture, has found the creative variance of adding an (at)-symbol at the end of nouns and adjectives. It brought us writings such as: *Bienvenid@s*. Spanish, one could admit, had it easy in finding out an easy-yet-not-ungrammatical way of solving the issue of gender inclusion. Germany, on the other hand, relies on so-called *Binnensuffixe*, or *Appended Suffixes*, if we should translate them anyhow. (Google was not able to deliver practical translations) We have seen them above with the sudden capital letter following the actual end of the word, and I have mechanically added them to the French counterparts as well, although it stood up to question whether this was the official adjustment for sake of gender sensitivity²⁹¹. Studies as cited in

291 The *German option* is not considered in France, nonetheless. It never has been as feminists, amongst others, have moved straight ahead and demanded a *gender-neutral* language. A history of how this development came to be, although the text itself is far from up to date, can be read under the following citation:

Burr, Elisabeth (2003). Gender and language politics in France. In: Hellinger, Marlis; Bussmann, Hadumod (Eds.) *Gender across Languages*, vol. 3. The de/construction of gender through language variation and change. Amsterdam: Benjamins, 119-139. Link: https://home.uni-leipzig.de/burr/Publikationen/Burr_Gender_and_language_politics_in_France.pdf (PDF, 226 KB)

Fast forward nearly 14 and 18 years, into respectively the year 2017 and 2021, we have two more encounters to notice with regards to the question of either a more inclusive or a completely neutral French language. In 2017, when the debate over a neutral language re-emerged within the public discourse, the renowned « Académie Française », the institution for the *Bon Usage* (Correct Usage) of the French language has issued a statement in opposition to measurements that would have accomplished a rectification of inclusiveness with nouns and adjectives. The two paragraphs can be read here:

L'Académie Française (October 26, 2017). Déclaration de l'Académie française sur l'écriture dite "inclusive". Link: <http://www.academie-francaise.fr/actualites/declaration-de-lacademie-francaise-sur-lecriture-dite-inclusive>

As it can be read, they cite problems for teachers, amongst other pedagogics, in teaching the details of a more inclusive language, which is understandable in a language such as the French, which is already riddled with exceptions and traps many people from outside France brace for when hooking up with this otherwise majestic lingo. But can such pitfalls justify the exclusion of inclusion? The argument would be subjective, emotional even, and so, the faults remained, between the Conservatives who affiliate with the Académie Française, and those who affiliate with the feminists and *Intersectionalists*.

And now, it has led towards the 25th February 2021, in which it could be heard from the incumbent "La République en Marche" (LREM), the party of Emmanuel Macron, incumbent President of France,

the 288th footnote show that language does to some degree determine discrimination as experienced by either minorities or women. (Women are not considered a minority in this sentence because they simply aren't: They make up a stern half of this world's population) What the footnote also shows is that it is neither that easy to find a proper way to include women wherever a mixed gathering is either addressed or mentioned. Languages are respectively unique, hence require individualised approaches in which institutions like the "Real Academia de la Lengua Española" (RAE) in Spain or the "Académie Française" in France, both

whose party has officially rejected the application of a gender-inclusive language, pouring further oil into the devastating fire in an already torn country. It read be read here:

Dodman, Benjamin (February 25, 2021). 'Françaises, Français': Could the French language be less sexist?. France 24: <https://www.france24.com/en/culture/20210225-fran%C3%A7aises-fran%C3%A7ais-why-the-french-language-need-not-be-so-sexist>

Now, the only language which we have mentioned but ignored for another time is the Spanish language. With a brief sentence we have mentioned that in the colloquial, popular culture, a compromise has been found with the @-symbol, but such an ace cannot be pulled up from one's sleeve in more formal correspondence, in press releases or governmental/gubernatorial proposals. Representatives, especially from more Conservative wings, would irk over such quirks. Apparently, the address for such enquiries again is a an academy that deals with such questions: The "Real Academia Española" has, unsurprisingly, a mixed opinion on the reformation of the Spanish language in terms of further inclusion of all genders, not only grammatical. Therefore, in the year before, they have released an assessment of this question which can be found here:

Real Academia Española (January 16, 2020). Informe de la Real Academia Española sobre el lenguaje inclusivo y cuestiones conexas. Link: https://www.rae.es/sites/default/files/Informe_lenguaje_inclusivo.pdf (PDF, 2.55 MB)

What can be extracted from their study? Generally, that they are seemingly in favour of not introducing a shorthand for one-word gender inclusion as comparable to German. (Not French, as I presumed without further information at hand during the writing of my two examples) Nevertheless, both sides are heard profoundly and with neutral exhibition via arguments. Therefore it can be found that until now, the generic masculine was not only used as a method to include mixed groups of more than two with both sexes assembled, but also for individual women in reference to their profession. One would wonder what would be the reason for such bluntness, to even *drown* the existing female suffix for nouns, which is by far no early modern invention by sexual theorists or feminists who wanted to enforce equity between men and women in language. And one of the clearest examples, in terms of what the RAE brought up as an argument, could be read on page 50:

"El masculino posee un valor genérico que neutraliza la diferencia entre sexos (Los derechos de los ciudadanos = 'Tanto de los ciudadanos como de las ciudadanas') y un valor específico (Luis es un ciudadano ejemplar). En algunos ámbitos se ha difundido la idea de que el masculino genérico es una herencia del patriarcado. Su uso es lesivo para la mujer, por lo que se ha de evitar en el discurso." (Page 50)

Normally, one would likely agree with the argument that the generic masculine would neutralise all differences between sexes, but the study previously cited brought up a different argument, with empirical data at hand. The comparison between different Constitutions from other Hispanic countries such as Mexico and Brazil, which, in their full range, alternatively applied both sexes in writing, whereas others did not. Prior to this quote, exercises have been undertaken to compare various options in including women either through separate mentioning of the female sex in noun, and in a mixed approach where the preceding article indicated the addressed or mentioned individual's sex, but the noun itself still showed a man, regardless of the individual. Feminists and other people who were otherwise

of which seemingly cower over a tolerance and procedure of aspirations towards this stance on social justice, as can be read in the footnote.

But how did we get here? What is the core question we were addressing when we brought up the question of gender inclusivity and meandered thereabout for pages of footnote? The question of discrimination accelerated by what we can understand as Praxeology in exercise. When we consider human action natural, sparking equally natural sequences initiating a cycle, the arbitrary conventions (a terminology I overuse all the time) we have invented, such must be the discrimination it leads to; and so we are humanly capable of mending those

interested in more inclusion in language would have found the *moderate* approaches hypocritical or ignorant, rooting with the full inclusion or exclusion of the male form. (The recently deceased United States Supreme Court justice Ruth Bader Ginsburg was once quoted with dreaming of an all-female Supreme Court bar, iterating in a follow-up sentence that while some (men) might find this discriminatory, none of them ever showed suspicion with the preceding occasionally all-male bars. After her de-cease, Sonia Sotomayor remains the last remaining female justice in the States' highest court order. Whether Clarence Thomas will resign from the bar anytime soon, thus opening the opportunity for POTUS Joe R. Biden to nominate a successor to the first African-American SCOTUS justice (likely an African-American woman, for sake of sacrosanct precedence) is anybody's guess.) At a different point, editors for the RAE also claimed that "en lógica y en semántica se denomina género al concepto que incluye en su clase a otras nociones más concretas". (Page 47) Again, we are confronted with a subjective perspective that is not even established with researchers who have previously brought up this argument, a footnote sight we oftentimes come across in the humanities, firstly with shortened citations and then in full length in an index. But the RAE did not add any such index, nor any resources to double-check their arguments. And so, we can doubt this argument as well. But why? The RAE listed the argument of stereotypes, by which people have a firm, culturally dependent understanding of axioms such as with birds: Americans would most likely think of a robin when it comes to birds, and likewise, Spaniards would most likely think of oranges when thinking about citrus fruits. But do we, consequently, think of both men and women when thinking about human beings, or do we primarily think of men when thinking about human beings, even referencing the Bible by which Eve was created from one of Adam's ribs? It is most likely that we would think of men. Alas, *men* are even used synonymously of humans, giving us also the word *human*, or (hu)*mankind*. (Needless to say, the origin of the word *man* is firmly disputed amongst linguists, so that many happen to carry a theory of their own. One can be read in a blog entry with a journal and publisher:

Liberman, Anatoly (November 11, 2015). You'll be a man, my son. Part 1. Oxford University Press Blog: <https://blog.oup.com/2015/11/man-word-origin-etymology-part-1/>)

If we went by this presumption, the argument would run into the opposite direction from which the RAE claimed in defence of the generic masculine.

One last interesting argument made in the otherwise rather descriptive informal piece was made on page 57, where the RAE spoke/wrote about the *doubling* (*desdoblamiento*), such as with *hermanos/hermanas*. (Brothers, sisters; generally siblings, without any indication of the siblings' sexes) Whilst they have written that this doubling is not ungrammatical, it injures the general purpose of language, which is the means of communication, furthermore a most economical one. What is forgotten about it, and frighteningly so, given that the RAE publishes the most renowned editions of Spanish classics like "Don Quixote de la Mancha" (which I own personally, and am proud to tell, given the great introductory essays on the book itself, and the occasional facsimile prints) by Miguel Cervantes, is the aesthetic factor of language, the opportunity to play with it and bend its fringes to the utmost extents. Indubitably, language is a means of communication, first and foremost, but secondarily, we must never forget that language is also a means of the arts, a means to express oneself and shape oneself, one's character. This might sound subjective, populist even, but it is true, and we do not have to look long to see where one can find evidence for this argument: Literature, poetry, music—all of those artistic genres instrumentalise language for the purpose of... Art! And so, language is not just a means to abridge

fallacies that have manifested in language. As I noted in the *epithet* of my last footnote (one page prior), language is mendable, and obviously so as it is naturally grown, not artificially created by academics or amateur linguists; we would face slight obstacles with regards to artificial languages such as from the Tolkien universe or with Klingon. There, it depended on the respective creators—J. R. R. Tolkien with regards to the manifold dialects of Elvish, or Marc Okrand for the Klingon language—to be consulted for questions like gender-inclusivity, assuming that such implementations could even be undertaken. Some languages might not even feature grammatical genders in the first place, or already be in-

barriers between humans, and by learning to speak in various tongues, one can make the greatest use of this means. On a downside, language can also discriminate people; dehumanisation is the most perilous grade of linguistic discrimination, which we see dominantly in authoritarian nations, when ethnic minorities are socially excluded, rounded up in compounds or become victims of genocides meant to eradicate them from the world. Language is a powerful tool, hence must be handled with care to not create total bedlam.

What must be noted in terms of gender sensitivity in other European languages? The scope has been narrow for sake of brevity on the one hand and because my skills in languages are limited. Luckily the RAE considered its brothers in linguistics to include languages like Italian as well. But the results have been comparably sobering: Many countries seem to remain Conservative about the merit of a more gender-inclusive language, other than Germany; The RAE is sceptical about it and continues weighing arguments on which side to choose. In France, we are not going to see it. And only a couple of Hispanic nations in Latin and Meso America have chosen to mention both sexes separately in their Constitutional texts. In Britain and other Anglophone countries like the United States, alternatives to masculine expressions (e.g. policeman) to break up perceived boundaries to professions boys and girls, i.e. women and men, can aspire to work in someday. And this is only one spectre in which predisposed gender roles need to be removed, a field in which language can contribute a fair share to.

There is only one problem no nation has examined yet: How would those new rules be introduced to the broader public? Language must not be coordinated by governments, nor by any independent institutions, languages are free to everyone and may be used by everyone within the legal realms. Hate speech cannot be tolerated, as it could otherwise accelerate dehumanisation. (Which also, partially, happens within left-winged groups as well, when fringe right extremists are decried as Nazis, which categorises them solely by their ideology, no longer as people displaying this ideology. It could grow to become an ethical question whether such dehumanisations are justified when speaking about ideologues to whom dehumanisations are not only a hobbyhorse but also part of a fixed agenda to exterminate disliked ethnic minorities who are believed to *stain their Aryan blood*. But this shall be discussed elsewhere) Because of this, laws have been passed in Germany, amongst them the infamous “Netzwerkdurchsuchungsgesetz” (NetzDG; Translates to “Network Investigation Law”) Web users could become vigilante neighbourhood watchers on the internet therewith, reporting what they perceived as abusive, discriminatory or downright racist. Pornographic content and calls for lynch justice can be reported as well, and will be examined upon dispatch. Many critics have condemned it as the creation of a *voluntary Gestapo* (abbreviation to “Geheimstaatspolizei”, or “Secret State Police”) that would roam through the World Wide Web to look for content that could be reported, so that people could inadvertently be criminalised, always under the sword of Damocles. One can imagine that such swift opportunities to enforce disliked individuals’ bans—to only press a few buttons to send a report to examiners employed not by executive branches of governments (they will be informed in a second step) bears food for sceptics to question the safety of such mechanisms—but it also contributes to marginalising fringe right content that celebrates the Third Reich or questions the Holocaust, that intimidates ethnic minorities online. The same goes for Islamist content or various shapes of anti-Semitism and white supremacy. For sure, it is a twofold blade, just as the surveillance and coordination of language were if any nation planned to introduce an institution to standardise and gauge ubiquitous language usage. This would not lead towards an Orwellian dystopia, but certainly towards something comparable to what (Aldous) Huxley thought of. Nevertheless, languages by ethnic minorities have always been il-

clusive, naturally. Some languages, on the other hand, might already fail to be used like orderly languages with a vocabulary broad enough to converse in it, let alone become targets of such debates. Tolkien's are again of such nuisance, his were never expected to be used conversely, but only be examined by linguists. Its vocabulary is insufficient to navigate one through a normal day. Luckily, we are only interested in organic languages that have grown throughout history. Those have been victimised by the patriarchy, one could argue, as many of them tend to exclude women for sake of simplicity and economic convenience (also according to the RAE), because they preferred to understand themselves as means of communication, breaking down their nouns to the shorter form, which is usually the masculine one. The brevity is obvious: Compare the male French *Vendeur* to the female French *Vendeuse*, translating into English as a salesman and a saleswoman. In both languages, the masculine form is shorter, although the impact is only greater in written language rather than the spoken one. Nominally, to claim that the reason for preferring the masculine over the feminine for economic reasons hardly holds up, given that in French, there are few cases in which greater suffixes had to be added to a noun or in which greater adjustments

legalised throughout the history of authoritarian nations, some as young as in the 21st century, in Peru, where the language of the Guarani has been marginalised and criminalised. Obviously, languages like Ladino, spoken by Sephardic Jews in medieval Europe, were haunted as well, as the Middle Ages in Europe are fondly known for their rabid anti-Semitism. More bizarre outgrowths of such disgust for languages has emerged with the Belarusian post-Soviet dictator Александр Лукашенко, who refuses to speak Belarusian himself as he considers it an inferior language, a language of peasants, incapable of expressing anything lofty. This is a language policy that heads into a rather different direction, away from any emotional patriotism. Needless to say, Лукашенко prefers Russian.

Language prosecution, if we wanted to call it like this, also left its marks in the ensuing ages, in post-colonial Africa. Cameroon comes to mind, where Anglophone and Francophone communities fight one another over the hegemony in their shared homeland. And those fights always end bloodily, especially during elections. One can tell where those skirmishes arose from, outside of the fact that they might possibly have existed beforehand, under different conditions, and were fought for different reasons. Certainly. But the point that those fights are now continued for reasons of languages that did not originate there until colonisers from France and Britain have arrived, exploited their lands and left them for their own, with languages left like scrap, is their fault, hence it is those people's blood on their hands. It's the third path of morphing languages into weapons—this time, for people to fight themselves over something as comparable to blood-and-soil politics as the question in which language they should converse; in which language press releases by governmental institutions should be published, and in which language speeches should be held. Alas, in countries like Nigeria, the colonisers' languages were also perceived as an opportunity to coordinate multinational states: When there are dozens of languages spoken across the country, an exterior, non-partisan *lingua franca* can help to cross the barriers. It can help to surpass the ethnic conflicts and find a common way to communicate. And this is where the RAE's argument does make sense: Language functions as a neutral tool to connect people. But when language loses its neutrality and starts to take sides against one side, in favour of the other, it needs to be amended to work equally for everyone who wants to make use of it. To say that one had to deal with the fiendishness in some regards as it had always been this way, and that there were neither merit nor interest in changing it would qualify as evidence of incapability for humankind, after these centuries of successful evolution, and the benefits it brought. Why shouldn't it be possible to accomplish those amendments now? Denial is nothing but weak dodging, at worst wilful ignorance in the face of women because one felt uncomfortable with those changes. Those we must ignore likewise, to fight them with their own weapons. Reasonable critics shall contrarily be invited to point out lacking details.

had to be undertaken to mark the female sex of an employee or the executor of a specific action. The regular case is that an –se had to be added, such as in *professeur/professeuse*. The aforementioned *maîtresse* would be one of the exceptions as it required more letters to be added as a suffix, but in spoken language, the addition is hardly recognisable for the untrained ear. Hence, the economic benefit is a Potemkin argument; and in written language, as we decreasingly apply printed words and instead rely on digital communication via emails, text messages, etc., the impact of additional letters are even more infinitesimal. Nit-pickers who would count every byte they had to transfer additionally because of a few letters that conveyed the women in their team, or their female customers, should possibly see their therapist to speak about the complexes they suffered from that led them to complain about such nooks. It would be a little step for a piece of justice that could be achieved. We could also talk about the hobby aesthetes who see the beauty of their language stained with those enquiries for adjustments to their language in this direction, but those people are oftentimes the same who would stain their language through malicious curses and the exploitation of it for heinous accusations, derogative and dehumanising lingo against ethnic minorities such as refugees from Africa and the Middle East. The argument that has to be made is that aesthetic is not only about the lexical level of language: It is also about what we say through our language, what we say and how we say it. Those who want to instrumentalise the honourable issue of linguistic beauty should take the plank out of their own eyes. If one wanted to celebrate the beauty and, to some extent, the purity of one's language, if any sense of purity can ever be applied onto language, given its regular blend with neighbouring languages (even with the olden standards of Middle High German or English, one is going to always find inserts from Latin even with texts directed towards peasants and craftsmen; one only needs to look into texts by Geoffrey Chaucer or Sebastian Brant. And Chaucer did write for his fellow landsmen in the inferior classes as he did not write in Latin or French, as some poets of his stand might likely have done, and as we know, Chaucer was fond of both languages as he, for example, also translated the Italian poet Petrarch into English, thereby also introducing the Petrarchan sonnet to England, particularly its stanza). Let them celebrate whatever they want to celebrate, but do not offend others wilfully by claiming to preserve what does not exist. Cheekily one could enquire those dilettante purists to ban all non-Germanic loanwords from their vocabulary if they spoke German or English, or ban all Germanic loanwords if they spoke French. Their jargon would end up poorer and widely impaired in terms of expressing themselves within any field, once they realised that our society has grown accustomed to the richness of variety the blending of languages to fill gaps the original tongue was unable to stuff. The American vernacular of the English language has burst any boundary with its manner to brandish nouns as verbs without any addition of a *verbalising* suffix such as –ise. ((to) instrumentalise, (to) weaponise or (to) aggrandise. Especially in colloquial language, this

can bring up almost peculiar constructions when verbs are created from scrap, simply by creation novel compounds: Words like *(to) shitrig*²⁹² or *(to) shoehorn* (*sth. into sth.*). This is by far no uncommon or all-American practice, the latter at least not exclusively. We see it too in countries like Germany, which also indicates the presumption of the option to create neologisms via compound creation: Languages that do not practise this fashion, which are hard to find under certain circumstances—what we are looking for are languages that create neologisms by combining nouns, not only adjectives or verbs in connection with nouns (which is common with the Polish language, which has brought up words like *bezpieczeństwo* (security)²⁹³)—would therefore create their neologisms in other ways, such as adapting words from other languages and assimilating them to integrate phonologically. A special example would be the Icelandic language which has got its own committee that takes care of creating names for inventions that are not covered by the Old Norse language²⁹⁴: Words like the computer; for

292 Buck, Rinker (2015). *The Oregon Trail. A New American Journey*. New York City: Simon & Schuster Paperbacks. Page 57. — There's also at least one more page in which he used this verb, but for mere reference, one example is enough. Strangely enough, it might be an obscure terminology used within exclusive circles as it bears no trace neither in "Merriam Webster", nor in the "Oxford Dictionary of the English Language" (OED), which even includes words from the Afrikaans language. (Whether *aardvark* derives therefrom, or only from Dutch immigrants to the US is up to debate) Alas, there are people online who do use it, but still, it might not have been canonised in dictionaries yet, lest those we can consider official and safe to refer to in papers.

293 The word is made up of two parts: *Bezpieczeń*, which means *secure* and is itself made up of two words, although one will have a hard time finding the second part of this two-part word, as the latter part—the first one, *bez*, means *without*—, *pieczny*, or *pieczeń*, interpretable as something like *danger* and *dangerous*, is no longer used as a single word but only in combination with its prefix *bez*. Breaking it apart, we will get the word shown in the first line, which means *secure*. But if we add the abnegator *nie*. We thereby get the word *Niebezpieczny*, or *Niebezpieczeń*. Literally, we would translate them as *dangerous* and *danger*. Obviously, this is not a compound of nouns but of particles, objects and adjectives. Finally, there is also the nominalising suffix *stwo*, which apparently bears no meaning of its own. On a side-note, it also drops its final vowel when declined into Genitive Plural, giving it the onlook that so many non-Slavs accuse Slavic languages of: Of lacking vowels to make the words pronounceable.

294 What is talked about is the "Icelandic Language Institute" at the "Stofnun Árna Magnússon", a branch of the Icelandic Education Ministry. Nevertheless, the "ILI" only existed from 1985 to 2006. What happened thereafter to the Icelandic language and the many novelties that have been introduced in this world is beyond me. Still, it can be read about under the following link: <https://arnastofnun.is/is/islensk-malstod>. The idiosyncratic purism preserved until six years ago has even made it into the news: The German radio broadcaster "Deutschlandfunk" (Broadcaster of Germany) has written about them, also indicating how Icelanders call the computer—*Tjölva*:

Krohn, Tim (August 09, 2014). „Bildrausschicker“ und „Rechenhexen“. *Deutschlandfunk*: <https://www.deutschlandfunk.de/islands-kampf-gegen-die-fremdwoerter-bildrausschicker-und.691.de.html>

The article shows that this purism is by far not strutted: Creativity is permitted in finding proper interpretations for technical innovations like computers, thanks, drones or TV screens. (It was not explicitly spoken about a television set, and since Poles make the distinction between television sets and screens, we must apply the same pettiness) It's also a rebuke against the stubbornness many linguistic purists and prescriptivists apply in their characteristics: That instead of creating proper alternatives for novelties, abolishing the borrowed *Anglicisms* (in German) becomes the law, a top priority. It is not

this, they have created a word that relates to the *Völuspá*, a female clairvoyant, who has also *contributed* to the famed “Edda”, the epic featuring stories by the Norse Gods Thor, Odin, etc. As the footnote points out hereunder, this does not work all the time and there are many words that had to be assimilated in its original language as an Old Norse language that works with a narrower vocabulary can only persist so far. The Icelandic language became the object of an almost herculean undertaking, and for as long as it was exercised, it went successfully: As the Icelandic language preserved approximately 97 percent of its original tone and extended its vocabulary apparently, it can be said from an outsider’s

the case that there never were alternatives suggested for Anglicisms, but many lack the creativity that can be observed in Iceland. Linguistic purism is treated as an emotional, dry, theoretical, almost bourgeois issue with little appeal for the broader public. One could argue that a somewhat exclusive atmosphere is preserved, that it required a sacrifice to become part of this club. This must not be the case, necessarily, it can be opened if there is an interest within the purist ranks. If the mentality opened up on its own principles, more people might think about endorsing it. But if it sticks with the Conservative school of preserving the status quo and isolating it from all outside influence, it will also keep out any *fresh* input. This self-preservation, in human societies a recipe for inbreeding, leads towards self-destruction under an umbrella of perceived superiority through cultural supremacy. As we say in German: „Nobel geht die Welt zugrunde.” — The world descends in nobility.

Briefly we shall also focus on the origin of the word *Völuspá*, which I still assume to be the origin of the word *Tjölva*, although I couldn’t find any Anglophone source to back this up. But the German source cited *in supra*, translates the neologism for computers as a *Rechenhexe*, or *calculating witch*. Witches and clairvoyants might have been thrown into the same pot as there was no differentiation between the common attitudes between a witch—erudite in the fields of potions and herbs in general, red hair, probably exercises pagan rituals in obeisance to Gods or spirits of nature (such as Tom Bombadil and Goldberry), maybe even the occasional frequentation of cemeteries—, so that they were called the same. Nevertheless, let’s have a look at the etymological knowledge that can be retrieved from the internet: According to “Wiktionary”, *Völuspá* is derived from *Völuspa*, the genitive (singular?) case for *Völva*, which translates to truth-say or prophetess. (We are hereby going to ignore that it also likely brought us the term *vulva*, which might also be another argument for the clairvoyant’s female gender) Another root word for the prophetess is the Proto-Germanic **waluz*, which translates to staff and/or stick, with cognates in Old Frisian and Old English. It is traced back to the Proto-Indo-European **wel*, according to “Wiktionary”; Pokorny (2007) offers the reconstruction **uel*, both translating it as ‘(to) turn’. (Pokorny (2007) also offers ‘(to) wind’ and ‘(to) round’) Could there be an explanation to this relation: Witches and prophetesses, and staffs? It could go back to our imagined optics of druids, witches, sages and –women, hexers: We always imagine them in long coats and spiked hats, men with long beards and women with wart noses; the men look serious all the time, while women sport a fiendish grin and a high-pitched laughter; Men always walk upright and dramatically slow, while women oftentimes have a hunch; what both of them have in common is the walking staff, which is also sometimes used as an extended wand. Popular examples would be Merlin and Gandalf for men, and Elizabeth Howes and Rebecca Nurse, both of who were executed after the “Salem Witch Trials”. It is understandable that therefore, the word *witches* has to be written in italics.

Last but not least, as this footnote has gone a great way from the original topic—purism in linguistics—to the etymological background of the *Völuspá*, we shall wrap it up once and for all. We have seen that there is not a single utterly pure language, all of them are the final opus of a long history of influence from its neighbours, its peers, if we want so: The further we go back in the history of a language, the more we see that related languages which are now no longer of greater interest—for example Old Frisian, for example, whose descendant, Frisian, is now a minority language at the brink of extinction. Those are all of course born from a common language, Proto Germanic, but this does not relativize the influences they all have eventually derived from neighbouring languages, although Old Frisian might probably be excluded therefrom. But Dutch, to move a little away from Frisian, has derived influences from French and English. One only needs to think of words like *cadeau* (gift) or *con-*

point of view, without any knowledge of either the Icelandic language or Old Norse. What does this mean for prescriptivists? Certainly that a core language can be preserved when as the dynamic society moves on and brings up innovations, discoveries and conceptual novelties in an environment that has declared the English language its *lingua franca*, with little space for mavericks who would like to establish their own native tongue into the discourse. The German language was defeated too, even though some academic journals tried to oppose the trend to publish contributions in English. One of the last Mohicans in this field of German academic publishing bowed before the inevitable eventually as well, notifying its readers that it would soon abandon the German language for the universally intelligible English language²⁹⁵. The increasing frequency of us-

ducteur (conductor). Both words are obviously French, although the pronunciation differs. Which words would its speakers have chosen, had they been as hard-headed about the purity of their language as some prescriptivists and dilettante aesthetes of today? Perhaps they would have turned their gaze to their big brother, Germany, and adapt apparent terminologies from him. Perhaps we would now see translations of *Geschenk* in shape of—well, *geschenk*! A word that already exists in the Dutch language, although it obviously hits close to home, so that the French might be more favourable to the next evidence that Dutch is just a dialect of German, related to Lower German, or Plattdeutsch. And the *conducteur* would likely become something like a *schaafner*, assuming that a long vowel would be preferred to the originally German short vowel. On the other hand, I am not erudite in Dutch studies, so that I also do not know how nouns and verbs developed throughout history. But the idea is clear: There are oftentimes opportunities to cast out foreign influences from foreign languages that did not even emerge from the same family—French is a Gallo-Roman language, while Dutch is a Western Frankian language, hence a Germanic language. The idea of a pure language is pointless, futile, and supported by no academic linguist. A language free of any foreign influences would likely be incompatible with today's breadth of foreign terms needed to express what requires a name for sake of reference, even though Icelanders showed that it is possible to persist with a prise of creativity. But how many nations could have managed to do this if they had been interested in preserving their uniqueness, their freedom of outside influences? Finally, Icelandic was gifted with its remoteness: There have never been any serious attempts to conquer the deserted island in the cold north, which did not even bear any strategic advantage. Icelanders enjoyed their independence like an advanced Switzerland. And so, there were no intruders who could have left linguistic traces. Continental cultures could never have preserved this without also ruining themselves by falling aback in terms of diversity in language, and perhaps even in its capability of calling certain innovations and discoveries simply because the original language had no names for them, nor any means to refer to it, thus opening opportunities to create names from pre-existing referrals. As the "Deutschlandfunk" article emphasised, the committee in Iceland only created originally Norse names to the best of their abilities—never had it been mentioned that they succeeded with all technical and sociological novelties. Sometimes, it has to be given in to the English language, which too flourished firstly under the broadening of the field of influences, of which there are innumerable ones due to the British Empire's aggressive colonialist policies that led to the oppression of nearly three fourth of the world and its tribes. One only needs to think of the *aardvark*, whose name is derived from Afrikaans; the Filipino *trike*; the Desi *chai*; the jargon of Classical Music is mostly derived from the Italian language, including *Silenzio*, *Forte*, *Intermezzo*, etc.—needless to say that *et cetera* and *jargon* too are loanwords, respectively from Latin and French; in the end, the English language is not a language per se but mostly a *kari* of influences making up this communication system of theirs. One should not challenge the assumption unless he or she wanted to get into a populist *brouhaha* on the internet. Only a *putz* would do something like that. Of course, the latter three italic words were respectively loaned from Hebrew, Yiddish and Tamil, alias Dravian.

295 Wagenhofer, A. Ankündigung. *Schmalenbachs Z betriebswirtsch Forsch* 72, 523–525 (2020). <https://doi.org/10.1007/s41471-020-00105-1>.

age of the English language as compared to the other less distributed languages like German, Russian or Chinese, is therefore only a first step: The second is what we experience today: That more and more words are introduced to those subordinate languages, either because they have become fashionable or because they—allegedly—fill gaps that could not be filled with a generic native term, even under the consideration of a neologism, created as a compound or from scrap. Even such creations by a single poet or author are not unusual: Germans might remember the recently deceased satirist Wiglaf Droste who became famous for his texts on Eastern Westphalia, a region West of Hesse, located in the Eastern Region of North Rhine Westphalia, which is amongst Germany's most densely populated regions, with plentiful towns and cities of idiosyncratic names like Detmold-Lippe, Höxter, Hamm or Schaumburg, the latter which translates to *foam castle*. He went ahead and created city names that did—and still do—not exist (yet), mocking the region's optics. Alas, there is no rule that forbade the creation of novel words by any means, although their distribution and acceptance by the other speakers are a wholly different and more complicated question, lest the most important one in order to also apply for a *canonisation* in an authoritative dictionary: In German, it would be the Duden, in the English language it would either be the OED or Merriam-Webster. In the end, there would be few serious attempts to create new words and even pursue an entry in a reference book, at least if we look into the broader public: In scientific fields, such as sociology or economics, such neologisms—mostly via compound creation, which the English language makes possible, although those compounds are seldom written as one word, as is the case in German, in spite of the trend to separate compounds with hyphens (or apostrophes, as the 45th POTUS once gaffed on Twitter); words like the (in)famous *Donaudampfschiffahrtsgesellschaftskapitän* might be known colloquially even in Anglophone regions of the world, due to its obscene length (43 letters) and the fact that it was used in the public body politics of Prussia—are regularly created to introduce new concepts in the measurement of, for example, the measurement of cases of police brutality and thereby, whether minorities are disproportionately often affected by this brutality; moreover whether one of the probable reasons is an equally disproportionately high crime rate amongst minorities. *Tylko na przykład*. In such cases, those concepts receive novel names. One could argue that a name does not liken a new word that could name a general object that is going to assemble an entirely new taxonomy of its own. Names are oftentimes uniquely bound to the one thing—animal, plant, machine—and therefore unable to also address even something similar, let alone something wholly different. But are there any such names, or general expressions? We could go ahead and mention the word stone: It is an archaic means of measuring weight—one stone weighs approximately 06.35 kilogramme—, it is “hard solid non-metallic mineral matter of which rock is made, especially as a building material.” (OED 2010, page 1,735) A *stoner* used to be someone who got drunk but has changed within the last century to

refer to people who smoke marijuana. (Some people might remember Big Mama Thornton's song "Let's go get Stoned") If we speak about a *rolling stone*—regardless of whether we speak about Bob Dylan, the band from England who called itself rolling stones collectively, or Shane McGowan—we speak about a modern-day vagabond, or someone who "is unwilling to settle for long in one place". (*ibid.* page 1,541) The name also works as a family name in both, Germany and selected Anglophone countries like the United States. Popular namesakes include the Trump confidante Roger Stone or the Prussian politician, patriot and nobleman Heinrich Friedrich Karl Reichsfreiherr vom und zum Stein²⁹⁶. Last but not least, there are also the metaphorical opportunities that come with words like stone, as the bare words as well as in shape of compounds. One only has to think of idioms like *heart of stone*, *cold as stone*, the German *auf Granit beißen* ((to) bang one's head against a brick wall), although we had to be complacent about the fact that it did not use the word *stone* explicitly, but only a form of rock, namely granite; *stonewalling* is a more American compound verb, with famous namesakes like Thomas Jonathan "Stonewall" Jackson²⁹⁷, but the meaning is universally applicable: It refers to the wilful and proactive obstruction of progress, especially in legislature.

Those are just a few examples of how words can bear a multitude of meanings, depending on the context and minor adjustments in order to fit the meaning they shall transport. The ones that occurred in those examples are not larger than those one might usually recognise in Slavic languages, although they there convey grammatical meaning in terms of references to the nouns. The noun *stone* might be a lowbrow choice of words with little dispute to ignite. There is no language that had to necessarily loan from other languages a point to start from to translate the rocky, salty, deformed balls that occasionally crack off from mountains.

But how does this match the original question, on whether there is such a necessity to loan from different languages to fill gaps one's own language is unable to fill? The lowly example of the word *stone* has shown that what might firstly be considered a task impossible to be solved by one's mother tongue could actually be a lack of creativity—creativity that is available to everyone of us, as the Icelanders have shown grandiosely. Still this must not be understood as a call to ban all words based on loanwords, including the words that have not even been assimilated but only copied and pasted like a term paper set up the night before the end of the deadline: We have spoken about this elaborately. The final result is mixed, and there is not an authoritative statement to be expected as it is hard to extract one. Languages could be better off when assimilating loanwords in accordance to the overall phonology, but without an institutionalised

²⁹⁶ Zeeden, E. Walter (2020, October 22). Karl, Reichsfreiherr vom und zum Stein. Encyclopedia Britannica. <https://www.britannica.com/biography/Karl-Reichsfreiherr-vom-und-zum-Stein>

²⁹⁷ Tebeau, C. W. (2021, January 17). Stonewall Jackson. Encyclopedia Britannica. <https://www.britannica.com/biography/Stonewall-Jackson>

committee on the state's behalf, there is no chance a generalisation could be achieved, at least in paper, through dictionaries or educational material provided to schools and kindergartens. In the end, it will be up to the language-utilising people to find common standards, and in general, they fare well at doing that, although it is not unusual to see multiple standards colliding when they are tangent to one another: Adolescent vernaculars versus standard language or the hypercorrect language of newsreaders during news breaks; the "British Broadcasting Corporation" has long been a quantum for a standard of its own. Outside of such *mortal* standards is the *Queen's Speech* (officially known as Received Pronunciation), i.e. the language that is spoken by the English monarchs, particularly the Queen and the King her- and himself. Colloquial speech is the broad standard with all its details of roughshod pronunciation, a loosened choice of words and a narrow vocabulary limited to an active vocabulary that is shaped through one's quotidian lifestyle, including a register for one's workplace. Standards that are not as easily recognised by many as such due to clichés that have grown above them as their scope and their speakership has decreased throughout the past few decades are local dialects, which we have previously addressed in minor as vernaculars. But when we look at regions like the American South, Northern England, with particular focus at Liverpool, Norfolk and Birmingham with their noteworthy dialects, or South-East Asia, with countries like Singapore, Indonesia and India, we see that language is in constant development, constantly altering itself. African-Americans have coined their own vernacular with the "African-American Vernacular English"²⁹⁸. (AAVE) As we can see, while the general standard is a great point for orientation on how to speak in a manner that is intelligible across glottal borderlines, they will prevail underneath the parquet floor of the standard languages, what is considered the "Standard High Language". The adolescent vernaculars are the most prominent to apply loanwords without any further adjustment, mostly because of social media influences, young migrants who represent the first generation to be born and/or raised in their new homeland, speaking in their native tongue with common peers. All those are main streams to be watched when speaking about the future of a language, in which the *gender question* plays a major, but most obviously a controversial, role. What might appear bizarre could also be a tight-rope act therein: That the question about female inclusion in general addresses is more hotly discussed by purist pseudo-prescriptivists plays a greater role than the introduction and inclusion of migrant-related vernaculars; variants of the standard language in a nation that grows exclusively within the peripheries of a culture, such as the German or the English. Why wouldn't they assail the emergence of

298 For more information on AAVE, there is an informative-yet-brief text on its peculiarities that are rooted in classical literature and olden English standards one would nowadays consider almost poetic:

Luu, Chi (February 12, 2020). Black English Matters. JSTOR Daily:
<https://daily.jstor.org/black-english-matters/>

these varieties, but barely mince their words when speaking about the in- or exclusion of women? The tight-rope walk would be the choice which development to oppose, ending up with the one that could be borne more easily: To be a racist, or to be a masculinist. Of course the idea is stupid and most likely is reasoned otherwise—it took more efforts to investigate the differences between the High Standard Language and the novel vernacular that is not yet fully documented in all its varieties, i.e. to exercise the work of a linguist rather than that of a loudmouth—, but in the end, it doesn't matter when it comes to evaluating the worthiness of critique uttered in public. Finally, it will all be destroyed before the rocks of the dynamic society and its autonomous procedure, come hell or high water. Once the wheat is separated from the chaff, it will be for all to see what is here to stay as compared to what will fade away as it was hyped more greatly than it was exercised by speakers beyond the realms of the proponents and sympathisers. Language, in the end, is nothing but human action in exercise. In order to act as human, communication is key, and so, it was important to speak about this issue with regards to the most pressing issues in the public discourse.

Let us return to Long's analysis of Rand's thinking about Praxeology now. We have stopped at a bold point, where we could note that Rand, while speaking more clearly about her favour for Praxeology, she is not favourable about the aprioristic stance it takes, as she refuses the concept of a-priori philosophies in general; but not fully, as Long notes, she herself applies aprioristic positions herself. (viz. page 307, where we have stopped when transitioning into a short debate about gender-inclusive language in various European language) On the same page, we can also note a quote by Mises which, according to Long, could also find approval with Ms. Rand, and also seems to refer indirectly to David Hume's "Meditations", where Mises proves the existence of human consciousness by the simple fact that we are able to deny the very same consciousness. A self-evident approach to proving consciousness' existence, and also indicating one of the few fields in which aprioristic reasoning makes sense and is useful to apply: In humanities, in philosophy of the mind in particular. (As humanities include the field of social sciences, which again should work as little with aprioristic thinking as possible as it needs to work in the here and now) When we talk about concepts and affairs that do not change or change only slowly, little to not at all, the concept of a-priori thinking could make sense as the conditions are manifested, immovable, encrusted on the soil it has grown upon. But when we talk about sociology, economics or political sciences (the latter separated from the former to the best of our possibilities), we speak of rapidly changing concepts with continuously alternating conditions, which makes it impossible to contemplate an ancient state that could have influenced the current conditions, a more fundamental mind set that has indirectly forecasted the status quo due to its underlying configurations. Of course there are presuppositions that have in

part led the way to the outcome, but they are not the paramount we should watch in order to understand. There is a borderline to mind when trying to draw lessons from the past to understand the presence, as well as the future we must brace for. And in order to understand where the borderline is located, we need to first investigate the present, collect the data and see how those conditions have come to be. This is where we chart the geographical field we are talking about. Luckily, we live in postmodern times—times in which we are not confronted with anything new in terms of politics, or sociological nuisances. Everything has been here before in terms of human interactions, in terms of human actions. All that is new is invented and encountered in the natural sciences: In astronomy, biology, chemistry, and medicine, amongst others. When we analyse recent encounters and try to disseminate them to understand their origins, we do not have to reach too far back, thus keep it comprehensible even to those who do not follow politics all too thoroughly.

On the last two pages, we lastly return to the topic of Praxeology and what is to be noted on this topic with reference to Rand and Mises, with a brief notice to the late US-American philosopher Robert Nozick. Mises, firstly presumed rationality with all acting human beings, whereas Rand was more realistic about human beings, narrowing it down to some people, although she is not specified with her quote, regarding whether she had a certain quota in mind. She is furthermore quoted indirectly with the objection that people rely on certain things, but not all of them, to reach favourable ends, i.e. ends favourable to them, with disregard towards how this is going to affect others. To us, this might not sound like something surprising, as three in four of us would likely behave this way—altruism sounds worthy of approving in theory, but when it comes to practice, most of us would likely behave like egoists and prefer personal progress towards united progress. As the idiom goes: “When everybody takes care for oneself, everyone will be taken care of.”

What follows after this rectification of points of view regarding how people are perceived in terms of (ir)rationality, there comes a paragraph with the intent to clarify further how humans perceive reality, and it is of utmost import to quote it hereby:

“In a sense, then, it is true that agents always act rationally; but the only sense of this claim to which Mises is entitled is that agents always act, not necessarily in a manner appropriate to their situation in all the ways they actually see it, or even in the most justified of the ways they actually see it, but rather in a manner appropriate to their situation in the way of actually seeing it that is constitutive of their action.²³ And this is a claim that Rand has no reason to reject.” (All print letters are emphases by Long, not me) (Page 310)

We would call this behaviour selective perception, or more vulgarly ignorant, as one wilfully betrayed oneself in rejecting what is happening before one’s

eyes, thus impairing one's own ability in decision-making. It is true that we do not always need all available information in order to fell an informed decision. But we should not undertake this selection of information prematurely, i.e. during the process of gathering information. Like good journalists, or good empiricists, we first gather the information we can get and separate the worthwhile information from the garbage during our writing process. But before we start writing, we can hardly tell what kind of intel we are looking for. Of course we know our general goal, we know what we are looking for in terms of an objective, a question; maybe we also have a questionnaire when we are empiricists looking for subjects willing to contribute to our survey. But other than that, we do not know what we are going to receive.

It is true that Rand hardly had any reason to reject this approach of Mises', and Mises was right to assume this as a pillar of human action. There is just one problem when we reflect this onto a previous assumption of his, that humans, unlike Rand perceived it, **always** act rationally. Again, we are confronted with a fallacious philosophical universalism, that something that shall be constituted must enjoy universal correctness, that catches are not permitted. Now, how does this concur together? Mises did not say that in order to always act rationally, we had to collect all information and pay equal attention to all single pieces. He understood correctly when he said that we all perceive reality incompletely, because we only pay particular attention to what is of especial interest to our interest. As I have written beforehand, so Mises emphasised decades beforehand. Human action is advanced to such an extent as that we could all watch onto the same scenery and display a multitude of differentiated descriptions. This hodgepodge of individuals blossoms when the right combinations are created by coincidence, each one serving oneself and creating a surplus as compared to when everyone behaved like a maverick and book one's own bread, fished one's own fish, etc. One lecture from human actions, as has been with the "Wealth of Nations", is that organised societies of like-minded people are essential to human action and interactions. What Praxeology can teach us, and what it can perhaps tell us more about, is the rationality of human actions as such, although no consulted text was able to tell whether there is more to learn from this separated field. It is therefore likely that it is nothing but an artificial erection of Mises' opus magnum as an own scientific field while the subject itself is covered well with the pre-existing terminologies, and by economics as such. Nevertheless, one cannot tire from reading and rereading his books. There is a lot to consider and to object in his writing and thinking, just as is the case with the following author: Ayn Rand.

Ayn RandThe books

1. Rand, Ayn (1996). *Atlas Shrugged*. London: Signet Books.
2. Rand, Ayn (1963). *For the New Intellectual*. London: Signet Books.
3. Rand, Ayn (1967). *Capitalism – the Unknown Ideal*. London: Signet Books.
4. Rand, Ayn (1964). *The Virtue of Selfishness*. London: Signet Books.

If there had to be only one word to describe Rand’s thinking, it should be: Brutish. Because that’s how not only her clear, unadorned language, but also her thinking is perceived by many, especially those who oppose her thinking, the school of thought she has sparked through her plentiful tomes of fictional writing and the couple of essays, two of which I will consider as noted in the box under the headline, although the second book must rather be understood as a collection of excerpts from her fictional writing, introduced with an essay of hers—one that fits the single-word description about her aptly—and summing up the non-fictional virtue of all of her books.

Yet before we start, a short foreword on what we are going to see, assuming you will not skip this *review* because you either have made up your mind on her and are not interested in reading about her, for risk of either wasting your time on reading what you agree or disagree with, or because what you have heard about her or read from her already grew you tired of this woman. We are not going to *review* all of her books separately but instead use them as points of reference to quote from in order to grasp a full picture of her philosophy, which many of her critics and haters might prefer to see placed between quotation marks. We are going to discuss this in such great detail as I am capable of. We are also not going to concern ourselves with her “Romantic Manifesto” as we are not interested in her views on romantic relationships and how we, according to her, should dedicate ourselves to the people that are truly important to us. We could consider coming back to it with reference towards the relation between Dagny Taggart and Hank Rearden, but possibly not as this is not a subject in politics but inter-human relationships, something that must be figured out between the private persons and no-one else.

Some could take a pernicky offence in the disorder of the listing inside the box, given that I refused to order the books chronologically. But this is only interesting to, well, nitpickers. As I have mentioned above, we are not going to *review* them separately but place them inside a mishmash of homogenous information as there were few distinguished themes in Rand’s writing. As the anonymous philosophical cartoonist “Existential Comics” once summed it up in the

well-known derogatory fashion: “Ayn Rand wrote like 10,000 pages about how there were two kinds of people: ‘producers’, and ‘moochers’. Moochers make nothing, but merely sponge off society. The amazing thing is that landlords were apparently in the ‘producer’ category.” The comments, if one should venture to search for the Facebook post, which I cannot recommend, are less interesting with regards to Rand’s philosophy. Common accusations and misapprehensions up to downright vitriol or ridicule against her are abundantly found there. Even the longer comment in the forefront is not worth it, claiming that it was a sign of wit to read the Marquis de Sade, or John Cleland’s “Fanny Hill”. It only shows what the true intentions in degrading her impact or thoughts on Libertarianism as a school of thought are. Alas, even Feminists would not run to her rescue as there were too many grudges held against her philosophy of Individualism, so that there is a weighing between the universal merit of equalisation and who to support and who to drop like a hot potato. But to this we shall come back in a moment as we will firstly raise our focus on *Atlas Shrugged* to place it as a lode-star, due to its recognition as either her masterpiece or a harangue against the people. One can choose one’s status for it. Without further ado, let’s dive into this abyss!

At first, we should turn to “*Atlas Shrugged*”, for obvious reasons: Her most famous and possibly best-selling book that has turned young adolescents into her philosophy (and perhaps also helped them to survive high school). Due to the tome’s thickness, we shall first also add the best-known review of this book, also one of the most serious reviews, inside the pit of admirers and haters alike, who respectively write glaringly lurid texts ever in favour or in opposition to her. It is therefore all the more important to watch out which review to grant time to and which to pass forward right into the bin. There is one review that is truly worth one’s time to: The review written in the fifties for the then-aspiring Conservative newspaper, “*National Review*”. Whittaker Chambers wrote about it, and was rather disappointed by Rand’s fictional opus²⁹⁹. His review is also important to us with regards to why the book misleads so many people on the one hand and falsely confirms too many readers who approach her work with prejudices that must turn out to be wrong when reading some of her non-fictional work. Ms. Rand was clearly a poor novelist with an otherwise great mind; but many great minds are not born with the toolkit of a novelist, or lyricist. French philosophers were drawn to write prose in order to pack their ideas into the cover of an inconspicuous novel of compact size. Nowadays, and even back then in Ms. Rand’s times, there was no need to cover probably risqué ideas—in the end, she was not a Martin Luther King Jr., who wanted to ignite masses of African-Americans who have been trampled by racist white people, especially in

299 Chambers, Whittaker (December 28, 1957 [Reprint: January 05, 2005]). *Big Sister is Watching You*. *National Review* (Online). <https://www.nationalreview.com/2005/01/big-sister-watching-you-whittaker-chambers/>

the Jim Crow South. Very well she could, as she too stood against racism, even though for reasons dissimilar even in those days, as we shall learn later. She wasn't even black, so that her work would have never been scrutinised for this rather unrelated reason. Her appearance was rather *en vogue*, appearing like a typical damsel of the 50's, a housemaid with no aspirations other than bringing up children and taking care of both the household and her husband. Hadn't one known, no-one may have guessed that she was actually pioneer of modern-day political philosophy.

Outside of the sexist talk about cosmetics and her unobtrusive appearance, or her rather poor fictional writing, we should now focus on one of Chambers' first points of critique that are of concern to us. We have talked beforehand about Liberalism's and particularly Libertarianism's problem with children, or dependent people in general, including disabled people. (There was no speech about any disabled people in "Atlas Shrugged" either, nor in nearly any of her essays. I obscurely remember that disabled people were briefly mentioned in one essay, but it was no ado about them, perhaps because Rand knew that they could form a great rebuke to her calls for the welfare state's abolition) Neither of them were included in the novel, and even though Dagny Taggart enjoyed a couple of liaisons, none of them converted into motherhood. While not unusual, as Chambers notes, the fact bears a certain ignorance towards the hardship that is inflicted through parenthood: That one might not be able to pursue a career, but even fail to earn a living for the altered state of family. Many companies are seldom obliging towards new parents: Maternal (or paternal) leave is rarely paid, and few companies offer inter-company childcare programmes, as it does not pay out for them to additionally employ nursery nurses. The mentally or physically disabled are often bound to stately welfare programmes as they are often unable to work on their own. Of course there are workshops for the disabled in which some can produce things of their own to earn money, but those are hardly all of them. There were still the ones who cannot live without someone taking care of them, from the cradle to the grave. Would their parents have to pay up for them throughout their life? And would the dependent individual eventually have to live off the inherited money? This would be a life of jumping from one opportunity to the other, assuming that there always were such lucky encounters. But if the parents to the dependent individual happened to be rather poor, we would reach an almost eugenic question: Shouldn't the parents have had a child in the first place? Common sense would say: Yes, because their financial situation didn't allow for one; what if they ran into financial hardship after receiving their first child, such as through an *expensive accident*? They would have to give the child away at least until they restructured their finances for the better, to assure their capability of taking care of the child and assure its well-being under their oversight. Such would be the coldly calculating logic in terms of childcare if it followed the strict playbook of Ayn Rand. It excludes all maudlin sentimentality, and therefore must be perceived as unfitting for questions regarding

human interactions, including childcare. More or less, this is what Mr. Chambers had in mind, although he wasn't as explicit. He pointed out Ms. Rand's ignorance towards issues that would have otherwise shown problematic for the thoroughness and persuasiveness towards others. And those who approached her with general well-meaning might have never realised that Objectivism leaked at certain spots. The fragility and bluntness of her superficial characters, as oft as they have been pointed out in previous commentary, is one such leak in the ship we call Objectivism: She could have stated her points with more advanced, more complex antagonists, such as James Taggart. Assuming that she was convinced herself about the flawlessness of her principles, there would not have been a glimpse of doubt about a defeat of statism, of welfare-state interventionism. And if it had exposed gaps, this would not have been a death sentence for her philosophy. Serious philosophers are not afraid of substantial critique because they know that they can grow above themselves from such criticism. On the other hand, Ayn Rand also stood vicious against compromises, calling them a middle course both sides will dislike mutually as no-one were going to gain victories from them. It reminds one of the saying that Democracy was fallacious insofar as that a photo-finish majority of 51 percent could easily—and legally!—the large minority of 49 percent. In the US, this is very much the case due to the rigged two-party system that hardly carries opportunities for the oblivious minor parties like the Greens, the Libertarian Party, or the Socialist Workers Party. Of course those three parties likely *only* represent minorities apparently, so that they couldn't stand a visible chance if the current system weren't rigged against them in the first place, given that there are hardly any outspoken Libertarians in the US, or any other individual country of the Western World, only some more fiscally oriented Republicans or right-wingers in general, who were interested in trimming the state down to a regulatory minimum, without the given horrendous spending on welfare programmes such as Section-8-housing, or unemployment benefits. (Which grew extensively during the Covid-19 crisis, expectedly³⁰⁰) Those people might find a home on the Grand Old Party, although they might become fewer in a post-Trump GOP, but this is a topic we should address elsewhere, in a separate text, not here. But generally, this assessment bears a grain of truth: Majorities do lead the flock and is permitted to do so stubbornly even at the face of notorious opposition. Either the opposition would be ignored but tolerated, or criminalised when it started to become a problem, or violent. Authoritarians chose criminalisation at the former encounter, Democracies at the latter. But compromises are at the heart of Democracies, and to consider them a problem, something to be evaded, one can hardly claim to not reject Democracies as such. Or at least it shows some incompatibility to negotiate coalitions when an absolute majority could not be achieved during an election. To say any more

300 Peter G. Peterson Foundation (PGPF) (May 17, 2021). The Coronavirus has led to a Surge in Spending on Unemployment Compensation. Link: <https://www.pgpf.org/blog/2021/05/the-coronavirus-has-led-to-a-surge-in-spending-on-unemployment-compensation>

about Ms. Rand, that she thus was (severely) anti-Democratic would be wrong, as she doesn't call for an authoritarian night watchman state to take over power—in the end, what she did write was that a state should not carry greater powers than to function as a referee for the Free Market and human interactions.

And so, Mr. Chambers' denigration of Ms. Rand's "Atlas Shrugged" continues, drawing comparisons between Ms. Rand's view of ideal men as influenced by the German philosopher Friedrich Nietzsche and his "Superhuman" (Übermensch) in their egalitarian perception of society and the people who fell for stately interventionism; the "Sign of the Dollar" Dagny Taggart first spot on a cigar blunt and the figurative comparison to the Sign of the Cross, while Ms. Rand's views are closer to anti-theist principles, indirectly decrying theologies as part of the *Witch Doctors* about who she spoke in her introductory essay to the excerpt collection, "For the New Intellectual". She never addresses religions in general but describes concepts related to the witch doctor: To teach human beings that they didn't have a free mind, that they were dependent on the heralds of morality who stood inside their pulpits, praising the moral concepts condescended by God. In the Middle Ages and up until the reign of Pope Alexander, alias Rodrigo Borgia, theocracies represent what Rand described as a coalition between the *Witch Doctor* and *Attila*. What she wrote is as follows:

*"Just as the Witch Doctor is impotent without Attila, so Attila is impotent without the Witch Doctor; neither can make his power last without the other. Politically, the centuries of the Greco-Roman civilization were still dominated by Attila (by the rule of local tyrants or tribal aristocracies), but it was tame, uncertain, subdued Attila, who had to contend with the influence of philosophy (not of faith) in men's minds. The best aspects of Western civilization still owe their roots to the intellectual achievements of that era."*³⁰¹ (Emphasis Rand's)

What she described hereby compares greatest to the Spanish Inquisition: An institutionalised interrogation programme to expose heretics and disbelievers, i.e. atheists. The institution that put an end to the diverse caliphate of Al-Andalus, where people of all monotheist religions could roam freely and communicate, work, cooperate³⁰². Just as it was previously the case in Baghdad, religion was not a reason to exclude one another, to demonise one another; instead, scientific work prospered between those diverse groups, until the authoritarian sledgehammer of an institutionalised religion—of Christendom—penetrated the Iberian caliphate and brought this European Utopia to an abrupt end. Because such Utopias remained exceptions, we can hardly claim that Ms. Rand was right in stating that priests and other bigwigs of institutionalised monotheist religions, primarily Christianity and Islam, was wrong, even discriminating. Whether reli-

³⁰¹ Rand, Ayn (1963). *For the New Intellectual*. London: Signet Books. Page 18

³⁰² Menocal, María Rosa, "Culture in the Time of Tolerance: Al-Andalus as a Model for Our Time" (2000). Occasional Papers. 1. https://digitalcommons.law.yale.edu/ylsop_papers/1

gions disable the capability to thinking for oneself, even confront one's own beliefs with critical acclaim as is usually the case in science, stood up to question. Occasionally, one will come across believing scientists, Christian scientists, and in the advent of the examination of quantum physics, at least philosophy was not out of the ball game, even religion has become a focus in this novel scientific field³⁰³. Atom physics would have to be separated from them as it does not support this theory: Niels Bohr, the pioneer in this field, was a staunch atheist. Still, a general assumption that religions universally abhorred religiousness and deceived its fundamentals, so that one could not be simultaneously a Christian and a physician, is a fallacy. Philosophy, on the other hand, bodes well with the natural science of physics—so well that Ms. Rand herself recommended that one should study those two fields, if any. Whether this matches the preference of only one philosopher—Aristotle, although, as noted beforehand, Mr. Chambers also recognised influence from Nietzsche—as well as her simultaneous disliking for Immanuel Kant is of no interest as everyone, even students of philosophy, are entitled to their own opinions, even their conscious exclusion of popular and important philosophers. In the end, it could be noted that Western philosophers are almost exclusively Eurocentric, that is: Secluded to almost only (Western) European philosophers, which has until recently not drawn any opposition or rebuke³⁰⁴. It would be more reasonable to ask why she allegedly did not draw any alleged inspiration from men like Jeremy Bentham or John Stuart Mill. It was probably because they saw more luck in a prudent state rather than a slimmed-down one.

Beforehand, we already spoke about Rand's interest in the state as a referee, and we need to come back to this exhausting topic because early in the introductory essay to her "New Intellectual", we are quickly confronted with an argument that starkly resembles an argument from Plato's "Gorgias", where, according to Callicles, the state was founded by the weak who declared taking more, at the disadvantage of the weaker, was deemed immoral and therefore forbidden, much to the disadvantage of the stronger who could technically take more. The sentence referred to is the following:

"If a drought strikes them, animals perish—man builds irrigation canals; if a flood strikes them, animals perish—man builds dams; if a carnivorous pack attacks them, animals perish—man writes the Constitution of the United States. But one does not obtain food, safety or freedom—by instinct." (Rand 1963, Page 09. Emphasis mine)

To be fair, there is a good chance that Rand meant this in a positive sense, showing that man is superior to animals because he was able to rise above its an-

³⁰³ Polkinghorne, J.. (2007). Quantum physics and theology: An unexpected kinship. New Haven, CT: Yale University Press.

³⁰⁴ Garfield, Jay L.; Van Norden, Bryan W. (May 11, 2016) If Philosophy Won't Diversify, Let's Call It What It Really Is. New York Times: <https://www.nytimes.com/2016/05/11/opinion/if-philosophy-wont-diversify-lets-call-it-what-it-really-is.html>

imal senses and abolish predatory behaviour for what is commonly called “civilisation”. Which leads us to a follow-up question: Shouldn’t a civilised society also be able to take care of its weaker, naturally dependent members? WE have answered this question beforehand: That yes, civilisation should be and also feel obliged to take care of its disabled people, and that no, a *textbook*-Randian society would abandon them, show utmost negligence if the people weren’t ready to pay for those people’s accommodation and care-taking. It is what she has written: If those people are so important to take care of, people will pay for it. It is a crossways assessment: People will either donate to build nursing homes, or they will seek a way to get rid of them as there was no-one who wanted to take care of them, so that they were abandoned like stray dogs. The latter would most likely not take place because there were always people who felt sympathy for the outcasts, just as there have always been initiatives to provide shelter for the homeless, as not all of them are always subsidised by (federal) governments. But could those people’s initiatives balance the influx of needy people of all sectors: Mentally and physically disabled, the unqualified homeless, immigrants without a legal permission of residence and without any knowledge of a nation’s official language... Since those people could not be assumed to enjoy a steady income and since there no longer were a state to subsidise any ventures attempting to solve the upcoming issue, there would be nothing to gain for companies who otherwise planned to get involved in this field. It’s a main problem with social services: They do not provide a natural profit to harvest, so that it has to be created artificially, or be abandoned to be fulfilled by benefactors in the fancies of Mater Therese.

The late German philosopher Jürgen Habermas, concerning this subject, feared the creation of a “Liberal Eugenics”³⁰⁵, as abortion earned gradually more

305 Habermas, Jürgen (2018). *Die Zukunft der menschlichen Natur. Auf dem Weg zu einer liberalen Eugenik?* Berlin: Suhrkamp-Verlag. | What Mr. Habermas particularly denoted therein was the probable opportunity for parents to genetically modify their children prior to their birth, such as to, for example, amend future birth failures or to advance their future children’s physical abilities. Transhumanism comes to mind, although the date of first publishing must be noted: His book was published first in 2005, far before the invention of the CRISPR genetic engineering technique. Mr. Habermas feared was the devaluation of human life to a man’s mere bodily functions, abilities, and health. People with disabilities would thus be considered inferior due to their physical or mental imperfection. To some degree, he would be right, as people thenceforth enjoyed the freedom to trash foetuses if they knew that they were going to have more work with their children due to special needs they would otherwise not have to take care of. Needless to say that they already have the option to give their children to a nursery home, although this is a far more difficult task as a first contact had happened in the meantime, a first bond was created between the parents and the child. They saw that their child was still their child. An abortion is comparably easier in this regard, as the child is not even a fully formed human yet, but rather a clump of cells, with incomplete organs, no medulla, and no bones. The foetus were not yet able to live on its own, disconnected from the maternal carrier.

On the other hand, there is the hardly breakable right to everyone’s liberty and freedom of self-determination, including any woman’s freedom to do with her body as she pleases, without anybody else having a fastened right to object to her decisions. People may have moral objections to abortions, and they are free to say so, but they do not have a veto right on her decision to visit a Planned Parenthood centre and consult a doctor to hear about her options, or to even have an abortion thereafter. The only

approval from the public, so that parents no longer had to feel shame when aborting a child that was diagnosed to be born with birth failures, such as 21 trisomy. His fears are not unfounded, as I lay out in my footnote, but in the end, once the technique will become affordable and accessible for all people, it could also lead to more infanticides as many people do not have what it takes to bring up special-needs children, so that they murder them after birth. To tell those involuntary parents to bring their children up or tell women to bear the foetus until it is born, to then leave it in a nursery home for adoption, is established in a false sense of morality, and is derived directly from the anti-abortion movement. Arguments aplenty have been made from this movement as well as the liberal movement bringing up suffragette-like arguments about the liberation of womanhood. Still, the most comprehensive argument in defence of abortions has been made by the philosopher Judith Jarvis Thomson³⁰⁶. Through her example of the famous, yet unconscious, violinist who was bound to you so that he can be kept alive for the next nine months in which he has to remain in coma, thus bound you to the hospital bed so that his blood circulation stays running, she conveys the real-life situation of an impregnated woman who is now told to bear the unborn for nine months, without having a say about her own body. Of course bearing the child for nine months and then even caring for it for at least eighteen years would be an immeasurable act of kindness, but shouldn't it be up to the directly affected woman to tell this decision? From a Randian perspective, this would be the right thing to assess, regardless of the fact that Ms. Rand herself was a woman too. Whether a woman has the right to abort or not is not a question of one's own sex, but of one's view on liberty and the right to full self-determination. It is a question that exceeds one's sex as it is a question of the mind.

men (or women) who had a right to object were the practising doctors who were otherwise obliged to obey their patients' demands. If they think that they could not exercise a specific demand due to moral questions or their doubt about their capability to exercise a certain operation, their patients could not tell them that they had to do as they wished. But they, unlike any shook Christians, were directly involved in this bipartite relation. The issue of direct involvement, of direct affliction, bears heavier than a discrepancy between opinions as happened between a woman and unrelated onlookers.

Similarly, parents, and women on their own, have a right to modify their foetuses' physical abilities if the doctors, even though we, and philosophers like Mr. Habermas, might have concerns regarding the future valuation of human life as such, outside of an individual's physical and mental abilities. WE could say that this thenceforth broke down a single life's valuation to what this single individual will be able to contribute to society, this is a serious and noticeable concern. But, speaking cynically, even able-bodied individuals could fall down to becoming drug addicts or *professional felons*. In the meantime, somebody with 21 trisomy or Asperger's could become a professor of neurosciences at Harvard University. There is no stopping of either scenario between able-bodied and disabled people. Hence, it could be perceived discriminatory either way to restrict abortion and modification rights, or to allow them and thus gradually exclude imperfect foetuses to be born.

306 Thomson J.J. (1976) A Defense of Abortion. In: Humber J.M., Almeder R.F. (eds) Biomedical Ethics and the Law. Springer, Boston, MA. https://doi.org/10.1007/978-1-4684-2223-8_5.

The whole text can also be read in a purely HTML edition under the following link: <https://spot.colorado.edu/~heathwoo/Phil160,Fall02/thomson.htm>

It includes an edition of the text as it was published in the journal "Philosophy and Public Affairs", volume 1, first edition, in 1996. The text, nevertheless, can be assumed to be the same.

And every human being, male or female (or diverse), has a mind, and a cerebral organ to forge complex thoughts and opinions. If one doesn't use it to its fullest extent, assuming that one is capable thereof, this is a personal guilt, shaped to one's individual failure—again, regardless of one's sex or gender.

Coming back to other arguments made by Ms. Rand, on other issues now as she has never personally discussed the question on abortion accessibility—probably a sign of the times, as she has lived in a more Conservative, reactionary era, and has written in this time, where women became hardly aware of their basic human rights and how they could be extended with concern to exclusively themselves—, we shall turn our focus to a different quote. The next one is going to be a brief recourse to something we have seen growing in the time of very online people, the folk who dwells on social networks for many hours per day, sharing plentiful opinions on various topics, particularly the controversial ones in politics. Likewise, academics from the humanities are addressed by Ms. Rand in this quote, dedicating input to social justice from an almost exclusively left-winged perspective, establishing a scientific foundation for it so that more and more people can join it in good conscience, even as we cannot assume them to fully grasp the ideas when they are more complex. The quote reads as following:

The intellectual has cut himself off from reality and plays a futile word-game with ideas, not daring to look at the past. The businessman considers the intellectual impractical; the intellectual considers the businessman immoral. But, secretly, each of them believes that the other possesses a mysterious faculty he lacks, that the other possesses a master of reality, the true exponent of the power to deal with existence. (Rand 1963, page 48)

If it wasn't for the book in which it was published, one could assume that this quote was written in a commentary piece from a right-of-centre newspaper, such as the "National Review", concerning free speech on college campuses or any other hot topic for the right. All that had to be done for sake of adjustment is to replace the *businessman* with *Capitalism*, and the shoe fit. Capitalism in particular has become a bullseye for the Left of today, as it is decried as the root of all evil, of all inequality and for the rapid velocity at which climate change evolves. This is what this place is dedicated to, what has been examined unto this point. We can tell that it bears a grain of truth, but the whole extent to which it has spanned is exaggerated and misleads those who believe in it. Ms. Rand has made the promotion of the ideals of Capitalism her maxim, her primary goal. Given her history, being born and having been brought up in the Soviet Union and its terror regime, she surely was taken in awe about the freedom she began to enjoy in the US, even though her view on the intellectual scene in New York City was rather narrow. She seemingly hasn't heard about men like Irving Kristol and John Podheretz, although it must be admitted that there were likely fewer Neo-Conservative and Free-Market Liberals than there were self-proclaimed So-

cialists and left-winged Liberals. And she wouldn't have befriended the Neo-Conservatives either, that is to say. Yet about the specific scene she decried hereby, she was right, and as we can see, little has changed throughout the past century. Today, we have men like Ibram X. Kendi, the man who has made lecturing people about "Being anti-racist"³⁰⁷ a profitable business, fostering the next generation of opponents to racism; before him, there were men like Jacques Derrida and Jean Genet, proponents and pioneers of Post-Modernism, who more or less tried to rewrite language. The whole pre-20th-century avant-garde scene

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IBRAM X. KENDI AND THE "CRITICAL RACE THEORY" (CRT)

Kendi, Ibram X. (2019). How to be an Antiracist. New York City: Random House. | Now, it would most likely be welcome in order to understate what I have uttered previously in the main text. Unfortunately, there is no such thing, at least not directly. Instead, and assuming that Kendi is the most recognisable proponent of Critical Race Theory, even though CRT is far older than his presence in the lime-light of the public discourse on racism and how to overcome it, to criticise it is to analogously criticise Mr. Kendi. Otherwise, so far, no critique on him from the spectrum left of centre, aside of some Marxists who generally perceive anything Liberal as malicious and divisive, driving classes and their members apart whereas it would be more advantageous to bring them together, to unite in the fight against a common enemy. This text, therefore, should be noted as the clearest critique on Mr. Kendi:

Caldwell, Christopher (July 23, 2020). Ibram X. Kendi, Prophet of Anti-racism. National Review Online: <https://www.nationalreview.com/magazine/2020/08/10/ibram-x-kendi-prophet-of-anti-racism/>

Crossing today's discourse in accompaniment of what Mr. Kendi's anti-racism maxim proclaims, it is confusing to read that he demands of people to bring up their children under a certain "colour-blindness". It is confusing insofar as that when it is spoken about affirmative action, the colour of one's skin matters again. When it is spoken about police violence against ethnic minorities, colour matters again. (Although this is one of the times where it does make sense, given the outrageous cruelty and bluntness on behalf of the policemen when it comes to unnecessary and unjustified murder, covered by Qualified Immunity). When it was stated that what happened during the months after George Floyd's murder were riots, one was most likely declared racist, even though there were first-person recordings of rioters storming shops, ransacking them without any trace of relation between either the shop's or the manager's racism or defence of Derek Chauvin. The scenes starkly remembered the riots ignited subsequent to the acquittal of the police officers who murdered the motorist Rodney King (See page 264 et seq.). Yet that time, it most affected Korean managers who took defence up on their own and shot rioters who targeted them from their shops' rooftops.

Thus, to "teach colour-blindness", if followed through consequentially, does make sense as it can accelerate the creation of a non-racist society. But if the expected subordinate effects, such as more diversity in the large corporations' upper échelons, on college campuses, or anywhere else, doesn't take place, the proponents of "colour-blindness" would put on their "colour-visibility goggles" and look where racism has sparked again. It is a common fallacy amongst those social-justice warriors, even though I hate to pick up this buzzword. But those tough-love measurements against societal institutions cannot be described by any other name as it is a monitoring tool running against the natural automatism of a dynamic human society: To tell those institutions what they had to do in order to achieve what they expected of them. Needless to say that racism is an occasionally imminent part of said échelons, of commissioners on colleges who are to decide who will be granted access to an Ivy-league university like Harvard, Yale or Princeton; With regards to this issue, the paramount of merit, i.e. that those who performed best in their SATs should be granted access to universities and colleges, is the only solution to breaking the commissioners' racism. Hence, instead of adding names to their CVs,

was especially invested in the inversion of values, starting from the post-war era, where the Cold War had a seemingly small influence. Instead, in the arts, an inversion of moral and scientific values began to be thought out. Or maybe the fallout of the great wars has led to this decision: To attempt a restart of the Western world, its values and its approaches to... Things. Expectedly, this included an inversion of society's foundation, namely the Capitalist foundation. Feminism must not be forgotten either, so that a woman like Simone de Beauvoir pioneered a new shape of the suffragette movement, of feminism, paving the way for her *successor*, Judith Butler. She advances de Beauvoir's idea that « On ne naît

they should be given alphanumerical codes by which they will be contacted with either an entry ticket or condolences for their rejection. Numbers are not racist, but humans can be. Yet when it comes to meritocracies, quotas could no longer be implemented, meaning that for example, a board of supervisors might not consist of at least 15 percent ethnic or sexual minorities. It is possible that only 10 percent of all African-American or Insular applicants to a job or to studies at Harvard University are qualified to study there, regardless of the colour of their skin. Whether the advocates of social justice can believe it or not, and no matter how many sporadic studies speaking differently will be shared on social networks.

What Kendi for sure amplifies is the concept of identity, something we would certainly be better off when lost completely, on both sides of the aisle. Identity politics are like nationalism, just without countries declaring war on one another. But it fuels rivalries between mutually opposing identities, in this case "Afrocentrists" and right-winged populists, or Socialists at that, recalling the gauntlet of criticism against the New York Times' and the Pulitzer Center's "1619 Project". Mr. Kendi states that in order to rise above and overcome the maladies of a racist society, there has to be an African-American identity members of this ethnic minority need to be aware of, and also made aware of. He would not grow tired of stating the evilness of any Caucasian identity as this would most likely return to racism again, referring to the whole history of the Western world, especially European and the US'. But doesn't he believe that an "Afrocentric" identity could blossom in the same foul colours? We cannot tell, as he doesn't address such doubts, he is too busy heralding his concept of what the early John Lewis might have coined as *good trouble*. Mr. Kendi would have relied on his concept of *positive discrimination*: That if the right people, those of a damnified ethnicity, in favour of an oppressed ethnicity, then the whole of society was better off down the line. He doesn't draw individual cases into consideration but only speaks of a homogenous (or bipartitely heterogeneous) society—a common trait amongst advocates of (political) identities. Given the quoted anecdote in the NRO article, Mr. Kendi might not excel in drawing logical conclusions from individual cases anyway, as he doesn't realise that teachers oftentimes pick sleepy students instead of the energetic ones in order to give those a chance who might be too shy to raise their hand and show that they too know something. Those who are the most energetic to be picked by the teacher are known to tell the right answer, and are therefore recognised subliminally. Could this serve Mr. Kendi's belief in the goodness of identity politics for ethnic minorities? No. And so, he drops it for a wholly different spin of his experience. And if it weren't for his popularity, one could very well ignore his fallacious takes and leave it to others to idolise him.

Mr Caldwell, the author of the review on Mr. Kendi also points out what Ms. Rand would most likely have demeaned as *legislature by the aristocracy of pull*. (No capital letters as I do not recognise it as a statutory name by itself) To take away from the racists to give it back to their victims, whatever they have taken away from them: Jobs that were taken from them and given to Caucasian folks; money for petty crimes no-one of rational sense would have considered a crime in the first place; and housing because *red-lining* was introduced to raise the value of neighbourhoods. (See page 269 for more information on the latter topic) To dissolve the inherently racist legislation would be a quicker and less bureaucratic approach, lest it would cure the actual issue, which is—racist legislation. The only reason why this swifter approach isn't chosen is the concept of reparation across generations. The latest topic functioning this way is the Tulsa Race Massacre whose 100th anniversary was celebrated in 2021. Months beforehand, the non-profit human-rights organisation "Human Rights Watch" already

pas femme : On le devient. »³⁰⁸ She leads a movement that more or less abolishes the biological sex and loosen the comprehension of how human beings are perceived in terms of their sex, or their gender. Of course there is no interest in abolition, but in a sense, the biological sex shall no longer be paramount, but secondary, after a social gender. People shall thenceforth be free to decide what their gender is, regardless of their biological sex. Those who do not feel as men or women shall be free to identify themselves as either man or woman. Broad liberalisations in the LGBTQ+ society made people who make use of this freedom more visible. To some degree, Ms. Butler was successful with her philo-

forged a study contemplating the idea of reparations for the bereaved and the survivors of the massacre of 1921; expectedly, they came out favourable of the concept:

Heath, Dreisen (May 29, 2020). The Case for Reparations Tulsa, Oklahoma. A Human Rights Argument. Human Rights Watch: <https://www.hrw.org/news/2020/05/29/case-reparations-tulsa-oklahoma>

Outside of the expectable outcome of their study, there is some truth to the idea of reparations, although we can also find arguments that would suggest a different kind of restitution for both victimised groups. For example, some pundits suggested a concept of *Nozickian 'rectifications'*:

Havers, Grant. (August 10, 2020). Nozick's Radical Logic of Reparations. Law & Liberty: <https://lawliberty.org/nozicks-radical-logic-of-reparations/>

The core point on rectification is given in one of the quotes by Nozick, questioning "How far back must one go in wiping clean the historical slate of injustices". (Nozick 1974, page 166) A good question, as many African-American activists also demanded shares of the reparations due to the life they have been born in, the conditions into which they have been born; conditions they find established in the US' *original sin* of slavery. Slavery, according to them, has born an inherently racist construct of institutions that now is displayed in shape of the US body of governance. Again we can refer to the "1619 Project", whose whole purpose was to argue that the US were commenced with the arrival of the first slave ship on North American ground. Without now opening this additional wound, it should be investigated closely to see if one's hardship in life can be traced back visibly to slavery during the pre-Civil War era, or whether it is rather derived from individual prejudices on behalf of commissioners, policemen or judges, amongst others. Institutional racism is a severe allegation that requires thorough evidence capable of withstanding cross-examinations. (See page 256 for further information on what constitutes as Institutional Racism according to newer research in this field) It is indubitable that racism exists in the US, and that there are many individuals in the upper échelons, in high-ranking positions of the legislative or judiciary branch of the state, but to claim that the US have never truly found their way out of racism and instead even institutionalised it is an allegation that is hard to prove and even hard to identify. Looking it up on the social networks to find prominent activists who document it through news breaks fall for one misconception: That single cases of police brutality and murder do not make up for a whole system. That's what statistics are for. And when one scrolls through FBI statistics, one will eventually recognise that the numbers do not hold up: In the end, "black-on-black murder" is still higher than "white-on-black" murder of African-American men or women by policemen. The only thing about those murders, aside of the fact that they shouldn't have happened in the first place, is the cruelty displayed through them: Murdered at home while one was asleep and turned out to be the wrong person to be interrogated in the first place as the police mistook the house (Breonna Taylor); murdered during a traffic control because one had fallen asleep in one's car with a gun nearby (happened in Euclid, Ohio; the police officer was not sentenced because of Qualified Immunity); an African-American boy was murdered because the shooter mistook a bag of Skittles for a gun (the murderer was George Zimmerman, and he sold the gun with which he murdered the innocent boy for US\$ 25,000). The list could go on for some time, but the point is clear. While there is no necessarily extraordinary amount of casualties derived from senseless murder in uniform, there is indeed an extraordinary inhumanity and apathetic, racist negligence towards any sense of de-

sophy. Her *predecessor* surely would have been proud of it if she had survived to see it happening.

Some of those statements are most likely wrong, or misleading, thus misunderstood by the author himself. In this case, I would like to extend my apologies to those who felt offended by those severe misconceptions. Still, my point stands: The quixotic concepts transferred by those new-age thinkers oftentimes appear aloof, detached from reality and *real* problems. Detached from what is, what exists. Apparently, the maladies the given society suffers from are diagnosed from said detached sphere in which those modern-day thinkers reside, so escalating order. As it has been written profusely, many police trainings lack depth and duration to properly teach the soon-to-be police officers, commissioners, sergeants and lieutenants:

Binion, Billy (May 21, 2021). A Euclid Cop Killed a Man Who Had Been Sleeping in His Car. The Cop Can't Be Sued. The City Can't Be, Either.. Reason Magazine:
<https://reason.com/2021/05/21/qualified-immunity-police-supreme-court-luke-stewart-euclid-ohio-sixth-circuit/>

The article is obviously related to one of the murders mentioned, namely the Euclid (OH) police officer who needlessly murdered a sleeping man in his own car, with a gun nearby he was permitted to carry. The article hereby makes a broader case about lethal negligence on behalf of state governments who offer crash courses for the job of a police officer, wrapped inside a packaging labelling it as a full training. One could argue that if taken serious rather than desperately populist, to *back the blue* was to radically reform the executive branch. But the calls to *defund the police* was, is and has always been a poor slogan to go by when proclaiming something far more debatable while far less populist. The 101 of public-relations management teaches everyone to always find a concise motto that neatly sums up one's offer, one's goal. Nothing should be found out only in the main text or the subtitle. The eye-catching headline has to comprise the whole idea. And *defunding the police* only tells the people that it is planned to—disinvest the executive branch, no matter what is explained thereafter. Only well-meaning sympathisers would beg to differ beyond the slogan, while critics will merrily grasp the headline and propagate what those *leftist radicals* wish to do. Just as everyone knows what those who *back the blue* do, even if they changed their mind later and offered to reform the police trainings to make policing safer for ethnic minorities, primarily African-Americans.

Lax prerequisites in a job that not only permits but even expects its future practitioners to carry guns will obviously lure all the wrong people who aspire to become trigger-happy KKK members in uniforms instead of bedsheets, with the licence to kill. There is a reason why there are few lawyers and attorneys who specialise in defending such particular cases: Of fringe-right murderers, or men like Steve King. Most of them who would do the job simply do not have what it takes to graduate from law school. Even the best lawyers cannot defend what is innately wrong, just as even the best salesman (or –woman) cannot sell refrigerators to Inuit people.

Coming back to Mr. Kendi and his concept of anti-racism, before sealing this footnote with a brief review of the Critical Race Theory, we continue navigating through the NRO review. About Mr. Kendi's belief in the righteousness of *positive discrimination*, that is discrimination that creates equity in the outcome, we have already spoken, and again, it is because of Mr. Kendi's general approach of a bipartitely heterogeneous society, this kind of discrimination is bound to create more inequity than equity, for the aforementioned reasons: Society is not black and white, just as justice cannot be achieved with such a biased mind set. Mr. Kendi's expectations, as those of his sympathisers, would fall flat on their noses if they were to enact what they figure out inside their heads. And everyone else stood impotently, aghast of the damage they had created, while everyone could have told them what they were up to, meaning well while doing opposite to their intentions.

As a last point from this text published with the NRO, Mr. Kendi is described as an iconoclast, or at least the "Black Lives Matter" movement to which he can doubtlessly be affiliated, is described as

that the results are hard to understand by those who have not spent months and years of studies in this field. The purely academic approach, more incomprehensible to outsiders than economics and political philosophy, did not draw so many enemies for no reason, and they are not solely from the spectre beginning right-of-centre and ending in the monarchist or otherwise authoritarian, reactionary fringe right: Even fringe leftists³⁰⁹ criticise post-modernism and its subordinates.

On the other hand, due to Post-Modernism's almost ridiculously radical stances, it is not the highest obstacle to reach when it comes to finding bipartisan

one; the toppling of Confederate statues "to add grievance to American history, not remove one" has sparked this idea in Mr. Caldwell's mind. He is not wrong about it, although the incentive was correct, even though few BLM protesters had it in mind when they pulled ropes around the generals' necks or torsos. (Needless to say that even more personalities have been toppled, outside of the US: The slave trader Edward Colston had been toppled and thrown into the harbour of Bristol, to be fished out of the harbour and be brought into a museum; the Christian Danish missionary Hans Egede, whose statue was erected in Nalililneq, in Greenland; even Frederick Douglass, Abraham Lincoln, George Washington and Ulysses S. Grant have been toppled, although at least with the former, this has been a smear action by right-wingers who intended to defame the BLM movement by toppling those who they should actually praise for their lifework) To fame those with publicly visible statues who brought mere malign across the country and who were better off defeated in battles or brought to trial in courts displays a questionable comprehension of one's country's history, and what is to learn from it. The only ones who should be situated in public parks are those who also represent the core values of one's country, generally a sense of freedom, rectitude, fraternity, and finally unity across superficial standards such as one's skin's colour, sex/gender or political beliefs, etc. Did Confederate generals like Robert E. Lee contribute to the United States as we know them today? The exact opposite is the case. So, why grant them the honouring of public statues? In the Deep South, they might still be perceived as misconceived heroes, but this only speaks volumes for those who think this way. Common sense tells us that those men were not heroes but antagonists opposite to the concept of freedom and liberty. Likewise, men like Mr. Kendi have not understood what freedom is: Freedom means the absence of pointless, irrational restrictions for the sake of artificial, temporary equity. Temporary insofar as that none of the coercive, interventionist measures hold up forever, as they lack *naturality*, the ability to grow and develop autonomously, as the open-space measurements of a truly free society can. What this cryptic quibble is meant to say is the following: That when actions are chosen voluntarily by the people, thought out by human consciousness (as unreliable as it occasionally is, given human tendencies to act prematurely rather than after pensive contemplations) rather than in hourslong committee sessions held and endured by parliamentary members-elect, trying to gather as many voices and opinions under one umbrella compromise but not being liked by either voice completely, they have a greater chance of persisting various outside inflictions. They might not be indestructible—the fewest policies, human- or parliament-made, can claim this predicate for themselves—but at least those will be the ones with the greatest approval, because they were created by the people, in voluntary consent, rather than by legislators-elect who are forced to find a common ground with their coalition partners, assuming that they failed to gain an absolute majority. What cannot be seen from outside of the parliamentary building are the outside influences, namely lobbyists from the economy as well as activist groups with big pockets of money. Such dark-money groups would hardly be found when common peasants negotiated contracts to, for example, initiate a mid-size project, or barter for goods. Those are of course not national concepts they were going to negotiate, but then again, I have previously made the argument that nation-states of any kind and any political direction and ideology are doomed to eventually fail, not because I invested for the safest bet on the largest period of time imaginable for humankind, but because nation-states abolish the single individual in favour of a homogenous or slightly heterogeneous mass of people of common interests and intentions. A smaller scale of legislation as the highest in charge would be more productive, more comprehensive for the common man, and therefore more trustworthy, finally more efficient. As for the details and catches to be minded, it

disliking on the fringe borders. Finally, Socialists and right-winged authoritarians as misanthropic as Fascists and White Supremacists share a common disliking for Liberalism of any kind, due to its laissez-faire approach in respective directions, its lack of disciplinary action against oneself to become a more advanced, more capable warrior for the good cause, and the lack of objectives to place in front of one's exclusive group, referring to either a shared ethnicity, nation or other kind of group. Where individualism reigns supreme, authoritarians and communitarians alike apparently cringe with disgust. Hence, there is little

remains invaluable for everyone to read the essay dealing with exactly this. I have cited this essay on the pages 03, 30, 43 and 243. And for those who already don their tinfoil hats: No, those numbers do not hide a secret code or the numbers for the next lottery ticket. They are as natural and as of so little a meaning as the reason for why to wear or not wear a tinfoil hat in the first place, other than to recycle tinfoil rather than to trash it.

And with those solemn words, we shall now step into the second part of this footnote: The Critical Race Theory, and why it is nothing but a new-age approach to anti-racism, clutching to relate to Theodor W. Adorno's and Max Horkheimer's Critical Theory. (There is a mere chance that we will also speak briefly about this theory too, although not in depth as I haven't read any of their works regarding Negative Dialectics. It is just not my cup of tea. Hence, this section will be chiefly about Critical Race Theory, about which I haven't read any major works, for the same reason. All I read will be the sources I will hereby lay bare so that everyone is up to the same state of knowledge as I)

CRITICAL RACE THEORY

No modern-day theory has caused so much uproar amongst the plebeian folks of the middle-class as the Critical Race Theory ("CRT") did. Many consider it an offspring of the aforementioned Critical Theory established by members of the Frankfurt School, Theodor W. Adorno and Max Horkheimer. Originally, the Frankfurt School was more or less founded to work out the origins of the Third Reich's National Socialist ideology and rise to power. Aside of that, Adorno, in collaboration with six other scholars, penned a ground-breaking study on "The Authoritarian Personality", a psychological framework on the autocratic mind. (Adorno, Theodor W. et al.; Gordon, Peter E. (Ed.) (2019 [1950]). *The Authoritarian Personality*. London: Verso Books) Does the comparison, the alleged relation and ancestry make sense? This could be questioned. What can be told is that both of them share deep relations and references to Marxism, the ideology that can be traced back to even the last scholars of the Frankfurt School, namely Jürgen Habermas. (Who, in the second part of his "Theory of Communicative Action", rehabilitated our given society with a blend of Marxism and his theory of communicative action, hence the title. (Viz. Habermas, Jürgen (2019 [1995]). *Theorie des kommunikativen Handelns*. Berlin: Suhrkamp Verlag.) On how Marxism also influenced Critical Race Theory, the second part of the following book is of import in understanding this relation, one of the few grains of truth in the otherwise exaggerated, misleading and almost purely emotions-laden critique or downright hateful punditry (needless to say that TV hosts like Tucker Carlson have grasped the topic of CRT and anti-racism after the murder of George Floyd): BAKAN, A., & DUA, E. (Eds.). (2014). *Theorizing Anti-Racism: Linkages in Marxism and Critical Race Theories*. Toronto; Buffalo; London: University of Toronto Press. Retrieved June 12, 2021, from <http://www.jstor.org/stable/10.3138/j.ctt1287q2n>. As for relations to the Critical Theory, this cannot be told, but it should be presumed that a similar name does not connote a similar theory, a similar onset or a familiar discipline. On a cruder fundament, we could even assume that at least half of all the people who compare those two have read works from either theory, or ideology. In the end, it doesn't even matter what the people say; it only matters what the theory says, or its qualified interpreters.

Speaking of the theory, what does it constitute generally? Or presume, to speak more precisely. There is plentiful ado about it, but little is talked about what the theory says, other than some rambling about how racism is oftentimes institutionalised especially in the judiciary and executive branch of states; that the United States were founded on an *Original Sin*, namely on racism. (That's why the

more to say about the questionable entropy that is Post-Modernism: It is not a science because it abolishes science, the scientific method and everything that has been discovered and achieved through it. I may be mistaken about what I have written hereby about Post-Modernism, but as I did not plan to speak in volumes about it as it is not of interest either for this text or for our discourse on Ms. Rand—in the end, due to this entropy’s bias towards the Left, as sociality and the mutual aid in a society, having been borne out of the movement that also sparked “Second-Wave-Feminism”, *między innymi*—, I will lay it to rest henceforth.

New York Times’ and the Pulitzer Center’s “1619 Project” relies heavily on this theory) Not everything about this is incorrect, but vague and lacking the argumentation that stabilised and materialises a theory. Hence, it should once be quoted from a source:

“Some of the basic tenets of CRT rest on the belief that racism is a fundamental part of American society, not simply an aberration that can be easily corrected by law; that any given culture constructs its own social reality in its own self-interest, and in the United States this means that minorities’ interests are subservient to the system’s self-interest; and that the current system, built by and for white elites, will tolerate and encourage racial progress for minorities only if this promotes the majority’s self-interest.” (Demaske, Chris (NDA). Critical Race Theory. In: The First Amendment Encyclopedia. Middle Tennessee State University: <https://www.mtsu.edu/first-amendment/article/1254/critical-race-theory>)

Two things can be derived from this quote: First, that the CRT is deeply American, such presumptions can hardly be transposed onto other cultures, as few of them, if any, were founded on racism or allegedly inferior peoples. Specifically, hardly any state was founded on such principles, of racism or discrimination. Even for the United States, this is difficult to propose, even though many original amendments showed racist tendencies, if they weren’t entirely racist. We could emphasise that it took the newly founded United States of America until the year of 1865 to abolish slavery via the ratification of Amendment XIII. The United States were founded on July 04, 1776. Almost 89 years after the foundation, slavery has finally been considered a crime. This could well argue racist bones inside the Constitution’s subscribers’ bodies. Why did it take them so long? Well, during the BLM protests (and riots), it was unearthed that George Washington held slaves too, so did Ulysses S. Grant. Even Abraham Lincoln, originator of the “Emancipation Proclamation” to abolish slavery. Do such facts argue the idea of the US’ *Original Sin*, which slavery supposedly is? There has been a debate at Berkeley Law School in 1998, transcribed and published in a law journal. It can be read hereunder:

Delgado, Richard and Farber, Daniel A., Is American Law Inherently Racist? (1998). Thomas M. Cooley Law Review, Vol. 15, No. 361, 1998, Available at SSRN: <https://ssrn.com/abstract=2094562>

The main text compares rather to a revision of the US’ earlier history, mainly during the “Jim Crow” Deep South, the era of segregation and inhuman exploitation of both African-Americans and *Chicanos*, i.e. Mexican-Americans, primarily seasonal workers, less often Mexican immigrants who planned to settle in the US. When rereading this sinister part of this young nation’s history, one can imagine why there would be so little excitement to live in the “Country of Infinite Opportunities”. But the more interesting part is the second one, where the author answers the audience’s questions. One asked about the presupposition of the US’ law’s inherent racism, or, as it would be called nowadays, the US’ *institutional racism*. (Revisit “II” on page 256 et seq. *supra et infra*, to learn more about this topic and what I think about it) (In the text quoted above, the discussion on the American legal system, footnote on page 19 et seq. is of significant import for the sake of this subject) Other than the previous speaker, it is hereby focused on how the US proceeded after the era of segregation, via milestone Supreme Court decisions and Amendments to the Constitution prior to the Supreme Court decisions. It is not denied that the US underwent a scathing development; what is mostly left out of the critique through vehicles like CRT is that one has learnt from those past maltreatments, and that discriminatory

Coming thus back to Ms. Rand and briefly to Mr. Chambers' review of her most famous book, we spoke last about the everlasting problem of infants and offspring in general, and how little has been prepared in theory for their existence. Finally, there is no way out to state that those who have not reached adulthood yet are naturally dependent to their parents or custodians. They could thus be stripped of their rights in accordance to what has to be exercised in order to secure their safe upbringing. Due to their probable inability to fell reasonable decisions either at all or all the time, as we can assume with grown-up adults, their rights need to be occasionally limited for their own well-being. The same

regulations and conditions were amended to pave the way towards mutual equality. Of course those amendments, in the Constitution as well as in public law, are far from perfect, and many left loopholes through which discrimination could be exercised. But does this suffice as a reason to blame states for the introduction and preservation of institutional racism? Then, large parts of the Western world had to be marked as racism. Needless to say that many CRT apologists were ready to do just that, showing that their ideas are far away from realpolitik, remaining instead in a state of Utopian wishful thinking about how a world should be, and that no tad away from this ideal state would be permitted; that therefore, every differing condition had to be blamed as deliberately discriminating, deliberately malicious and in display of animus against vast parts of what society consists of: Minorities. Radicalism, in these regards, satirised itself. *Difficile est satiram non scribere*. (Juvenal, Satira I, 30) Needless to say, the populist (fringe) right blithely grasped the opportunity to ridicule what they consider a Marxist, Socialist, Liberal-Progressive Left. (Or at least those were the words Wisconsin Senator Ron Johnson de-mementedly attached to 46th POTUS Joe Biden. He, a moderate, couldn't stand further to any of the listed ideologies and ideals) It is all too easy to, in times of lurking disasters and ongoing catastrophes of alternate levels, withdraw to said wishful thinking and languish for sweeping revolutions, throwing out all allegedly obsolete mechanisms, institutions, ways of thinking and schools of thought... To start afresh, from the bottom—there is something adventurous about it, loaded by an anxious delusion about the status quo and the belief that nothing new or advantageous could be gained from the deadlocked system one inhabits. Both the Critical Theory and CRT are built upon the same belief, and therefore invented something new for questions philosophers and political thinkers alike have tried to answer ever since both enslavement, racism and tyrannies of various fashions have arisen in society. (As has been noted beforehand, Aristotle was one of the first noted philosophers to have contemplated on the status of a slave and justifications for their enslavement: More about that can be read under chapter 7d of the following encyclopaedic entry:

Internet Encyclopedia of Philosophy (last time checked: June 12, 2021). Aristotle: Politics. Slavery. The University of Tennessee at Martin: <https://iep.utm.edu/aris-pol/#SH7d> | The link redirects straight towards the chapter that deals with the issue of slavery. If one preferred to read the text from the beginning to the end, the signs following after the hashtag have to be evaded.)

There is nothing wrong about creating new pathways towards solutions that could answer some of humankind's oldest questions. In the end, this is how many philosophers manage to remain solvent whereas others would consider their job obsolete and their employment at stately subsidised universities a waste of taxpayers' money. But this is a question we should keep for a separate text.

Does CRT live up to the expectations it set for itself? Does it manage to explain where our patriarchal, Caucasian society lacks, thus fails to create equality, equity even? What we need to remember is that the whole concept of CRT has been existing in our midst since at least three decades, and so, criticism as well as approval has been entering throughout this period of time. Yet given the most recent events—unjustified murders of innocent African-Americans as well as suspects of crimes who have been fatally mishandled—, a sudden surge in interest for this theoretical approach towards social engineering towards an artificial state of equality—through rectifications on the state via adjustments inside institutions to achieve approval by key figures, i.e. the ringleaders: Leading figures of the BLM movement, popular academics in the field of African-American studies or scholars who have written intensively about CRT and thereby obtained critical acclaim amongst their peers. The critical voice

mentality needs to be equipped permanently with mentally and physically disabled people. Some argue that because of this, Libertarianism could never go further in its desires to abolish the state as a Minarchist state as otherwise, needy people could not be taken care of even in case of certain eventualities, such as the sudden decease of relatives who took care of them beforehand. Of course we could refer to nursing homes to take care of them; but who would pay for their [the needies'] residence? *Blank out*. Stately subsidised social services currently fund them through tax payments. In a society without a state, there were no taxpayers, and the needy cannot always work, it depends on their disabilities. Some

when it came to the rectifications inside the state's/states' institutions is not a coincidence but on conscious purpose: Emotionally loaded debates often urge legislators to take quick actions to satisfy the flocks of people who demanded them. Quick shots are seldom precise, nor do they manage to create long-term cures to the wounds they were supposed to heal. Proper legislation takes some time, often earning the accusation of deliberate diversion for disliked bills or subjects, but in the end, it's a two-fold issue: Of bureaucracy as well as the necessity to debate proposed bills to achieve a bipartisan (or multipartisan) decision all sides can at least vote for in good conscience. While Utopian as well, it at least is something that attempts to not overrun minorities or majorities inside society. Fiendishness as a principle is only going to create more scorched earth and more tribal fights. Democracy can be tedious sometimes, but every society that plans to function more than for a foreseeable span of time needs to negotiate compromises with all parties involved. First and foremost, that is either the victim's/victims' group(s), but also other parties affected by probable decisions. And when it comes to society, those can be many parties, far beyond the most vulnerable. The Pareto principle comes into play hereby, re-referring to the previously debated James M. Buchanan: Create solutions that will either improve at least one party's standing in society while not shifting any party downwards in its social standing, or at least won't place any party worse off than beforehand. CRT apologists and general proponents of *anti-racist* social-justice warriors would most likely not perceive themselves as in opposite to such common-sense principles, even though Mr. Kendi himself spoke about *positive discrimination*, which finally broke down to probably discriminate people by the colour of their skin, or due to their class origin: If one came from a middle-class or even upper-class background, he or she would most likely be discriminated in favour of those who (allegedly) came from a less preferable social background. This would at least remove the question of one's skin's colour, and would place the social background in the foreground. But does this make sense? At least more than the question of skin colour, but it still does not make sense in individual cases. I as the author of this text came from a well-to-do background with few financial worries as a child and adolescent. Still, when it came to find a job and make it through higher education, I oftentimes faced existential worries, and worse... I am white and male, thus most unlikely to be confronted with *unjustified* discrimination. Still I didn't have it as easy as it is usually presumed by those self-proclaimed fighters for social justice. Perhaps it is a question of perception, of what is supposed to be accomplished: It would also be a fallacy to believe that all members of ethnic minorities face ridiculously hard times from the cradle to the grave, just as all members of Caucasian origin ascend in the social storeys in an elevator.

Those self-proclaimed good people are known to reject, even despise individualism, they prefer to think of the people at least in terms of class affiliation. A common trait in the communitarian ideologies. But individualism can help us to scrutinise the question about the intensity of inequality created through the various effects, the latter which are still comparably uncertain as they can differ from individual to individual. No-one claims that those effects exclude discrimination of any kind, including racism and misogyny. All that is said is that it does not affect everybody who could possibly suffer from it. It depends on the neighbourhood one grew up in; the people one met on one's way of life, including all the different stations, such as school, one's first employer, etc. Of course there is an alternately high or low chance of being confronted with vested racists (or open ones, those who can be considered at least having the spine to show their true intentions rather than forging weak makeshift justifications hiding them), but the chance is ever lowering down as awareness rises. No-one is inclined to seriously defend a standing point that racism didn't exist or had gone extinct. This is not the case. What can be

can make ends meet themselves under the apparent conditions, while others cannot. But carers need to be paid somehow—the making of a naturally unprofitable service is born. Ms. Rand, as many of her fellows and predecessors, have given the problem of social services little thought, whereas we repeat ourselves with continuous throwbacks about this issue. Finally, we must admit that this is an open gap that would leave thousands of such needy people behind. Ms Rand, in her non-fiction writing, can be read many times with her rhetoric questions which she promptly responds to with an italic *Blank out*. Now we have to ask her: “How do we take care of our needy people in case they have got no relat-

said is that we have made tremendous steps forward, into the right direction, thus questioning the necessity of a theory that wants to smear one of the world’s freest, most advanced nations in the world of treating almost half of its population like mongrels. Beforehand, we have mentioned Representative Elijah Cummings from Maryland and Senator Tim Scott from South Carolina, who were both raised by fathers who worked as sharecroppers, but still managed to climb the career ladder and become career politicians. Morgan Freeman became one of the most recognisable Hollywood actors, Tiger Woods the first African-American golf professional. Kamala Harris was recently elected the first female Vice President of the United States, and Senator Dianne Feinstein is one of the longest-serving African-American Senators. And a man like Ibram X. Kendi managed to generate a significant amount of money teaching people to be more critical of themselves because of the colour of their skin, in a society they allegedly dominate. One could say that Capitalism is a system in which one can become rich by hating the system one inhabits. The German comedian and member of the European parliament, Nico Semsrott (PARTEI), once coined a similar phrase: That he could make ends meet by criticising Capitalism while living in the same system. (Verbatim: „Ich kritisiere den Kapitalismus und verdiene damit mein Geld.“) Capitalism thus were the equivalent of a self-deprecating man who continued to make self-ironic jokes about himself even though some of his listeners began to feel awkward about it. Furthermore, he would withstand a row of nearly inflammatory jokes and insults about himself without wincing about it. Reaching a spike on this laughable comparison, we could claim that Capitalism were like Jesus on his *Via Dolorosa*: Although he was smacked down multiple times, he continued walking, knowing that he would eventually be crucified and buried in a cave with a giant rock blocking the way to him. Capitalism is little different therefrom: Its demise is almost portended, given the ongoing backlash against it, but still it doesn’t give up on giving, even to its fiends. The crucifixion of Capitalism wouldn’t be that different from Jesus’ crucifixion. This is a laudatory paragraph, and it would be understandable if many people grabbed their Tiki torches and pitchforks to put me on a pyre on the marketplace to burn me in public for this zenith in heresy. But I will stand by these words, no matter how many times people claim that Capitalism fuelled and accommodated racism and racists, allowed their opinions instead of fighting them and the conditions they created. Capitalism is a system that makes it possible for people to accomplish their pursuit of happiness by their own means. All it takes is a regulatory state that dries out all seeds of racism and other means of discrimination that obstructs the people’s pursuit of happiness. Racism is affirmed as obstructing by such manners, thus needs to be removed, by force at worst. There is no other system—other than Anarchism!—that could create comparable conditions, but those two ideologies—Capitalism and Anarchism—, in the best-case scenario, do not dominate one another, do not suppress one another, but work together like the frequently recalled gear wheels inside the idiomatic clockwork. They only function together, but would die out if separated from one another. Needless to say, both have got their flaws which they need to amortise *mutatis mutandis*. This could turn out to become a challenge, but a challenge it is worth to take up and solve. It bears the greatest opportunities to be expected, whereas all others have to be expected to *decivilise* our society. Putting it short: Anarcho-Capitalism bears good chances to create a better society, if constructed rationally and in partial disagreement with the existent literature, as well as its most outspoken proponents as one tends to meet online. Most of them haven’t understood it themselves, or use it as a façade to veil their occasionally misanthropic, racist, sexist or whichever points of view. It is indubitable that Anarcho-Capitalism could lead to a most destructive state of predatory Capitalism, which is the reason why the people need to take over the regulatory duty

ives or parents who are either able or willing to pay for their costs, for their residence in a nursing home? What do we do with those people in case they do not have an insurance that took care of it which they could also pay? *Blank out.*” Cynics would say that they could still be euthanised, as the Nazis have done, because they could not stem those additional costs without revenue on the one hand, and because they feared that their gene pool could be *infested with corrupted material*. In this case, though, it would be a question of morale in opposition to financial despair that could struck the debtee concerned. Beforehand, we

of the state, yet without becoming freer variants of state officials. We will thus come back to this question in this text’s epilogue, drafting a sketchy Utopia, *au Capitalisme Anarchiste*.

II

It was necessary to highlight the fact that Capitalism bears the greatest opportunity to simultaneously accelerate the creation of an anti-racist society without the partially misled onset of thinkers like Mr Kendi, who would rather see more stately intervention instead of view prudent regulations that put racists in their places. Criminal prosecution would remain one of the branches of government, next to the judiciary branch, that had to remain in situ due to the importance of independence that could not be preserved when the branches were left to the market. We could now also question whether educational programmes provided on the market, but to keep it short, we should say that while this were possible, schools had to be licenced by specially trained state officials to assure that no kinds of indoctrination took place, misguiding the naïve students into believing what is expected to be believed by certain manipulative corporations. Otherwise, this second part of the footnote should be finally dedicated to a critique of the Critical Race Theory (CRT), something that had been postponed due to a short excursus into a revelatory development inside this text. Nevertheless, we shall now turn our attention to a text published with the Cornell Law School. Read the following peace therefor:

Subotnik, Daniel (1998) “What’s Wrong with Critical Race Theory: Reopening the Case for Middle Class Values,” Cornell Journal of Law and Public Policy: Vol. 7: Iss. 3, Article 1. Available at: <http://scholarship.law.cornell.edu/cjlp/vol7/iss3/1>

Yet before we start in reading this text, we should revisit the previous text by Professor Delgado and highlight that it too already highlighted some arguments we will come across in Mr. Subotnik’s paper: That CRT also relies in part on idealism and performative acts, rather than decisive actions and a realist worldview that is not tarnished by class-war rhetoric and fuelled in hatred over single incidents that do not live up to statistical examinations of what is painted to be reality, allegedly. (Even though recent studies understated this as a fact. Viz. *między innymi*: Edwards, Lee, Esposito 2019; Schwartz, Lahn 2020; Peeples (June 19, 2020)) As we have noted many times beforehand, there is no worse lodestar than hatred, even in the face of most terrifying crimes, even when speaking either of war or against humanity. And when the whole concept is built upon performative acts—practise what you preach, and listen to what we tell you to preach (which shows that performative acts are not inherently symbolic and without any material surplus, although the manner in which CRT apologists argue—or command—shows a high sense of aloofness and self-entitlement built upon what their kinds experience day by day, thus only funnelling resistant reactions)—and delusional premises—that the US were inherently racist and incapable of leaving behind this Original Sin, thus requiring to be radically reshuffled and built with a wholly different, preferably or inevitably anti-Capitalist because Capitalism were inherently racist as well—, it will not only lose grip with the people it needs to needs to persuade of its merit, but it also loses grip with the society it wishes to shape in accordance to its moral concepts.

Looking desperately for flies in the ointment of someone who might even approve of the message CRT sends in general—that racism remains a noticeable problem in the US and needs to be addressed more directly in order to be solved for the better—is hard to understand as a scientific theory would make little sense if it didn’t turn around every nook and cranny under which racist cells might hide.

mentioned that those needy descendants could also be given into the amicable hands of carers—if there are any. The question proposed sentences beforehand remains open, and, to express a common idiom of these days: “That silence is roaring!” We cannot recall this gap hole often enough because it is of such great import if Libertarianism by any degree were to become a social order. For non-porous singles or adults in wedlock the system is surely perfect if they are interested in independence from everyone and enjoyed solvent finances. Yet for all others, there were serious catches to mind and probably disagree with the system promoted. But without the whole society speaking in unanimity, a society can-

While it is not addressed in the Cornell text, it was addressed in the prior text. (Delgado, Farber 1998, page 18). We need to reformulate the assessment a bit in order to expose the counterproductive sense of paranoia inside the mind of many CRT proponents. What is done is that blind loyalty is the idealist litmus test in order to gain the trust of the CRT’s ringleaders. (As much as a theory can have a street representation. But in the end, so did Adorno during the student revolts of the sixties, when female students went even as far as to confront him during a summer lecture, allegedly denuding themselves in front of him, to which he—again, allegedly—succumbed months after. It most likely was an urban legend distributed by students to have a laugh. What can be said nonetheless is that Adorno was comparably popular for a professor of philosophy and pioneer of political philosophy of the new age. Herbert Marcuse was a similar star in US-American universities, inspiring student revolts in an idealist sense. More about his legacy on the other side of the Atlantic can be read in the piece cited hereunder, focusing actually on the famous African-American activist Angela Davis (who also coined the phrase that “in a racist society, it is not enough to be non-racist, we must be anti-racist”. Remember that she was born in 1944, one year before the end of World War II. Her career thus began when the US only slowly desegregated themselves):

308 Horkelson, Nick; Buhle, Paul; Lamas, Andrew T (Eds.). Angela Davis on Protest, 1968, and Her Old Teacher, Herbert Marcuse. Literary Hub: <https://lithub.com/angela-davis-on-protest-1968-and-her-old-teacher-herbert-marcuse/>

It would thus not be unlikely if the CRT created lighting figures like Adorno or Marcuse, or Ms. Davis. Could the 1619 Project’s Nikole Hannah-Jones be someone like that? Hardly so, as she chose the researcher’s profession (and performed poorly therein) rather than the class-warfare one, or at least what the more radical proponents consider one—in the end, there is less class struggle and more personal grievance and the expression thereof. Nevertheless, with regards to the current enactment and approach towards dissenters as well as those who generally agree with them on their core issues. It has got less to do with the theory itself as theories cannot act for themselves but only function as tools in the hands of their users. (Like guns, more or less). Hence, if a theory is misused or even abused, perhaps even instrumentalised for malicious or misappropriate purposes, it is not the theory to be blamed but its applicants. This is also one of the reasons why certain theories or concepts should not be measured on the sympathisers it attracts but its fundamental texts, to some extent its interpreters as well. (Preferably from academic branches as they might publish their interpretations and expansions of the concepts they work with in peer-reviewed journals or as books, reviewed by their peers in journals, so that they will certainly be scrutinised, whereas the only scrutiny regular folks experience are their own kind, generally on the internet or when asked by reporters from TV or newspapers) What good does it do if every Tom, Dick and Harry were considered a reasonable voice in opposition to a novel theory that made the rounds? They seldom have the credentials that justified listening to their opinion, or at least have their opinion given a platform of such size.

The problem, again, is not that people are criticised for their views, even if they agreed with the critic, but the problem that subsequent to the criticism, they are being investigated in terms of examinations looking for further points to criticise the person that failed the idealist litmus test of full, blind loyalty to CRT. On the internet, it is often talked about shitstorms, concerted action to declassify a person for whichever reason, with flocks of people mobilising to pillory someone, thereby causing damage that could at worst flood into one’s life in the real world. Rarely, such actions can find justifica-

not be reshuffled. Otherwise, one ran directly into authoritarianism, or applied an authoritarian method to push one's interests through and against every dissenter's opinion.

The headline of Chambers' review, "Big Sister is watching you", is derived from his conceptualisation of the book as headed by a *socializing elite*. He thereby referred to the industrialists atop: Hank Rearden, Dagny Taggart, Ellis Wyatt—who burnt his own fields down before he left the rest of the world to go into exile in Galt's Gulch (Rand 1996, page 312)—and, of course, John Galt himself. Ragnar Danneskjöld we have to exclude hereby as he chose to become

tion, but most of the times, the impact such concerted action has outmatches the reason that led to it by and large. Mr. Farber (ibid.) most likely didn't mean anything like this—firstly because the internet did not reach such an interconnectedness before the 2000s—, but in the end, this is the reality we live in and this is what his words can be translated to in our times. Prior to the concerted action to stomp someone, there is always research into the suspect's past.

What I have described hereby many people would possibly describe as "Cancel Culture", but I will not use this term even though such public defamation would constitute this. What it would certainly not describe is boasting critique on what someone said, as opinions, even hate speech to some extent, are covered by the freedom of speech. Whether the iteration makes sense or is just completely asinine is a different kettle of fish and not of interest when it comes to freedom of speech. Even the stupidest thing one could say would still be covered by it, just as nearly every kind of reciprocation is covered by this sacrosanct statute of the free, civilised world. Thus, if someone will not be hosted on a TV show after the broadcaster received innumerable negative responses for hosting the guest and not having the employed host oppose what the guest said on air, this is not a part of cancel culture because, and as Ms. Rand said herself, "'Censorship' is a term pertaining only to governmental action. No private action is censorship. No private individual or agency can silence a man or suppress a publication; only the government can do so. The freedom of speech of private individuals includes the right not to agree, not to listen and not to finance one's own antagonists." (Ayn Rand 1967, page 375) Just as there were no right to housing, according to Ms. Rand either (ibid, page 373), she is right that time: No-one has got a right to a broad public audience, especially when the owner of the platform is a private entity, not a tax-funded one. And even politicians do not have to follow every private, taxpaying individual's enquiry; of course they can be accused of cowardice or not obeying their *employers'* demands. (Speaking of interviews during electoral campaigns) Cancel culture, more or less, could only happen through stately institutions that suppressed voices inside the public, especially when they were critical of the government's actions. (Speaking of mainland China, Russia, Iran, etc.) If the public felled a decision to no longer see a certain individual in the limelight, or a platform decided that a certain individual violated its rules, then that is on them, but they do not thereby infringe their right to free speech. They could still leave their houses or flats and distribute flyers sharing their opinion; take an amplifier and holler their paroles to everyone within reach of their voice; they could roam around and grumble continuously about how the government or private distributors of platforms like Facebook and Twitter violated their Constitutional rights. It would not be truer in effect, but they even contradicted themselves. At the most farcical case, they might find an unsavoury internet service provider who would host their WordPress blog, just as "Parler" did. If they were really desperate, they would return to the olden age of pirate transmitters, and so they would share their voice via ultra-short waves. Alas, the likes of Rush Limbaugh started off as radio hosts on the local level, so why shouldn't the maverick upstarts of today not do that either? It is obnoxious to hear how so-called freedom-loving pundits aggrrieve themselves about alleged censorship when they are not given what they want, yearning for the fulfilment of their alleged rights.

The problem is that this way of thinking has hooked up with both sides of the aisle, having bred populist offspring full of what could be considered a remnant of so-called "Grievance Studies". It is little examined, as has been mentioned beforehand, how single individuals are discriminated and obstructed in their personal pursuit of happiness. Instead, all of them are thrown into a single pit of "He or she is a victim of racism and kept down on the floor". We could cite the Jim-Crow years, but this

something of a modern-day Sir Francis Drake and sink ships that deliver resources from the US to the starving continent of Europe that, according to Ms. Rand, embraced *full-bore Socialism*. (Not verbatim here but then-Senate Majority Leader Mitch McConnell (KY) on the proposal to grant statehood to Washington D. C., the Commonwealth of Kentucky and the Oversea Department of Puerto Rico) He no longer led a magnificent business but instead went rogue and supposedly retaliated the market that had been destroyed under an equally supposedly Socialist agenda. (To some degree, the only nation that really managed to create functioning Socialist state was mainland China during Deng

obviously doesn't hold up. But what doesn't hold up either is the fallacy of a universal maxim that all African-Americans are generally victims of institutionalised racism rather than lacking efforts to do the work everyone has to do in order to reach a certain standard, such as a high-level management position, a university degree in law or medicine, or anything comparable to all of this. The CRT continues the same method and even gives it an academic justification: All grievance experienced by African-Americans, but also by other ethnic minorities in the US (CRT, again, is vested only to the US, just as the Critical Theory of the Frankfurt School can only be applied to the Western world, whereas thinkers hailing from the Middle East, like Abdel-Malek, have attempted to convey those Western theories onto their culture's conditions) is universally related to the US' "Original Sin", namely racism. This is not to say that racism is not a significant cause of many ethnic minorities' struggle to climb the social ladder—it is just not the only reason. They are still capable of holding themselves up for lack of efforts invested to climb that ladder. To refer to a well-known imagery on the web: If someone rides a bike and puts a stick between his (or her) bike's front wheel's spokes, it is not a superordinate power that had him fall on the ground, but himself (or herself). Of course this is a strict oversimplification of conditions that could lead towards a failure to reach a higher state of wellness, but it strips those conditions to their bare cause: Personal failure, rather than failure through exterior manipulation. Just as racism is a significant cause of failure, personal errors are so as well, and are all too often excluded, to generalise the cause of social justice to proactive intervention to pave the way to success for those allegedly mistreated peoples. The debits that is caused through this false understanding of justice and equity is barely discussed as it is not understood to be misled, poorly exercised because of the foundation on fatal fallacies (a literal *Verschlimmbesserung*). To paraphrase "Atlas Shrugged" again with reference to the Taggart Enterprises, we speak about a nescient power that pulls the strings without knowing what it does, but with the eagerness of small children venturing towards something of high interest. Rushing forward blindfolded but aware of what they want to do, and determined to do it exactly by the book, come hell or high water. This is what we see with the academics who fully and uncritically embrace the CRT, likely causing more grief than joy to their protégés, let alone to the rest of society, a good part of which they recognise as their scapegoats, with white men in their midlife-crises at the very front. (I am being sarcastic in this letter subordinate clause)

... Which now finally leads us to our next text, the one which we have announced paragraphs ago, but apparently squandered through sentence after sentence of meandering about the same topic, weeping in multiply recited arguments and schemes. But it needs to be recited with some penetrance that not all misery can be derived to some superordinate power's fiendish intents, but also to personal failure to keep up with one's demands and wishes. The US were built upon the principle that every citizen could reach whatever he or she wanted if he or she pulled up oneself from one's own bootstraps. Few of those proponents who advance theses of racism behind every corner and between every single line—even of sympathisers and supporters!—seldom think about promoting those founding principles: Of individualism, self-responsibility and private independence. It tells volumes that with reference to CRT, Post-Modernism and similar talking points, Socialism is not far off. That is because the communitarian ideas linked to anti-racism are developed simultaneously, and advanced in this akin fashion. Socialism, or at least a bloated welfare state, is understood to be the allegedly sole remedy to the maladies of this time. Needless to say, this is wrong. But who is going to tell them? No-one, because they shield off any such disagreement with the same determination as they accelerate their theses. Not a bene: In no position is Socialism or Marxism weaved into CRT, and to tell so is to confuse the theory

Xiaoping's tenure; under Xi Jinping's rule, this has been morphed into a blend of state Capitalism and police surveillance, wrapped with a *People's Congress* full of yea-sayers) Such a Brahmin caste, one could argue—we will come back to that in the penultimate chapter—that the creation of such a class was almost inevitable on the market as there'd always be a small group of exceptionally successful businessmen and –women who would thus more or less pull the strings and dominate the market, at least in their own sector. We even have them today: Nestlé dominates the convenience-food market; Amazon, almost unrivalled by major competitors aside of Ali Express, dominates the online retail

itself with its interpreters. But as we have mentioned beforehand: Interpreters make use of a publicly owned product, namely an idea. Even the pioneers of a theory can only do so much to ward off false and faulty interpretations of their brainchild, but once they have died, all that remains are their personal writing and probably some recordings in which they discussed their theory. It is up to the individual to separate the wheat of actual and correct information from the chaff of false interpretations and plainly wrong information on the theory. Again, this is a forlorn call as many right-wingers are eager to believe in the theory's haters who deliberately spread the faulty talking points to increase animus against their enemy. Just as its alleged proponents accelerate their thesis that anti-racism had to be linked to an abolition of Capitalism as it supposedly fuelled racism. We have spoken about it in detail already, so that it should finally be clear what to think about such fallacies. And as much as those paragraphs have spoken in conditional moods, with repetitions of probabilities and questionable variables, there is one more text to be discussed, even though the epithet had already been expressed: Individualism is the remedy to this illness, next to a defeat of racism to the best of our abilities, comparable to the extermination of weeds: Uproot it, and keep it low to the ground so that it cannot spread further and eventually out of one's control.

On page 685 (the seventh page out of 77 in this document as we have cited above, by David Subotnik), we are already confronted with an aloof behaviour we have spoken about in this footnote before: That CRT, and what it talks about, was comprehensible only to those who were personally affected by what is talked about, finally African-Americans. (in this case) (Note the footnotes 23 and 24 in particular, as they display the bizarre discrepancy of today the best, although there are more than twenty years in between. Caucasian people need to show enthusiasm towards subordination in front of the superior PoCs, particularly African-Americans, in order to be accepted by them, regardless of their expertise in this field, or the lack thereof. Epistemology, while a valuable approach in this sociological and politological field, it is not the monographical Swiss army knife—to perhaps have expertise through experience or not does not constitute superiority to those who have studied statistics or scientific literature—the opposite is more or less the knife. Technically speaking, neither way is generally correct, the individual cases matter, and an examination of these can help to advance the debate) Does this make sense? Only if we didn't have plenty of studies, eyewitness reports, and recorded discussions that display all possible positions on the topic of racism—which we do have! It is therefore that if one were white but still interested in learning about Critical Race Theory and racism, one could read up on it through the volumes of text, and watch videos, hear interviews, follow the police beat, etc. Without a doubt, personal experience beats the academic researcher on such issues, but it does not mean that the academic or the layman who read throughout a good part of affiliated literature could not develop a worthwhile position. If one informed oneself, he or she should be heard in the discussion, assuming the upholding of the common standards of respect and curiosity to the conversation partner's position. Nothing special, apparently. To exclude others because they did not belong to the clique is... Well, discrimination, racism even.

At some part of the paper, after a tremendous amount of sources listed in the footnotes, we come across the highlighting of racial issues via *legal storytelling*, in which the alternate evaluation of skin colour via differently priced Barbie dolls: White ones and black ones, the former more expensive than the black ones. Why is that so? The original author opines that the white ones were considered more valuable than the black ones; the market valued them higher than the black ones. The problem is that the market doesn't fell decisions but only reacts to the consumers' behaviour. It is because of that

market and turned itself into an important agora via its marketplace option for third-party sellers; Anheuser-Busch gathers some of the largest brands in the alcoholic-beverages market, amongst them Bud and Bud Lite, Heineken, etc. An honourable mention could be ALDI, which began as a local discounter in Essen (North-Rhine Westphalia) with a comparably novel model on how to save costs through a Spartan interior, and now has even taken over market shares in the United States³¹⁰. Those could be considered elites with the power to change the course of the market at their fingertips. Elon Musk, the maverick CEO of Tesla and SpaceX at least holds the power to send cryptocurrency courses on the stock

factor that in Germany, meat products as well as alcohol are still surprisingly cheap, compared to even the neighbouring countries. (We do not need to discuss the borderline inhabitants' propensity to buy their stuff in France, Czechia or Poland: Two of them kept their own currencies—The złote and the koruny—and the others are just cheaper, period. Different inflation quotas and different average income levels make for altered price levels. Aside of that, there is proof that the market sets prices in accordance to the consumers in most cases (not all, though): In our days, if the black dolls are sold at a higher price than the white ones, it is more due to malfunctions in the system that are fixed upon request. This has happened seven years from now:

Little, Katie (December 09, 2014). Big retailers price black, white Barbies differently. CNBC: <https://www.cnbc.com/2014/12/09/wal-mart-toys-r-us-price-black-white-barbies-differently.html>

Perhaps it would be too early to claim that this was due to awareness about racism in various corners of our society, even less visible or cognisable aspects of racism, but at least, with regards to when this story was written, those were different times from the 2000s, or the 2010s, at that. This, more or less, is thus the first case when the text, to some degree, showed its age. Nevertheless, the market is hard to pinpoint as racist through its actions; to first figure out single actors on the market who exercised their profession in a racist fashion, again speaking about Milton Friedman's figurative salesman who decided to no longer serve African-American customers due to the racist bones in his body. If we found more of those racist salesmen and –women, and even managed to expose structures within their actions, we could perhaps speak about institutional racism within the market. Otherwise, it would rather be the customers to accuse of racism, and relativizing it through their purchase behaviour. We must not fall to believe that any of the market actors, i.e. the sellers and producers, were obliged to commit to the primate of social justice as per left-winged Liberals. All they can do is to react to the customers, and if this didn't suit them, they could recommend to them to boycott their services and leave it to the alleged racists to continue their support for them while they thenceforth bought from the *right* sellers only. It's a free world, with a free market.

What we read on the following pages, from 694 onwards, is that CRT, in the end, and per its academic practitioners, is rather a theoretical foundation for activism in the shape of "Black Lives Matter". One may think that if something was discussed and researched in academia, that it were naturally superior to ideologies or concepts that were only dedicated time and efforts to by freelancing authors and thinkers without any representation in universities and colleges. If one thought so, he enjoyed my condolences, and we can assume that no-one really, seriously thought so. Still, what is the merit of CRT's high ground, or at least its perceptibly higher ground? The moral cause, obviously: The moral goodness of planning to adjust society in accordance to one's moral views, of the presumption of correctness, how society should look like: With equal representation in boards of supervisors, local and federal government; with an equal amount of ethnic minorities and Caucasian folks on campuses, further specified in the respective disciplines, like STEM, law and economics. We could speak of social engineering, although this would most likely have the discourse's participants' blood start boiling. Yet, what else is it? What else it is that CRT apologetics propose through their talk about injustice, racism and the like? If they came to speak about the amendments that had to be executed, what else would it be but adjustments to the status quo, to place people of ethnic origins in positions they didn't occupy beforehand and are little represented in, such as boards of supervisors or governmental posi-

market on roller-coaster rides through single tweets—thus also showing the unstable volatility of this particular commodity³¹¹. This is power that has never been handled by the likes of Jeff Bezos, whose power still *only* concentrated within his corporation, even though this was the power amongst thousands of people's lives. A definitive chronology on what this meant—there are many reports about inhumane conditions within the warehouses, poor payment and unbearable pressure for the drivers, and additional price pressures for independent sellers who, while forced to also be present on Amazon's marketplace in order to remain competitive—still must be written. What can be noted is that on the

tions? Many of them do propose such adjustments via quotas, although this is more on the street, and seldom in academic fields because it would most likely appear radical, especially radically misguided as it ended up in an unnatural process that had to be applied continuously. It would go against the nature of our society, where conventions are agreed upon arbitrarily, in a flowing process. Adjustments in the shape of erasure and correction like editing a text or cleaning a house are contrarily rather static and would disrupt a smooth procedure on behalf of society. It would be like an anxious parent who permanently surveyed the offspring's whereabouts to protect it from any harm, thus disallowing it from making any personal experiences because it could end up hurt. The same way society could not make progress because the anxious government had to survey its state of diversity to beware it of any imbalance. The problem: This permanent state of anxiety is promoted by social-justice warriors who think that it was of worth to create social justice at all costs, even if only artificially, thus as a temporary solution that had to be recreated in intervals.

But do they promote it this way? Not exactly. Instead, it is the talk of the aforementioned quotas: Fixed percentage to manifest the amount of ethnic minorities (or women) that certain sections of the federal body or college campuses need to contain at least. It is no less static, though, as it is not always guaranteed that those quotas will be fulfilled either without a loss of qualification or without a desperate search for gap fillers. The whole quota system is itself problematically flawed because of this counter-argument: That quotas are not always unreached because women or ethnic minorities were ignored or excluded because of racist or discriminatory prejudices but simply because they were less qualified or absent from the first selection of candidates worthwhile to hire. Down the line it could well happen that if there weren't enough candidates to fill in the quotas, some had to be shanghaied. Could this be the Utopia those social-justice warriors wished for? Artificial justice for the sake of freedom on behalf of employers, the government or scientific research? At the moment, the probability of having to shanghai candidates to rectify the personnel in terms of the legislated quotas is rather unlikely, but the downfall of meritocracy is so. And while some left-leaning people might welcome it, the employers or governmental officials don't, and not only because of their personal benefit, but especially because of the worsened results they have to expect therefrom. Merit is not a solely discriminatory tool to anger self-proclaimed social-justice warriors but mainly because it increases the likelihood of always receiving the best results possible. Such is the earnestly most important factor many companies have to ensure in order to remain compatible, and their customers safe and satisfied. If employers had to select their employees not exclusively from a perspective of merit but of the colour of his or her skin, in terms of his or her origin, they will have to perhaps choose the second-rank candidate instead of the best one. While this might sound like an inferior ill, it isn't in the long term: Inferior personnel creates inferior products, thus decreasing compatibility. It could finally lower a company's standing and reputation. All of this for seeming justice? The math does not add up to this. But nonetheless, as it was quoted profusely in the text, many authors seemingly perceive the question from a perspective of feelings, just as the woman who was lectured about the roots of money in "Atlas Shrugged" (Rand 1996, page 380 cf.) responded to Francisco d'Anconia about how she felt that money were the root of all evil, instead of establishing a factual base to her thesis. Whether it is the author's fault or the originators', but we hear little about the basis of those alleged cases of discrimination and whether it was discrimination that caused them, or other reasons. Our society is hardly black-and-white, nor is it a 2D simulation that allowed moves only in two directions, back and forth, in layers or from left to right. Ours is a multifaceted society that functions in more ways than humans will

third of February 2021, Bezos resigned and declared his former “Amazon Web Services” (AWS) CEO Andy Jassy his successor. The reins were handed over to the next generation who will not bring any change to those malconditions, which led even the Conservatives to approve of a breakup of Amazon’s power to reignite competition on the aspiring online retail market³¹². The expansion towards cloud services for businesses has shown the retailer’s interest in enlarging its influence, finally its profits. There is nothing wrong with that, and the additional competition can finally have positive influences on the cloud market, such as

themselves ever be capable of understanding. We have created a figurative monster we can no longer control. Hence, to oversimplify it is to step into choppy waters in which we all too easily burn ourselves. The problem is that all too many step into those waters and deny to have burnt themselves. Those are the entitled social-justice warriors.

The text rolls on for sometimes with important notes in the footer highlighting that much of CRT apologia surrounds emotions: Feelings of discrimination because of one’s skin’s colour, and that those who were not part of this ethnic victimisation were also not permitted to talk about it, lest to criticise this point of view because they didn’t experience it themselves. Many academics even agree with this stance and defer themselves from this discourse, leaving it to African-Americans to discharge their feelings about how poorly they were treated. Page 699 (page 19 of 77) highlights this it perfectly in the footer, footnote number 88. Otherwise, it is truly appalling to hear such arguments in the academic discourse, that not only some people were branded as unqualified to talk about a certain topic, and to hear some of those recipients complying with such pseudo-arguments. It goes crassly against the leading principles of a society: That some people were naturally declared unable to have a proper opinion, it is reverse racism, finally.

The longer we read this text, the more we learn that emotions, feelings and beliefs are a major factor in CRT, and not so much facts, as it is a heavily empirical field that builds upon the African-American community and how it thinks, how its thinking transforms into further branches of its society. We will thus cut this footnote short with regards to this text while a recommendation on reading this text in full remains. It is little surprising that this belief of animus of this society against the black community led towards conspiracy theories. (Page 702 [23 of 77] cf., basically part two of the whole text) The fact that those were wrong could not be expected to be known by those people as scientific research had been obstructed by a biased government. Nevertheless, the argument still stands: That CRT lacks the academic merit as it prefers to embrace activism instead. It is nevertheless also true that those conspiracy theories, once introduced to the middle of this culture, will distort the thinking of people especially when it comes to advancing themselves on the social scale: As it has been written (Page 703 [24 of 77]), what is it worth to rise above if one can be easily beaten down to the ground again in a single swipe? The efforts invested were futile. That is true, but those conditions we have long left behind us by now, at least on a general scale. Or have we?

EPILOGUE

What shall be our final verdict of this peculiar theory? We have learnt that despite what can be read online, the Critical Race Theory is not about promoting Marxism wrapped in grievance about racism and discrimination experienced by African-Americans. Instead, it is more like the more logical foundation of the otherwise irreparably flawed “1619 Project” which has been caught in a gauntlet of nonpartisan critique. It wants to raise awareness about the US’ Original Sin, slavery and racism, although we can question whether it makes sense to declare it an Original Sin that the US will always bear on its back from the cradle to the grave. This sentiment is comparable to Germany’s Original Sin of National Socialism. Which it has been carrying unto this day. It is important to learn from (one’s) history, but to view it as baggage, as something that one needs to be chastised for whenever it raises the ethical index finger appears hypocritical especially from the accuser. It becomes worse when one’s own people start exposing that Original Sin again, like an *ad hominem* argument. In the end, that is all good it does, and this good is not even god to begin with. To stick a dark part of a country’s history as

sinking prices. The question is, as outlined in the footnote on these two pages, whether this expedited the creation of oligopolies or monopolies. What this meant if it happened has been outlined in the footnote. The question is: Did Ayn Rand ever address this issue explicitly? She didn't explicitly, but has brought up the topic to some degree in outlining a fallacy that we shall thus refer to in secondary literature, related as well as unrelated to Ms. Rand. We begin with the unrelated secondary literature and recognise a behaviour we would describe as *verkappt* in German: Tacit ideologues who think that things are good if *our guy* does it but bad if *the other side* does it. With regards to monopolies, this means

outstandingly bad bears nothing else to gain advantage from other than an ad hominem argument for discussions. Otherwise, it is a subject for history classes and the public conscience. But there is no country that were superior to other countries in terms of history—almost every country has got its own epoch in history that can be considered its Original Sin. Germany pioneered in the industrialisation of genocides, whereas Russia followed suit in the construction of kulaks; the US have slavery and a genocide against the Native Americans; the Netherlands have got their share of colonization and exploitation in India through the “Vereenigde Nederlandsche Oost Indische Compagnie”, just as the Portuguese earned their share through the colonization of what is now known as Brazil; we do not speak about either the Germans or the English, while the Scottish and Irish, just as the Welsh, were hard to answer: The second mostly fought against themselves in battles between clans, but never moved abroad to colonize foreign land—the Irish settlers that moved across The Broad Atlantic to settle in New York, Chicago, Boston or looking for gold in *Californ-I-A* during the gold rush did that only when the settlements have grown to become prospering cities. Their movement towards the English colonies was oftentimes sparked out of desperation when the potato famines became too many. Even when they moved to Australia, they only did so to be incarcerated there, in Botany Bay. About the settlement in Palestine we are into going to talk as this is a hotbed rife with polarisation. Instead, we should note the Zhou dynasty in China that led towards the assembly of what is now known as mainland China: Little is known by many in the West that China is actually a hodgepodge of different cultures like the Han Chinese, Tibetans, Mongols, Muslims and others. It took the Zhou to unite all those people in one of the largest nations through brutal warfare. What remains thereof are many semi-autonomous regions like Xinjiang (Now the focal point as the politburo in Beijing attempts to exterminate the Muslim Uyghur people), Tibet (which the CCP too tried to dominate, so far rather successful) and Hong Kong (which has been captured after a previously negotiated tract to grant the city semi-autonomy, thus becoming one of the major financial capitals in the Far East). One had a hard time finding any nation that still wore a white vest after years of existence in a probably tense neighbourhood.

There is nothing bad about raising awareness about one's country's dark past, but it doesn't need a so-called theory to do the job: The US, after the Obama presidency, has talked continuously about the bothersome past that has haunted the US' policies for the last century onwards. Since then, Congress has seen a couple of members—male and female—of colour, Republican as well as Democratic. Supreme Court justices of Conservative affiliation like Clarence Thomas have been nominated for the Supreme Court, he can be considered one of the longest-sitting on the bar. An African-American POTUS has been elected before the first woman; the last one to have run a duel for presidency has been refused in preference for... Well. It is true that police violence against African-Americans is still ghastly, although we have persisted against the Ku Klux Klan and its murderous chases through the Deep South.

Is the CRT effort exaggerated? Not necessarily, but it is pointless if it doesn't aspire to academic endeavours. Because outside of the fact that it was probably considered to be one, it does not live up to this standards, hence underwhelms itself. It could as well be abolished, although this should not be propelled by the government, as it is proposed by many pseudo-Conservatives on Twitter, calling it *Socialist* (because everything they don't like eventually turns out to magically be Socialist), *Liberal* (ibid.), *Marxist* (ibid), and *unpatriotic*. (Because American Exceptionalism is certainly something to pursue at all costs). Outside of all those strawmen, we can mention some actual arguments: That it

that monopolies on the free market (no longer that free as monopolies hoard power)—the author of a part analytic, part commentarial piece³¹³ mentioned the usual suspects: Rockefeller Oil, Standard Oil, etc.—were universally better, even superior to those created by the government, such as the U. S. Postal Service (which, to my understanding, has no dealing on package deliveries which are undertaken by the likes of the United Postal Service, TNT Post, Federal Express, etc.). The author certainly makes a good point in stating that bureaucrats are tendentiously less efficient in the procedure of their work as there are far higher obstacles to justify firing a slothful employee as a state monopoly. The

does not bear any benefits, is not going to ring us any new discoveries or knowledge we can apply to extend our horizon. It is like a Potemkin village, a façade for pure optics. Instead of making it a talking point, not only because pseudo-Conservatives wanted it to become one, but also because it becomes a subject in graduation schools and during studies in sociology, pedagogics, and law. Should it be abolished there? Again, no. But students should not pick it up if they have a choice, and instead invest their time more wisely, in other seminars that will bring them more. In the end, individualism, responsibility of the self, voluntarism and reasonability are the keywords that have to guide our way out of all problems. Anti-racism and the likes are just soft skills built upon common sense and that should be embedded in everybody's mind. Those keywords were normally of the same category, but have yet to become common sense. The communitarians, pseudo-Conservatives and other misguided sheep have to be convinced of those principles. CRT would only stand in the way of efforts directed towards this highest goal. But we will continue moving one sternly, determinedly. Just as the Founding Fathers did when they founded this glorious nation. Amen amen. THE END

de Beauvoir, Simone. (1986). *Le Deuxième Sexe*. Tome II. Folio n° 38. Paris: Éditions Gallimard. Page 06. (Édition Epub)

309 Callinicos, Alex (1991). *Against Postmodernism: A Marxist Critique*. Cambridge: Polity. | And for those who do not own the book, nor plan to buy it, there is also a similar rebuke to it posted in response to a letter to the editor of the “World Socialist Web Site”. (WSWS) It can be read for free under the following citation:

Steinberg, Stefan (December 04, 2000). An exchange with a reader on postmodernism. World Socialist Web Site: <https://www.wsws.org/en/articles/2000/12/post-d04.html>

310 What needs to be mentioned is that ALDI, nationally as well as internationally, is not the only company that is managed under the roof company of the so-called “Schwarz-Gruppe”, founded by Dieter Schwarz, the obscure patriarch of the spanning discounter chain. LIDL belongs to the same group, both of which are known to dominate the German market. EDEKA is a worthwhile contender but can only reach the two of them so far. Recently, it merged with the declining supermarket chain “Kaiser’s Tengelmann”, which gave them further potency. If we were more pragmatic, we could claim that when it comes to supermarkets and discounters, despite the work of the cartel office, an oligopoly is in the making.

311 Some believed bitcoins and its affiliates to become the first decentralised currencies, a dream that was soon crushed by its usage as a commodity on the stock market, to be mined and distributed with quickly rushing values. Nowadays, with few companies and corporations that accept it as a means of payment, there is still no chance that it could become a broadly applied currency, may it be Bitcoin, Ethereum, Doge Coin, or whichever. Its ecological footprint adds up to this tendency towards a commodity traded by few.

A worthwhile opinion piece on this topic can be read hereunder: Fickling, David (June 05, 2021). What 16th-Century Venice Teaches Us About Crypto. Bloomberg: <https://www.bloomberg.com/opinion/articles/2021-06-06/cryptocurrencies-may-be-too-libertarian-for-their-own-good>

same, nevertheless, can also be found with employees on the free market, although those can be complained about so that they will be *taken care of* internally. The author decries such standards with reference to Ms. Rand and her *package deal fallacy*, to which a couple of citations can be found in her work, including one in an essay that was included in one of the two collections we have read in the scheme of this text. The quote goes like this:

“The difference between political power and any other kind of social ‘power,’ between a government and any private organization, is the fact that

312 And while the Neoconservatives might approve of a break-up, some economists are doubtful about the merits of such heinous actions. Or maybe it isn’t heinous but blunt, short-sighted even. Two sources can be mentioned heretofore, one of which is part podcast episode, part opinion piece in writing.

1. Raney, Rainey, Toria (October 07, 2019). Is Breaking Up Amazon, Facebook and Google a Good Idea? Boston University: <https://www.bu.edu/articles/2019/break-up-big-tech/>
2. Hovenkamp, Herbert; Kovacic, William; Bhargava, Hemant (March 26, 2019). Why Breaking Up Big Tech Could Do More Harm Than Good. Wharton Business School at University of Pennsylvania: <https://knowledge.wharton.upenn.edu/article/why-breaking-up-big-tech-could-do-more-harm-than-good/>

Both sides come to the same conclusion: That there might be no legal ground to break those companies up as they did not reach their higher ground to others through unlawful actions on the market, nor did they violate any antitrust laws that would have legalised a break-up. Sadly, this is true: All of the three mentioned only succeeded in the rat race upwards by offering the best product: Google was the first search engine on the market, unreached by Microsoft’s Bing and the independent Yahoo. Only decades later did alternative search engines like Ecosia, DuckDuckGo and Meta Page enter the market, but with no endeavour whatsoever to become a serious contestant to the giant from Mountain View. Amazon was one of the first online sellers, and although it started off as a humble bookseller, it is now a jack of all trades, literally. Facebook was one of the first social networks as we know them today: MySpace and the likes were still thematically limited and not supposed to function as Social Networks per se. Facebook, thus, pioneered in an uncharted field, as the other two aforementioned businesses, and thus gambled with success. To state that their sheer size and power were the problem and the reason for a sudden breakup is a hefty thesis and hard to argue with those who so brazenly claim that it hurt their freedom of action on the market. It can only work with the argument of an obligation towards the people, towards society, and the fairness of competition on the market. Only the latter even bore the slightest potential to convince the self-entitled apologetics of a free market. It was one of the main arguments Ludwig Erhard made in his seminary work, “Wohlstand für alle!” (Wealth for everyone!): That when monopolies were left to exist and exercise their profession at an unsurpassable pinnacle, there would be no more innovation, prices continuously moved upwards, quality likely stagnated. (See, for example: Erhard, Ludwig (2009). Wohlstand für alle. Köln: Anaconda Verlag GmbH. Page 116 et seq.; 198 et seq.; etc.) Erhard knew that cartels were the pariahs of the free market as they stagnated or worsened the conditions on the market by price gouging, settling on existing products rather than improving themselves through innovations, etc. The same we notice when it comes to large producers who know that no-one were going to be able to hold a candle to them, so that they rested on their laurels. Do we see this with Amazon or Google, i.e. Alphabet Inc.? With Amazon, we see this with regards to the aforementioned reasons about poor, even inhumane working conditions linked to equally poor payments. Google, on the other hand, continued to create innovations on the digital market, and offered to support local businesses during the Covid-19 pandemic. Does this constitute a smug misbehaviour and obstruction of competition? Hardly so. What is usually argued, nonetheless, that Google, like Amazon, favoured financially stronger customers who paid for a more prominent positioning atop of the lists in search queries. Could this account as market manipulation? Only conditionally. As the owners of the platforms, they are free to host whoever they want as those cus-

a government holds a legal monopoly on the use of physical force. *This distinction is so important and so seldom recognized today that I must urge you to keep it in mind. Let me repeat it: a government holds a legal monopoly on the use of physical force.*” (Rand 1967, page 42-43)

This quote relates to the fallacy insofar as that while the government can run businesses and likely draws supposedly vague comparisons, it is also the only entity that can enforce laws against its free-market contestants, while also making up the same laws that would finally limit the businesses’ freedom of actions. If it weren’t for the special status of the state, one would call this a rigged game inside a mafia-run casino. It is therefore that only on the 43rd page that “The only proper function of the government of a free country is to act as an agency which protects the individual’s rights, *i.e.* which protects the individual from physical violence.” (ibid. page 43. Emphasis mine, italics hers) She goes on to conclude that “Such a government does not have the right to *initiate* the use of physical force against anyone—a right which the individual does not possess and therefore, cannot delegate to any agency.” (ibid.) Again, we are confronted with the tooth of time that gnawed down some of the facts that Ms. Rand could rely on during the time of this essay’s publishing. But nowadays, times have changed: For example, when there is a case of emergency for an individual, it can well initiate the use of physical force. Even the application of firearms is permitted in such situations. Aside of that, Ms. Rand’s case makes sense. If the government thinks that it could reasonably apply double standards to pretend to be naturally superior by all measurable standards and simultaneously had a right to decide who did not play by the rules and punish them in consequence—while it of course doesn’t work like this: The state had the *power* to file lawsuits against companies that allegedly broke the rules. The notable power remains the ability to legislate to their favour—, it cannot only be no longer taken seriously, but

tomers do not commit any crimes through their products. Likewise, they are free to treat them as they wish if the customers comply with the treatment presented. It has been discussed in detail with regards to a social obligation whether this kind of known and condoned by both the more and less solvent clients. This is where we have to mind ourselves to not cut into the corporations’ liberties, as we would otherwise limit our own benefits ham-handedly. Interventions, if prudently planned and exercised, are to everybody’s benefit; but if they are too numerous, too profound, they are going to create a massive debris that would have been evitable to begin with. That is the discrepancy between the long-term-thinking Minarchist and the short-term-oriented, morally compelled statist who would like to lay hand on every screeching hinge, instantaneously. To apply a more fitting example: Statists tend to *overcure* simple wounds, *overoperate* simple illnesses, thus weakening the human body in its immune system. Instead of leaving it to the human body to cope with illnesses it is known not be able to cope with, it intervenes without abandon, and seemingly without any knowledge about the consequences. The breakup of those digital giants could have a similar effect, although we had good reason to do it this time.

313 Niles, Raymond C. (November 02, 2020). Ayn Rand, Monopolies, and The “Fallacy of The Package Deal”. Capitalism Magazine: <https://www.capitalismmagazine.com/2020/11/ayn-rand-monopolies-and-the-fallacy-of-the-package-deal/> | The text itself mentions Ayn Rand’s concept of the *package deal* of monopolies in one brief paragraph, it is not of greater import to the author, which is the reason why this source was mentioned as unrelated to Ms. Rand’s personal views.

must be scrutinised as it very likely corrupts itself and the market in tandem. The argument Mr. Niles makes about the greater efficiency of free-market employees as compared to lifelong bureaucrats stood up to question and had to be investigated first. Personal perceptions are nothing but anecdotal evidence with little chance to survive a thorough cross-examination. Historical evidence does not suffice for a current review of whether the free market of the status quo is superior to the government in terms of efficiency. It can only teach us about the progress we went through in order to end up in our status quo.

Should the government hold the power to file lawsuits against companies? Most Libertarians would most likely negate this question, with a varying degree of fervour, but unanimous at least. Doubtlessly, the *referee state* is ought to host courts and the capability to train future judges, lawyers and perhaps (state) attorneys for the bar.

Breaking up with Mr. Niles' assessment of Ms. Rand's "package deal" fallacy, the question of double standards is particularly interesting as it is one of the more hotly debated issues in our very online discourse. It is used both ways, against—preferably left-winged—governments as well as especially powerful corporations, mostly those spanning across the globe. Whenever an action is considered to be used with alternate measures depending on the subject in question, people never hesitate to decry the alleged *double standards* that has been applied in the execution of the disagreeable action. What also can be decried as a despicable double standard is the glorification or relativisation of somebody's death. For example, it was broadly condemned when then-POTUS Donald J. Trump grudged over then-Senator John McCain's (R—AZ) death because the late Senator was also an ardent critic of Trump's presidency. (Next to the former POTUS George W. Bush); Trump criticised the Senator posthumously, *inter alia* for not admiring him sufficiently. The Libertarian Party was condemned for claiming that McCain's death through a brain tumour saved more lives than his Neo-Conservative foreign policy. (We can expect similar words from both left-winged folks as well as Libertarians when Henry Kissinger dies) What could we expect if Trump suddenly died, e.g. from heart failure or because his Mar-a-Lago residence collapsed as he slept, drowning him under the rubble? We could expect the same people who decried the Libertarian Party's words against John McCain to mock Trump's sudden death, even laugh about it because of his deranged policies during his one-term presidency. (He also mocked then-presidential candidate and his short-lived opponent Joe Walsh, who served as a Senator of Illinois for one term. He cancelled his run for President as he failed to gain momentum) This, too, functions in accordance to a double standard. Of course we could say that Trump did a lot of horrific things, or at least controversial ones: He defamed minority communities, amongst them refugees from Meso-American countries such as Guatemala or Nicaragua. (He called them *rapists, thugs, gang criminals, drug traffickers* or *dealers*). He has abandoned European allies and unilaterally ended treaties like the JCPOA or the "New Skies" treaty.

He also ended the “North American Free Trade Agreement”, (NAFTA) just to reissue it under his name, with no significant differences from the prior edition³¹⁴. He accounts for a couple of government shutdowns because his party could not agree to a bipartisan deal with the Democrats. (et vice versa) What might be his greatest of all failures during his tenure would be the transformation of a once principled party into a children’s matinée, a Vaudeville circus of bigots and internet trolls. It has even sucked in some of the brightest upstarts that could have introduced new generation of young Republican Congressmen, like Representatives Dan Crenshaw of Texas’ second district; Elise Stefanik of New York State’s twenty-first district; or Chip Roy, who represents Texas’ twenty-first district but hails originally from Bethesda, Maryland. All of those could be considered principled Conservatives when they took over their offices, but who have been minced in the *Trumpist* mill, to be morphed into populist puppets without a cause other than appraising their demi-God Donald J. Trump and aligning all their policies to his liking.

But we are getting off the track of our original question, into a laughable diatribe about a man who no longer works in governance anyway. What we were talking about double standards and where we can find it in any of her books. Yes, there is one paragraph in which we can claim that it exists. The plot

³¹⁴ What we should also notice is not only that the new name was officially “USMCA”, an acronym assembled from abbreviations of the three partners in this treaty: The United States, México and Canada, the usual suspects. But we should also notice that contrary what I claimed in the above text is that there have been a couple of honestly beneficial agreements, including the tripartite dedication to combating corruption—something that was not in the treaty before Trump brought it on the way.

More about it can be read in the following *explainer*:

Thomson Reuters Foundation – Tax & Accounting (June 02, 2020; last ime checked:). Now that it’s here, how does the USMCA differ from NAFTA?. Link:

<https://tax.thomsonreuters.com/blog/usmca-nafta-differences-tax/>

If we were particularly audacious, we would highlight that Trump, just as all of his predecessors, did not touch the so-called “Jones Act”, one of the few laws that targets shipments to the US from insular harbours that are still on US-American soil, such as Hawai’i or Puerto Rico. Without turning this into another storytelling footnote, we should instead add another source that deals with an international-trade policy.

Grabow, Colin; Manak, Inu; Ikenson, Daniel J. (June 28, 2018). The Jones Act: A Burden American Can No Longer Bear. Cato Institute: <https://www.cato.org/publications/policy-analysis/jones-act-burden-america-can-no-longer-bear>

Did Ayn Rand also speak about the Jones Act? In the end, when the Act was passed, she was still alive, and the Cato Institute is a self-proclaimed Libertarian think tank as well. Trade, as all human actions alike, should not be limited or infringed by a superior body politics or entity in general as long as all such actions are sealed on a consensual base. Unfortunately, or alarmingly, she did not write about it. Nor has the topic been addressed in the “Objectivist Newsletter”, or at least no articles—commentary, analysis, essay, etc.—have been found upon skimming through the Google findings. It does not seem to be the case that a dedicated archive to search through the single editions of the “Newsletter”. It is thus assumed that it was not a topic for the contributors of Ayn Rand’s philosophical magazine, perhaps because they were not interested in trade politics, but rather on national politics, concerning the citizens directly rather than on an upper layer.

in “Atlas Shrugged” has developed insofar as that in a given moment, there were no trains to substitute one that had to be halted for security reasons. Just one more could have been spared but it is a decommissioned one that did no longer live up to given standards and could be considered a security risk. Governmental big wigs commanded their immediate transportation, which Dagny Taggart eventually obeyed. All passengers boarded the formerly decommissioned train, which then ran on. Once the first tunnel had been reached, the expected fate was met, it crashed with no survivors. Ms. Rand took her time to also describe some of the victims this disaster struck across almost two pages, from page 558 to 560, until chapter VIII is introduced. What can be noticed when reading through this shortened obituary is the cynicism in her voice, describing the views the passengers held. Her intent is clear: She relativizes their death in relation to their anti-Capitalist views; that some of them consider the probable hardship of corporate big brass fine as long as their personal well-being is secured thereby. The idea behind that is egregious: ‘Well, they have died in a tragedy, but remind yourself that some of them were compliant about expropriation! We certainly did not lose any lives of worth’. Such thinking would be considered abominable and could hardly be condoned. Why? Because we were brought up as empathetic beings, as social beings who helped one another, who would discuss topics rather than one another the worst, like Hell on earth. On page 276, we have cited the Magna Charta, which manifested a fair trial for everyone in the English kingdom, which includes even the most inhumane war criminals. With reference to this, we could note that only recently, Serbian war criminal Ratko Mladić failed in his genocide appeal at the International Court of Justice in The Hague³¹⁵. The fact that he was given a chance to appeal to the life sentence he now has to serve until the end of his life already shows what civilisation is finally about: To expect for even the worst enemies a fair trial in which they will be judged by the rule of law one has developed. (We are not going to talk about the partisans who chased Benito Mussolini and his wife to lynch them and hang them upside down from a bridge) What Ms. Rand did is beyond tolerable, and while she is entitled to her opinion just as the figurative casualties of the train tragedy were even though she didn’t like them, we should wonder what she considered to be the glue in her Utopian society, outside of the working for mutual benefit. Perhaps she considered the face of the earth to be a petri dish in which atavist cells of individuals existed that occasionally cooperated to reach a common goal, just to then disassociate from one another again once the job was done. Such a system could work, but it would turn humans into mindless robots that were capable of producing in dexterous manners and at the highest efficiency, but aside of that, civilisation would collapse in pure egalitarianism because there was nothing that held those people together other than their common

315 Corder, Mike (June 08, 2021). Bosnian Serb commander Ratko Mladic loses genocide appeal. AP News: <https://apnews.com/article/united-nations-ratko-mladic-europe-government-and-politics-4d2b4bc207af6ad523fea76ca7a14b3b>

attitude of productivity, efficiency and egoism. Perhaps this is a misconception against Ms. Rand as she is known to hold the belief that the only people we should support in selflessness are those we love, those we want to commit ourselves to, and not those we are supposed to commit ourselves to, as ordered by a state or an oppressor. Yet this is off the topic we were talking about with reference to the double standards. What we must note is that someone's beliefs do not justify a direct or indirect death penalty. On the other hand, Ms. Taggart did not sentence those passengers to death: They did that on their own, when they pushed her to bring back a decommissioned train to bring them to the desired station, in spite of her constant warnings. Because they believed that they had a right for a quick transportation, an undeniable right that had to be executed immediately. It is the lesson Ms. Rand wanted to teach thereby: That there are no rights that have not been paid for; additionally, there were extraordinary circumstances that made it currently impossible to grant the passengers the desired transportation.

How would this situation have looked like with a private transportation service that failed to serve the customers due to such circumstances? If there had not been an extrajudicial agreement prior to a court trial, they could have sued the company, and the judges decided whether they were in the right in their case. More usually, the companies pay back the money to their customers, or offer alternative means of transportation. (In German, we coined one of the beloved composite words we are so well reputed for: "Schienenersatzverkehr" – "Railway Replacement Transportation". A protracted moniker for buses that will bring the passengers when trains have been stopped due to damaged overhead contact lines or obstructed railways. Storms perhaps uprooted nearby trees that first had to be removed. Suicides and strikes two more reasons for unfortunate delays or annulled connections, but happen occasionally as well) If it hadn't been for the passengers' and the big wigs' obstinacy to be brought to their destination instantaneously—comparable to Craig Toomy's clamours that he needed to get to Boston Massachusetts, while being diverted to Bangor, Maine—it could possibly have been prevented. But it does not justify framing it in such a way as that it was less of a tragedy because the people held despicable, anti-Capitalist beliefs. While Ms. Rand can hold those beliefs, to grant this belief almost two full pages shows how demented her thinking is when it comes to sequences where empathy would have been the better alternative.

As this topic was mostly about emotions and little about politics or philosophy—at least we don't want to imagine that Ms. Rand fully serves the *cliché* of the sociopathic Capitalist who only thinks in terms of numbers and never sees the human being behind the cyphers—, we should return to something more hard-boiled and of greater interest to this would-be review: Would there be any wars in Ayn Rand's utopia? Because, of course she conceptualised what could be a perfect world according to her, although she chose the juxtaposition as the plot of her most famous book, with the protagonists in the opposition of the

dystopia. Her non-fiction works, in the meantime, outlined the nuts and bolts that make Heaven on earth up. It is her theory in “The Roots of War”, that statism is to blame for wars, and that only states were going to start wars. What she misses is the primeval, all human tendency to brawl with one’s fellow human beings for whichever reason: Quagmires between rival parties, trouble with one’s neighbour about the perfect order in bordering gardens (including the most German *cliché* of a branch that reaches across the hedge into one’s neighbour’s garden, violating the perceived 風水), or an infant child in a restaurant that just won’t stop crying. (There have been enough childless couples in restaurants that argued that parents of children should either call a babysitter to take care of the child at home while they were eating out, or that they should just not come to restaurants so that other guests nearby were not disturbed in their peace) Troubling is a natural occurrence in humankind, and civilisations set permanent peace as a paramount. We can recall a mantra recited oftentimes by firebrand Europeans that since the foundation of the European Union, the continent of Europe has seen the longest period of peace throughout history. (If we ignore the fact that the civil war between former Yugoslavian nations has never settled since the fall of the Yugoslavian Republic. Perhaps it was meant to only refer to member states of the European Republic, of which only few of those nations are. Two, to be precise: Slovenia and Croatia. And none of these two are part of the largely balkanised South-East of Europe.) Could it be likely that without states, there were no more wars if there also were no states any more? This naïve idea sounds similar to what the choir sang in Pete Seeger’s “Commonwealth of Toil” (1917):

*But we have a glowing dream
Of how fair the world will seem
When each man can live his life secure and free.
When the earth is owned by Labor
And there’s joy and peace for all
In the Commonwealth of Toil that is to be.*

Sic erat scriptum. And it sounds almost similar if one thought about it. While the one side sees the solution to all problems in the expropriation of Capitalists and the extension of all those goods to the proletariat, the other side sees a world of peace and prosperity in a stateless society in which no-one rules any longer, but all people lived in unity of their egoist ideals: That everyone cooperated justly because that’s the way how everyone will obtain a surplus of one’s labour’s fruits. And while Mr. Seger assumed that the upper échelons of any company and corporation was disposable because they didn’t do anything of import during their work time, Ms. Rand believes that no manager of any affiliation would commit crimes, even if there were no governmental watchdog and executive branch to prosecute such wrongdoing. It appears almost illogical from her perspective to believe in such human goodness. Then, again, it is not about

human goodness but about pragmatist egoism: That one didn't commit a crime because one fell inevitably into unsurpassable disrepute, and that consequently no-one were interested in trading with the *persona non grata* that would even deceive one's business partners to achieve a gratuitous advantage. But when it comes to profits and the linked competitiveness—the more solvency, the greater the safety net to survive the next world crisis that brings the whole international trade to a screeching halt—, unethical practices could bring the extraordinary advantage in a race against equally strong adversaries. What sounds so blasphemous is not grasped out of thin air, but literature in economics emphasises the emanating necessity to maintain and even accelerate competition³¹⁶. The logic we could unwittingly draw therefrom is very simple: The more companies are required to move upward to reach the edge—the closer to the bottom one is, the closer the threat of insolvency or downright bankruptcy is—, the unlikelier cartelisation and its subsequent evils are. But wouldn't this logic also imply the application of prestidigitation? Not if there are independent watchdogs who expose the malpractice, thus make them less attractive for fellow corporations and companies. No-one would like to work with someone who could victimise someone to if time was rife to drop them. Finally, it always has to be evaluated in the individual case, but the tendency to sacrifice whoever stands in the way of one's progress, of one's path to the zenith of racketeering. Of course this whole paragraph could be considered a deliberate vilification of the Free Market, but it isn't: It is a commentary on companies that work to undermine competition for their own good, but at the expense of not only the Free Market but also the consumers as well. Given that we have heard a couple of times that all companies wanted to do was to serve the customers' desires, those rogues contradict this al-

316 A selection of articles I randomly found on the internet and which enforce this position:

Søreide, Tina. (2014). Corruption and competition: Fair markets as an anticorruption device. Nagoya Journal of Law and Politics. 258. 237-62. Link:

https://www.researchgate.net/publication/269397654_Corruption_and_competition_Fair_markets_as_an_antikorruption_device

General information on the topic of corruption and some background information to deepen one's understanding about it, what accounts for it and what doesn't.

Chêne, Marie (2016). The Linkages Between Corruption and Violation of Competition Laws. Transparency International: <https://knowledgehub.transparency.org/helpdesk/the-linkages-between-corruption-and-violations-of-competition-laws> | This text is of particular interest not only because of its long history on tracking down corruption in both governance and the Free Market, but also for its exposure of even greater corporations and their anti-competitive practices.

Epstein, Richard A. Competition and Cartelisation. In: *ibid.* (2006). Free Markets under Siege: Cartels, Politics, and Social Welfare. Stanford, CA: Hoover Press. Link: https://www.hoover.org/sites/default/files/uploads/documents/0817946128_21.pdf (PDF, 54.70 KB) | The article mostly makes the same case as Mme. Chêne made in the second source mentioned, for Transparency International. We thus do not read any new assessments, although some of the arguments concerning antitrust law resemble those we read in one of Mr. Greenspan's essays, "Antitrust", which he contributed to Ms. Rand's "Capitalism" collection. Likewise Mr. Epstein dived deep into the topic, deeper than Mme. Chêne did, and also accused the US government of having fostered cartels in order to undermine the Free-Market competition. (Page 03)

most Samaritan sentiment. All they knowingly want is to gain profits, and they know that they can do so by serving the paying customers. Do cartels work the same way? More or less, they do, but they add a special ingredient to their method: Hornswoggling their ignorant customers who do not realise that they are being fooled at the register. They annul the mechanisms of the market in order to enter a safe vacuum, perhaps because they knew that they were incapable of competing successfully against their adversaries on the sandbox that is the Market. What we have to realise, because of such occasional wrongdoers, is that an independent ombudsman and referee like the market is essential to a well-functioning procedure on the Market. We have spoken about exactly this beforehand, with reference to sports games that always equip a referee to watch over the game as it happens, to assure that everyone plays with accordance to the rule book, regardless of whether the game is carried out by children of youth-league football teams or high-ranking professional football players who are subscribed to ivy-league clubs like Real Madrid, FC Barcelona, or Inter Milan. And if we can agree that in such an unproductive sector such as football, a sport that is mostly exercised just for fun, a referee is one of the pillars that keeps the game running, why shouldn't we agree that such an entity is also required in a wholly productive *game*, one that not only affects our all lives, but also holds our entire civilisation together? We do not talk about a puppeteer who holds all strings together, who controls everything and punishes from an absolutist position, above the law s/he allegedly exercised. All we called for is someone who can grant or reject mergers (to avoid the cartelisation); who can sue wrongdoers to bring them on a trial; who can legislate in order to adjust the rule of law in accordance to the Market's development, viz. digitalisation and blockchain technology; who registers novel entrepreneurs and introduce testing centres. Means of intervention should be kept out in order to not become what Mr. Greenspan and Ms. Rand—who we cited previously with regards to this—correctly recognised as becoming a target to its own antitrust law.

Mr Greenspan, additionally, hit the nail on the head when he spoke about the Sherman Antitrust Act of 1890³¹⁷, which still shapes the United States' watchdog policies to this day. He drew the following conclusion with regards to the Sherman Act's chronology from its passing in the Senate unto the day of his essay's writing:

"The Sherman Act may be understandable when viewed as a projection of the nineteenth century's fear and economic ignorance. But it is utter nonsense in the context of today's economic knowledge. The seventy additional years of observing industrial development should have taught us something.

"If the attempts to justify our antitrust statues on historical grounds are erroneous and rest on a misinterpretation of history, the attempts to justify them

317 Federal Trade Commission (Last time checked: June 27, 2021). The Antitrust Laws. Link: <https://www.ftc.gov/tips-advice/competition-guidance/guide-antitrust-laws/antitrust-laws>

on theoretical grounds come from a still more fundamental misconception.”
(Rand 1967, page 67)

Mr. Greenspan makes an important point even beyond the necessity for prudent, and usually revised legislation that already rests safe and sound in the books: That prudent legislature does not work all by itself; it needs to be revised permanently to see if it still matches the circumstances it observes, and conducts, to some degree. The Sherman Antitrust Act is no outlier to this rule: As it has not lost any of its topicality, some refurbishment would have behoved the Act in order to not become obsolete someday. An argument we have had before: A static state without any mechanism to renew itself will eventually collapse like a machine that is left to itself, rusting and decaying due to a lack of caretaking. And with reference to a surveying government that bears the power and the entitlement to punish companies for crimes and felonies the government could itself perform as well—and even may have committed in broad daylight and under the public eye—the famous Juvenal quote comes to mind, in spite of its inflationary quotation on the web:

*et quis tunc hominum contemptor numinis, aut quis
simpuium ridere Numa nigrumque catinum
et Vaticano fragiles de monte patellas
ausus erat? sed nunc ad quas non Clodius aras?
[audio quid ueteres olim moneatis amici,
,pone seram, cohibe. ‘sed quis custodiet ipsos
custodes? cauta est et ab illis incipit uxor.]³¹⁸*

Juvenal was right to some degree, but created a vicious cycle born out of a dilemma that we could not trust a single independent institution, finally running into a whole business of surveillance and observance. At some point, we need to confide certainty in what we are presented, or else, we could no longer survive on our own because we became fully paranoid. But as was clarified in a critique of Robert Nozick, Ayn Rand (about who the author wrote very little, and mostly about rather irrelevant concerns regarding her philosophy, so that he did not become worthy of being further discussed in this chapter) and Michael Levin (who, funnily spoke in the year of 1982 about people who ceded their swords rather than withdrew their guns in unison with their adversaries in order to avoid costly fights and battles, following a seeming tradition of backwardness in both economico- and politico-philosophical writing), even a minimal government needs to be financed somehow in order to still properly execute its duties.³¹⁹ Just as a company with insufficient liquidity cannot run properly and not buy up enough resources to provide to its customers, a state, no matter how much it has

³¹⁸ Iuvenalis, Decimus Iunius (127 – 100 AD). Satura VI. Lines 342 – 348. Emphasis mine.

³¹⁹ Block, Walter E., The Libertarian Minimal State? A Critique of the Views of Nozick, Levin and Rand (July 7, 2011). Journal of Ayn Rand Studies, 2002, Available at SSRN: <https://ssrn.com/abstract=1881074>. Page 8 – 9.

been shrunk to fulfil only its administrative duties and nothing beyond that, can only work when it can also pay its clerks. Few people would work *pro bono*, certain about the righteousness of their profession and the good they contribute to their society's cause.

Coming back to Ms. Rand's "New Intellectual" and giving up wholly the preliminary assumption that we were going to talk about her philosophy book by book—what good would such one-dimensionality do anyway? In the end, she has been talking about the same talking points in every book, alternately on her own and with the help of fellow philosophers; there would have been no benefit in separating them artificially, thus repeating the same arguments over and over again (that is, additional to the many repetitions that have been spotted throughout the passages of this text)—, there is one outstanding quotation we could add to our discourse on her writing; one of the few paragraphs that are worthy of quoting as it is accompanied by material arguments, outside of a reckoning against her contemporary fellow intellectuals who, according to her, praised the Soviet Union during its impoverished heydays. The quote I am talking about is the following:

*"The intellectuals, or their predominant majority, remained centuries behind their time: still seeking the favour of noble protectors, some of them were bewailing the 'vulgarity' of commercial pursuits, scoffing at those whose wealth was 'new,' and simultaneously blaming these new wealth-makers for all the poverty inherited from the centuries ruled by the owners of nobly 'non-commercial' wealth. Others were denouncing machines as 'inhuman,' and factories as a blemish on the beauty of the countryside (where gallows had formerly stood at the crossroads). Still others were calling for a movement 'back to nature,' to the handicrafts, to the Middle Ages. And some were attacking scientists for the inquiring into forbidden 'mysteries' and interfering with God's design. The victim of the intellectuals' most infamous injustice was the businessman."*³²⁰

There is a lot to unpack in this quote, as Ms. Rand has made this quote a hate-filled mumbo jumbo of allegations against a rather undefined group she calls the *intellectuals*. I say that this is an undefined scope as intellectuals reach into all four directions: There were the Socialist-leaning intellectuals that embraced the cause of the likes of Сталин, Троицкий (those primarily in the US: There were many Trotskyists in her time, many of which became Conservatives, like Irving Kristol) and, later on, Хохха; but also the right-winged intellectuals who embraced the likes of Kristol, Buckley Jr., or Thomas Sowell, and of course Reagan when it came to a Conservative realpolitik. (Maybe Thatcher if they were the Anglo-American type hailing either from the Beltway or just from New England, and never settled with their fellow US-Americans from the Great West) We could of course assume that she spoke about the former, even though

³²⁰ Ayn Rand (1963), page 37. Emphasis mine.

she had little good to share about either side, as she affiliated loosely to the Libertarians, and thus would likely have despised the post-modern, intersectional, academic left-winged Liberals who would become more anti-Capitalist than anti-Communist if it counted.

The second problem we face with this quote is the part of a sentence I have underlined to contemplate its meaning. We read that those alleged left-winged intellectuals “simultaneously blamed these new wealth-makers for all the poverty inherited from the centuries ruled by the owners of nobly ‘non-commercial’ wealth.” What did she mean by that? We of course have to also regard what she has written in the first part of the sentence, so that we can get a full picture of her mournful allegation: She is speaking about a hatred that shoots both ways: Against the businessmen who dare to make profit of their services offered, while lamenting all the centuries of poverty while Kings and Queens lived lavish lifestyles, so that the Devil might care for the afterlife. That is to say, you cannot please them as they were hard-wired to complain about everything they were presented. It is for sure an attitude they shared with Ms. Rand: Unless they received exactly what they wish for, they would continue complaining and remain dissatisfied even against their own good.

The third and last part of this quote is especially curious as she claims that those alleged left-winged intellectuals proposed what could be considered an Anarcho-Primitivistic stance, a backward movement towards a less industrious, handicraft life in which even the simplest innovations were despised as they affected the environment too greatly. Unfortunately, Ms. Rand did not elaborate on this particular claim—it would have been intriguing to hear how she deliberately bloated a minor school of thought even inside the microcosm of Anarchism, let alone the left-winged schools of thought. Needless to say that there has always been a great concern about the well-being of the earth within the Left—at least since the *fin de siècle*, when warfare had been industrialised during World War I, with automatic rifles, tanks, poisonous gas, warships, etc.—, there has never been a greater, significant group that had called for a social or specifically technical retrogression. By insisting that there had ever been one, she is erecting a strawman; one that we can no longer pay more attention to, as it would give her a right she does not deserve. Assuming that there were, we could nonetheless agree with her: Retrogression would not solve the problems of today either, it would perhaps worsen existing issues as we would give up innovations that can benefit our cause to solve those issues. But the movement is still minor, as it has always been, with more prosperous branches towards small-scale improvements without the intent to start a retrogressive revolution towards living in the woods, becoming hunters and gatherers who live in caves and clay huts.

The argument that machines—and technological innovations in general—were considered *inhuman* by those same people is partially true, although for arguments different from which she may think they called them that: The problem is that many machines obsolesced professions, thus jobs previously occupied by

laymen and peasants. It is often said that such innovations also simultaneously spark the creation of new, more appropriate jobs: Such that would be more decent for a human being to execute as they challenged their human benefits more. It would withdraw human capacities from dull, monotonous jobs and place them in more diverse profession that required human cerebral abilities. This is true, but we should ask ourselves whether the exact same number of jobs is recreated in different shapes, or even sparks a greater amount of new professions in which people could find employment in. The “World Bank” did not draw any decisive conclusions from an ongoing trend³²¹, but instead tries to calm down the anxious atmosphere that is drawn especially from pro-UBI voices that cite automation as a figurative *job killer*. And while they did not address them directly, those are the people who need to be tamed firstly as the “Universal Basic Income” would be a costly, inefficient short-term solution that perhaps outweighed the turnover generated through automatised productions and consequently increase poverty instead of decreasing it³²². As I have stated before, the jobs that would first be eliminated through machine power would be the more mind-numbing jobs, such as along assembly lines: The repetitive, routine jobs that demand of one the same practices every time, without any variation and any necessity of thinking and creativity. “Good riddance”, would the normal person think, as such jobs won’t deliver any joy or personal enhancement. But it is understandable to also worry that people who had been working in such jobs for years would hardly find a new job once a machine took over their place. Not only because they weren’t able to gain any significant abilities throughout their working life, but also because they were of a certain age by then, unattractive for an employer who always plans in terms of long-term sights. People who were forced to become qualified workers with outstanding abilities would not fall into such gaps as they always worked inside *heady* jobs, preferably in the IT or STEM sections. (Which are like two peas in a pod) Would those who couldn’t find into such schemes—people with a more creative sense rather than a logical; *c’est à dire*, those whose left side of the brain is more dominant than the right side—be naturally disadvantages? To some degree, yes, as creative jobs are few even without man-vs-machine conquests. There are of course jobs that require a great sense of creativity, not only in the headhunters’ jargon when setting up job offers, but also in economics in general: There’s nothing like genuine product descriptions or comprehensible manuals, for example. But as it is said, those jobs are rare as it doesn’t take many of such people to fill the positions they were go-

321 Chuah, Lay Lian; Loayza, Norman V.; Schmitten, Achim D. The Future of Work: Race with—not against—the Machine. In: Research & Policy Briefs From the World Bank Malaysia Hub, No. 16 (2018). World Bank Group:

<https://documents1.worldbank.org/curated/en/626651535636984152/pdf/129680-BRI-PUBLIC-The-Future-of-Work-final.pdf> (PDF, 510.60 KB)

322 Greenstein, Bob (June 13, 2019). Universal Basic Income May Sound Attractive But, If It Occurred, Would Likelier Increase Poverty Than Reduce It. Center on Budget and Policy Priorities (CBPP): <https://www.cbpp.org/sites/default/files/atoms/files/5-31-16bud.pdf> (PDF, 163.50 KB)

ing to exercise. The common *cliché* that the humanities were a powerhouse for burger flippers and unemployed potheads who became part-time activists and unprofitable public intellectuals bears a true core. It does not account to every single graduate and drop-out, but to a good part of them.

The little qualified labourers, not speaking of the day labourers amongst them, but those who have possibly dropped out of their job trainings and thus began to work in factories and at construction sites, running errands and working as temporary helpers without a certain scope or as adjuncts, gathering as much experience as possible to receive a proper contract with the company. (The latter could probably relate to many youngsters in the past who dropped out in school and began to work to earn a little money to either support themselves or their parents/family. This is only an opinion, though) Would these people feel the brunt of automation, then? Not necessarily, although it depended on their specific job: Lorry drivers have been planned to soon lose their job when they carried construction waste from the site to a dump. As this job is considered mindless driving from A to B and back to A, German developers have been working on autonomous lorries that could drive to a specific point at which they would be filled with the wastes, and then drive to the expected GPS location where they would be unloaded—automatically, again, of course³²³. Could this eventually lead to the end of lorry conductors for freight supplies too? More or less, yes, although freight and cargo trains would be the greater threat to this business model (and everything that is linked to it, such as logistics and forwarding companies that make a living from organising such operations and provide the necessary personnel and vehicle fleet for such operations) due to their two-fold nuisance: That they are the more sustainable than lorries, and that they too could easily be automatised: Someday it will no longer require a conductor sitting in the cockpit to control the train as it runs on its railways.

The problem we face with this probable demise for thousands of professions (likely less, but with a comparable amount of jobs sorted thereunder) is that it is rather social than economic: A businessman does not care how many people cannot afford to pay their bills because they are unemployed, as long as his business is running well. The only interest for this people would emerge when there were vacant positions that need to be filled. He does not bear a social responsibility as he contributes to her by producing what is in the solvent people's demand. Likewise Ms. Rand wouldn't have cared for those people's grief concerning their unemployment. As is the mantra within the right-winged Liberal circles, she would have said that those people could as well redirect their profession to *become employable* in the eyes of employers. Always seek what is *en*

³²³ Related information, not the machinery used at everyday construction sites but rather at quarries:

Yamanaka, Hirofumi (October 18, 2020). Komatsu adds tech to lineup with off-brand dump truck monitoring. Nikkei Asian Review: <https://asia.nikkei.com/Business/Engineering-Construction/Komatsu-adds-tech-to-lineup-with-off-brand-dump-truck-monitoring>

vogue, never become the supplicant, always be the serviceman or –woman. Politicians are in duty of taking care of the people, or so the saying goes—we would again hit an ideological crossways. But as the greater mass of eligible folks thinks that politicians are those who have to fix social malconditions, they see themselves in charge of fixing what is going wrong, such as high unemployment numbers. Thus, they are obliged to create conditions in which certain jobs can return, or—just jobs in general, regardless of spectre. The demise of coal plants and mines is therefore an interesting topic as this can account to thousands of jobs in Germany alone: They have been kept alive for many years as the market tended towards *greener* alternatives to the smokestack industries. It can be said that hadn't it been for governmental subsidies, all coal mines and quarries in Lusatia, a Sorbian region located in Saxony, the second largest dependent on the coal industry, after the Ruhr area of North-Rhine Westphalia, would have abandoned its dying swan years in advance. But due to public pressure with special regards to local as well as federal elections—the far-right “Alternative für Deutschland” (AfD) is particularly strong in Saxony—the industry remained on life support although everyone could see that it could not survive on its own any longer³²⁴. Regardless of where one stands with regards to governance and interventionist policies in terms of the Free Market, it would be heinous to tell an industry to cease its operations abruptly, or generally. If the consumers decide it via their purchasing behaviour, industries can be canned sustainably, and in a velocity that leaves the laid-off a chance to reorient themselves on the market. Now it cannot be said that any industry had been violently closed off and without batting an eyelid. Industries in the energy sector even had the chance to pocket gratuities in the process, just because they argued that closing coal or nuclear plants injured their business compellingly. The government agreed and paid them generous gratuities in consequence to the decisions³²⁵. No one argued that they had to close their plants for public safety and health, but it was not left to the consumers to abandon those obsolete energy resources either. Well, how could they? Even if an offer is said to supply *green energy only*, it

324 What must be admitted, however, is that the region, like the former “German Democratic Republic” (GDR), cannot pull itself up by its bootstraps without some help. Its coal industry could have died years ago, but there is no new industry in sight that could employ the outcasts and the succeeding generations as there are no major corporations’ headquarters, nor any of its subsidiaries. One might argue that local businesses could employ that offspring, but it cannot make up for all of them. The structural change regions like Lusatia need has been a hot topic for observers and scholars alike. An interesting text on this can be read hereunder:

Gürtler, Konrad; Luh, Victoria; Staemmler, Johannes. Strukturwandel als Gelegenheit für die Lausitz. Warum dem Anfang noch der Zauber fehlt. In: Aus Politik und Zeitgeschichte, No. 6-7 (2020). Bundesamt für Politische Bildung (BPB):

<https://www.bpb.de/apuz/304334/strukturwandel-als-gelegenheit>

325 T-Online (last time checked: July 04, 2021). Bund muss AKW-Betreiber mit Milliarden entschädigen. Eilmeldung via Reuters: https://www.t-online.de/finanzen/news/unternehmen-verbraucher/id_89596082/fuer-atomausstieg-bund-zahlt-atomkraftwerke-betreibern-2-4-milliarden-euro.html

could still supply coal-plant energy. The consumer cannot safely claim to rely on renewable energies only unless he or she produced it him- or herself. And not everyone is a proud homeowner with a rooftop of space to plant solar panels on, let alone a garden to build a windmill on. (Leave it to neighbours to obstruct the construction due to noise complaints or the disinterest in a bird cemetery nearby)

It, in conclusion, is hard to tell whether automatization is going to be a universal benefit or a double-edged sword. As it looks by now, it will be the latter: Many futile jobs that leave one depressed and gradually numbing, many jobs could be lost without novel perspectives in return, but existential angst for many blue-collar workers. Governments had to intervene and secure conditions that will attract companies to also provide professions for the blue-collar John Does who haven't studied and are not good enough in STEM sciences to still obtain *one of them tech jobs*. It must be realised that not everyone fulfils the requirements for white-collar professions, nor for the manual crafts. In the end, there have to be jobs for both, and if the market cannot satisfy the demand, there might be no other solution than governmental intervention. To tell people to move where their jobs lie, and to leave everything behind—needless to say that to move is expensive too, thus hard to expect from someone who is looking for a source of regular income—reeks of audacity and estrangement from the people's ire. It would then have been better to not contribute to the debate in the first place. Luckily, Ms. Rand did not explicitly speak about such issues; on the other hand, she left a gap thereby, as we have noticed many times beforehand.

Peikoff et al. & Objectivism vs. Libertarianism

Now that we have little more to write with reference to Ms. Rand's books—barely influenced by the lack of books, even though there are a couple of more noteworthy books of hers we could have referenced and quoted: “Philosophy – Who Needs It?”; “An Introduction to Epistemological Objectivism”; etc.—we should instead move onwards to other authors who have penned secondary literature on Ms. Rand's philosophy. Previously, we have already turned our heads towards Mr. Roderick T. Long, who has dedicated essays to Ms. Rand, but we shall hereby focus on other authors, one of who was also an ardent correspondent to Ms. Rand: Leonard Peikoff. He has, to some degree, expanded Ms. Rand's philosophy called Objectivism, so that it is inevitable to see what he had got to say—his essay shall be “Facts & Value”. With regards to this particular essay, we will also hear what one of his critics had got to say in response: Kevin McFarlane of the “Libertarian Alliance”. The other authors we will address in this section only took over the idea but did not address Ms. Rand's works explicitly. We are speaking about Peter Schwartz and a critic of his, Walter Block.

Yet before we begin, we should wonder what is the difference between Libertarianism and Objectivism. When speaking of Ayn Rand, many of her crit-

ics call her a Libertarian. We have made this same mistake in this text also, only to realise that this is not quite correct. But why is that so? First and foremost, we could say that after digging through Ms. Rand's literature by the degree that we chose, there have been many stations in which it was clear that she is not wholly against the controlling mechanism of a state—she is just fearful of a state that gathers too much power. It shows a problem on behalf of her critics: Many of them only read “Atlas Shrugged” and thereby believed that she must have been a Libertarian because the book contains arguments against statehood throughout the 1,000 pages it lasts. Never has there been a balance, it was as one-sided as a poorly recovered stroke patient. Libertarians, on the other hand, are to some degree a single-issue ideology: Everything is aligned in an anti-state phobia. To them, one could claim, the state is the root of all evil, and its removal the key to the edge of prosperity. Ms. Rand hit a similar notch in her essay on the “Roots of War”: To her, wars were only caused by vicious states, and a reason for hardship on the market. In consequence, and also as an antidote to the anti-statist cause, Capitalism never sparked any wars because warfare were not profitable. She seemingly did not consider the fact that during the wars between Venice and Florence (back when they were still separate Republics rather than parts of a united Italy) were in part held between soldiers for hire, some of which even fought against the Republic they hailed from, simply because the opposing side paid better. Verbatim, she wrote:

“The essence of capitalism’s foreign policy is free trade—i.e. the abolition of trade barriers, of protective tariffs, of special privileges—the opening of the world’s trade routes to free international exchange and competition among the private citizens of all countries dealing directly with one another.” (Rand 1967, page 35)

It does not sound all that contradictory that people who exchanged goods with one another would not declare war on one another. If we assumed that people were led by greed so much that they would choose the less destructive way to obtain things they were interested in rather than arming up and ransacking the possessor's property to steal it from him or her, we could expect wars to end once and for all, even without a warden who would assure that no-one declared war on the other. Libertarians would trust the said private citizens to abstain therefrom, but had no mechanism to suppress warfare if it happened. Everyone who were not interested in participating in it had to protect him- or herself if the debris approached him or her. States, like shepherds, took care of their sheep to not be inflicted any wounds or worse. It is far from wrong to consider Libertarianism, if it were practised on a larger format, a free-for-all in the style of post-apocalyptic scenarios like “Mad Max” or the “Fallout” video-game series. Both of those, on the other hand, equipped the destructive atomisation of society to shuffle the dashboard afresh. If Libertarianism, in our real society, were achieved through a dialectical transformation from the status quo to a

status posterior, it would not necessarily need to the desertification of once prosperous landscapes and metropolises. Instead, we would just see—nothing. In fact, futuristic prophecies and novels that popularised said utopias promoted by personalities like Isaac Asimov, Stanislaw Lem, to only name two, have always built upon a belief that any change towards something wholly new were accompanied by an equally radical refurbishment of the existing conditions in terms of design, prosperity, or societal order. Of course it derives from the allure of the unknown, perhaps unprecedented or the level of action involved with such a battle-royale society, rather than the world of the status quo in which one lived one's unexciting 9-to-5 lifestyle, followed by equally little amazing after-work pastimes. What is more realistic is that nothing significant changed once states were abolished. Why is that likely the case? Because the majority of people do not hold as many grudges as one might suspect after looking on the internet through the equivocal magnifier that are social networks. While there may be desires for improvement, but none of those would be covered by a restart from scratch. We could compare it to street traffic: Would people cease to stop at red lights when there were no local government to punish them for their probable contravention? Most likely not. Why? Because they could feel the brunt of such behaviour infringements on their own, through accidents. The same logic applies to other laws as well. If we robbed a shop and were caught doing so, there would most likely be someone intervening to stop us from running away with our loot because it is a societally condemned action to steal from others what is not ours. Maybe we get away with it, but it is not in stone that we will, and we would be safer to purchase the good instead. We were also better off waiting for the traffic light to turn green again rather than rushing over the crossways while our light was red, as we might easily hit heavy who was allowed per the traffic light to drive. It shows that many of the laws enforced by the state are also common-sense no-one had to tell us to obey as we all benefit mutually from following them. Likewise, it was Tacitus who said in an inflationary quoted line that “Corruptissima republica plurimae leges”³²⁶. It's one thing corporate management, finances and the law have got in common: One must act prudently when executing either one of the three aforementioned positions in order to obtain the greatest merit from them. To act in terms of a fixed ideology—like Libertarianism, which follows the objective of statelessness like a horse walks straightforward as it cannot see what is happening on its left or its right due to the blinkers it dons—or out of sheer ignorance as the officeholder has never seen what is happening on the other side of the figurative river is to act out of fatal imprudence. We have spoken about this topic in detail beforehand, but one cannot cease to highlight the virtue of this simple motto. More so like the most fundamental questions of philosophy—What is truth?; are we able to be free?; etc.—, this does not seem to be considered a closed case—still, people tend to discuss it

326 Publius Cornelius Tacitus (N/A). *Ab excessi divi Augusti. Liber III, Capitulum XXVII*. In the German edition of the book (Reclam 2012), the quote can be found on page 154.

as if we hadn't discussed it thoroughly throughout the past few centuries. Libertarians, nonetheless, tend to think that shoehorning one's beliefs of correctness into a society that opposes their views by and large—the mainstream tendency towards the left, towards a moderately powerful state accompanied by a welfare state that takes care of the needy as well as the unemployed—could function without permanent oversight to not see any grassroots opposition movements gaining power to overthrow their stubborn maintenance of an unpopular is beyond delusional. Then, again, none of them ever went as far as to enforce the introduction of their ideas into governance, or into society in general—Libertarianism in governance, if we were serious about the above statement that Libertarianism's paramount objective were the abolition of all nation-states, would be an oxymoron—: They instead enjoyed their life as Conservative backbenchers hollering their critique and insults athwart. Still, their ideas, while welcome, are narrow-minded, and would most likely led towards a collapse sooner or later. As the proverb goes: Libertarians seldom think further than from midday to noon. Nome nest omen when someone considers oneself an egoist, but they fail to even serve themselves when they think that a market as we know him from our own real world could be trusted blindly, without any oversight from a stately referee. If we wanted to remove the states, which must remain the Utopian paramount, we also need to remove the market that rested on the other board of our secular balance. A balance in disequilibrium could cause fatal damage to our society's prosperity. Again, a declamation of statements we have argued beforehand, but which we must keep alive through regular repetition as it stays a topical red thread throughout the text.

Leonard Peikoff was a close associate of Ayn Rand, although not as close as Nathaniel Branden, who she had a liaison with. He was a student of Objectivism and to this day writes about it. He also hosts a podcast even at 87 years old. Some of his writings are open to access for everyone. One of the texts that can be accessed via his website is "Facts & Values"³²⁷. What he writes is in fact interesting: He claims that no morality, and consequently every ideology and ideal, as we can conclude from his writing, could not be approved or even valuably assess the validity and usefulness of any school of thought, regardless of its classification. There is one rhetoric question in which this consideration becomes clear: "Do any of you who agree with her philosophy respond to it by saying 'Yeah, it's true'—without evaluation, emotion, passion? Not if you are moral." By *her philosophy*, he means Ayn Rand's, of course. But is Mr. Peikoff right? It depends on the question we are discussing, as an ideology is not a homogenous, intransparent and isolated block with no outreaching remnants. An ideology is rather a soup of miscellaneous issues that are discussed, and whose answers finally assemble an FAQ to pressing questions of a society, primarily a

327 Peikoff, Leonard (1989). Fact and value. In: The Intellectual Activist 5, no. 1 (18 May). Link: https://peikoff.com/essays_and_articles/fact-and-value/

Western, as many of today's dominating ideologies have emerged in Europe or the US.³²⁸ But this doesn't matter when it comes to Peikoff's strange belief that all ideologies, ideas and ethical concepts were also measured emotionally, morally. The latter is safe to verify, especially when we think about Ms. Rand's critics, or right-winged Liberal concepts: Many of them are either considered amoral or misanthropic, although the latter is steep in its arguments. Amoral, this is debatable, but generally, we had to assume that they are wrong. They have discussed all moral standards, especially the Rationalists and the Utilitarians, the latter of which, in spite of all opposition to them, they could come closest to. In the European tradition, they would also be the closest one gets to a mass-market supplement for right-winged Liberalism without any denotation towards *pork-barrel politics*³²⁹.

328 They are dominating in such a way as that even in cultural corridors like Africa or the Far East—read: Japan—, they are present too. We all remember that during the advent of post-colonial reconstruction in Africa, Socialist movements took over power temporarily in Angola, amongst other countries. The Liberal Democratic party of Abe Shinzō has been ruling Japan since 1955, with a short break from 1993 to 1994 and 2009 to 2012. In 2021, Shinzō was succeeded by Yoshihide Suga, a rather unpopular prime minister but still in the pole position in polls. What is bizarre is that we would not normally consider Liberalism—or Democracy; in the end, Japan has been ruled by an emperor until the end of the First World War, comparable to Germany—a concept from the Far East. It would be more likely to see states organized in the fashion and thought of the likes of Confucius, who is allegedly still part of the politics executed by the CCP in Beijing. Whether this is true or not had to be evaluated by a Sinologist or political scientist specialized in the Far East space. In the Oceanian area, this would be more usual to see if the game were up ideologically, given that many of the islands, originally inhabited by Insular natives, were largely influenced by Western powers like the US, Germany or England. So, it requires differentiation, but we could generally claim that any reference to schools of thought from the *Old* or the *New* World are rather unusual, least because thinkers from those spaces themselves have brought up own schools. We only had to think of men like Achille Mbembe and his « Critique de la Raison nègre ». Identity politics has certainly reached the African continent.

329 The term is not exactly correct, it does not translate well from the German *Klientelpolitik*, or *policies for the clientele*. What is meant could be described as *gubernatorial lobbyism*. In German, it means this: That a party or governing coalition drafts and passes bills that favour a certain industrial sector, rarely a specific company. The public well-being thus becomes secondary, to the expected disliking of the eligible people.

In the German-language “Politiklexikon”, it is described as following:

Klientelismus bezeichnet ein informelles auf gegenseitigen Vorteil gerichtetes Verhältnis von Macht zwischen ranghöheren und niedriger gestellten Personen oder Organisationen. I. d. R. erwartet die höhere Instanz (die den Vorteil verschafft) von der folgenden Instanz besondere (politische) Unterstützung oder Gefolgschaft (z. B. Wählerstimmen).

(Schubert, Klaus/Martina Klein: Das Politiklexikon. 7., aktual. u. erw. Aufl. Bonn: Dietz 2020. Lizenzausgabe Bonn: Bundeszentrale für politische Bildung.)”

“**Klientelismus**” is a synonym to “Klientelpolitik” but with a vaster impact on what we are talking about: When we call it “Klientelpolitik”, we speak of a bad habit, a misbehaviour that is able to fade away with a change in leadership inside the party, either in terms of the chairmanship or in terms of the *spitzenkandidat* for the chancellery or presidency, depending on the political system we are talking about in a certain country. To call it “Klientelismus”, with the significant –simus at the end of the word, eclipses a misbehaviour linked to a certain chairman or *spitzenkandidat* and declares it the dominant ideal within the party, an irreparable miscomprehension of Democracy to the liking of the party's largest donor or favourite industry. It declares a party ineligibly corrupted and estranged from the principles of a free and fair society. They become puppets to the privileged puppeteer.

But was Peikoff therefore entirely wrong to assume that all ideologies are also measured with regards to their ethical foundation? Of course he isn't, as we are humans, first of all. We naturally, intuitively evaluate what we want to believe, what we want to pursue or by what standard we plan to pursue our ideals, objectives and passions. Peikoff, according to this assessment, was just a descriptivist. He presented us what we all could have known if we only took a moment to introspect ourselves. It is not necessary to call to people to do this as they were going to do it anyway if they were presented or lectured on a hitherto unknown ideology or ideal. If we wanted to advance this argument, we could also presume a common tendency towards a superficially empathetic and social behaviour, which concludes a *majoritan* left within human beings: Human beings tend to help one another and see the needy and the weak being helped by a stronger, *superior* force. Right-winged Liberals and Libertarians, on the other hand, and as we have spoken about extensively, see virtue in solving problems oneself, especially personal problems without any impact towards outsiders to one. Policies in this fashion would not produce immediate, visible or physical results but would only create an environment in which it would be easier for individuals to pull themselves up by one's own bootstraps. People prefer results they can recognise because those results were borne directly out of an action or decision. If a result had to be produced by the recipients of the policy because it is not borne out of the action or the decision, it would achieve less popularity or support. Humans, in the end, are simple-minded beings that function in accord-

The almost exclusively US-American "Pork-Barrel Politics" is a little bit different from the German "Klientelpolitik", but also hard to define in a few words, so that instead, a piece from which I shall first quote a short passage shall help us alternatively. The passage indicates the way the pork barrel rolls through legislature by a common example from state legislative assemblies:

"On occasions, when requests are made for individual projects that exceed an individual legislator's allotment, other decision rules are operative. A favorite project of many members, judging from recent appropriations has been county court house restoration. Often these projects ran into the hundreds of thousands of dollars. In such situations a member may use his or her allotment for the project contingent upon local matching funds."

(Thompson, J. (1986). Bringing Home the Bacon: The Politics of Pork Barrel in the North Carolina Legislature. *Legislative Studies Quarterly*, 11(1), 91-108. doi:

<https://doi.org/10.2307/439911>. Stable URL: <https://www.jstor.org/stable/439911>. Page 93)

This doesn't sound that corrupt, does it? It really doesn't, but as it can be read in the follow-up pages 94 to 95, those allotments for personally favourite projects can be linked to strict prerequisites, like partisanship without any exceptions. To think that one had to betray colleagues across the aisle in order to not lose party advantages can make for tough negotiations in the assembly. But at least we do not deal with exterior corruption in favour of the market companies. Lest with concern about Neo-Corporatism and the growing proximity between the Free Market and governments, it should at least be visible from the outside whether decisions in politics have been influenced by interest groups like corporations. It would not make sense to exclude corporations altogether as they too are ought to bear the brunt of those decisions, but at least it should be clear to see who pays whom money to think twice before signing a bill. If this is kept in back offices and via middlemen like dark-money groups. This corrupts both the government as well as the market. By now, such irreparable loss in trust has been caused, while in theory, we can only repeat such mantras. Once confidence is lost, it is hard to retrieve it. But such simple rules to follow by can contribute to the retrieval process.

ance to one of the principle rules of mechanics: The path with the lowest obstacles is preferred to any path with higher obstacles. And if humans are given a choice between a more left-winged (*in vulgo* ‘Socialist’) policy and a more right-winged (*in vulgo* ‘Libertarian’) policy, they tendentiously pick the former over the latter³³⁰. This would also explain the heavy leaning towards parties Social Democratic parties in the Western European world, even though moderate right-of-centre parties are usually ahead of them: The Conservative party (alias ‘Tories’) in England (Not necessarily in Great Britain as such—the Scottish National Party (SNP) usually enjoys a comfortable first place in Scotland, followed by the likes of Labour in Holyrood) or the “Christlich-Demokratische Union” (CDU) in Germany, usually ahead of the Social-Democratic “Sozialdemokratische Partei Deutschlands” (SPD). In other countries, the image is a little bit shakier as there are no regular frontrunners followed by their equally moderate runners-up: In Spain, we have the right-of-centre “Partida Popular” (PP) and

330 More technically, the reason for individual tendencies towards the left or the right ideological or idealist aisle could be related to one’s cognitive presupposition. This was the result of a recent study, which is accessible via the *advertorial* composed by one of the authors of this study. It leads to a PDF container created with the homepage created “Wix”. The citation will lead to the journal “American Physician Association” (APA):

Zmigrod, Leor (2019). The partisan brain: cognitive study suggests people on the left and right are more similar than they think. The Conversation: <https://theconversation.com/the-partisan-brain-cognitive-study-suggests-people-on-the-left-and-right-are-more-similar-than-they-think-123578>

Zmigrod, L., Rentfrow, P. J., & Robbins, T. W. (2019, August 5). The Partisan Mind: Is Extreme Political Partisanship Related to Cognitive Inflexibility? . *Journal of Experimental Psychology: General*. Advance online publication. <http://dx.doi.org/10.1037/xge0000661>

Of course one’s upbringing also plays a major role in one’s future leaning in terms of politics—that is, if there will be one. There are many people who also choose to not dedicate too much time or thinking in politics as they either fear to become depressed about it. Folk psychology would presume political leanings once they happen to be more to the right when the sympathisers either descend from a well-to-be household or have experienced significant interferences in their privacy, or their independence: If one was usually watched over by one’s parents, they would most likely support greater freedom of movement for everyone in order to avoid the manifestation of such structures on a larger scale. Likewise, worse-off households and well-to-do ones alike could tend to bring up tendentiously left-leaning offspring—in terms of the latter, the socialisation played an important role, where folk psychology would most likely tend to name equally located parents or a feather-bedding treatment or a generally secured childhood (and adolescence) as factors that could end up one on the left side of the aisle rather than the right.

Opposing voices would correctly raise their index fingers in disagreement on either this understanding of folk psychology with regards to this topic or the author’s understanding of it. Those factors and their alleged alignment are dubious and cannot function as a universal rule on this question. They are all interchangeable. Unfortunately, no study has yet been conducted on this exact question, nor on any question comparable to this one. There are only tendencies we could line out. By linking one factor to one selected leaning is only a transportation of general behavioural schemes, derived from a general way of thinking: Self-reliance vs. Stabilisation through a thick societal web; welfare state vs. Radical tax relief measurements; Economic manipulation of the free market vs. Gradual withdrawal of the state from the market. While some people suggest that not everyone were ought to function as a textbook example of what everyone else should act like, many people unintentionally represent their ideologies and ideas in a proper manner according to what they promote to be the superior policy.

“Ciudadanos” (Cs), but with no stern third place that could take over the place over the quotidian left-of-centre party. The same applies to Italy and France, the latter which also saw a right-winged Liberal, pro-European upstart, la République En Marche” (LREM). We could argue that this is due to the many social upheavals the three countries saw within the last decade, especially accelerated through the financial crisis of 2008 and 2009. France in particular is a country with a people that rarely felt down to earth and in a state of safety that allowed for universal calmness and tranquillity. It may be because of this general feeling that makes it one of the countries with some of the most frequent strikes. Italy and Spain saw the blossoming of powerful far-right or populist right-winged parties: “Vox” in Spain and the “Fratelli d’Italia” as well as “Lega Nord” in Italy, the latter which also served one tenure in a national government (The second managed to join a governmental coalition in 2022, with its party leader Giorgia Meloni becoming the next President of Italy). Those two have to be called right-winged populist mostly because it would otherwise throw them in the same pot as the far right “Casa Pound”, which is also known for hooliganism and even more outspoken paroles about the alleged inferiority of refugees from Northern Africa, whereas Matteo Salvini began his career as a Eurosceptic and inverted jingo—praising the virtues of putting one’s nation first as it suffered from crippling debt and a downtrodden economy, everything caused through a global financial crisis and poor governmental management incapable of pulling the country out of misery again. There could be a theory on how ideological firebrands exploited the growing uncertainty of the people for their own cause, flocking the outcast sheep to thenceforth herd them, but on the one hand, we have examined such movements beforehand, and on the other hand it would also bring us further off the red thread we plan to stick to in order to evaluate what Mr. Peikoff’s essay is worth in terms of additional knowledge we could earn from it.

Thus, we should wonder what someone would have against Mr. Peikoff’s descriptive assessment that, as we are all humans, we always evaluate society-related theories—theories about the social order; about moral or ethical questions—from an emotional perspective. The commentator Kevin McFarlane of the “Libertarian Alliance” began his critique already in the very beginning. As he understood it, Peikoff’s statement that “every identification of an idea’s truth or falsehood implies *a moral evaluation* of the idea and of its advocates” (Page 02; italics the commentator’s) also suggested that “this statement implies that if an idea is false then its advocate is necessarily evil”.³³¹ Did Mr. McFarlane understand Mr. Peikoff right in this regard? Not necessarily, or at least it is not implied that the iterator of a morally or factually false statement always acts on bad

331 McFarlane, Kevin. (1994). Leonard Peikoff’s Facts and Value. A Critique. In: Philosophical Notes, no. 30. Libertarian Alliance: <http://www.libertarian.co.uk/lapubs/philn/philn030.pdf> (PDF, 105 KB) (Page 02)

purposes. The intentionality of a falsehood needs to be verified in order to presume that an iterator acted in bad blood. Then again, there is this quote:

“[...] It conveys the notion that one must be fair to one’s opponents by means of not judging them by being ‘open-minded’ and saying, in effect: ‘Who am I to know? Maybe I have something to learn from this person. The term means, in essence, ‘fairness through scepticism’. So crude a package-deal does not need much analysis.” (sic!) (Peikoff 1989)

It does not directly address the question of malignancy in unintentional falsehood, or in intentional one. But it raises questions on other probable declarations of inadvertent evil on behalf of iterators in the wrong. Are moral or ideological knuckleheads evil for not wanting to learn from others, not changing their minds on questions we have subjected from the very beginning of this text? We could argue that there lies virtue in staying open-minded towards new ideas—in the end, I myself would have never started to read someone like Ayn Rand or Ludwig von Mises if I had advanced from my adolescent naïveté and vulgar comprehension of Karl Marx’ ideas, to actually reading his “*Kapital*” and his smaller essays on miscellaneous issues from daily politics. (Just as I now naïvely trust Word in its spelling of *naïveté*) I so far have not read him outside of his “Communist Manifesto”, and it may take some more years until I finally start to read his three-volume fragment. Until then, I will have read enough right-winged philosophers to not be begotten by his ideas on social justice and the *righteous expropriation of the bourgeoisie as well as wealthy industrialists*. This must not stop me, nonetheless, from reading him. In the end, we can only talk seriously about something we have first-hand experience of, even if we talk about it in spite. There is nothing worse than an eyewitness report from someone who has not witnessed what he or she is talking about, thus delivering likely incorrect information. If someone did something like this purposefully, we could well assume that this is a person of low moral fibre. Evil, even. But is someone evil for not wanting to learn? No. We can call such a person ignorant, irrational, practising intellectual self-harm, missing out on great ideas and an extended mental horizon. But we would be wrong to believe that those people were evil, and a threat to social safety. (No-one uttered the latter in all seriousness, but then again, no-one but Mr. Peikoff claimed that someone who uttered a falsehood inadvertently were evil)

Mr. McFarlane also assumes that in Mr. Peikoff’s understanding, there’d be an incumbent morality which were applied to evaluate an iteration or an ideology, which is just plain false; not only because Mr. Peikoff never made any such statement regarding a dominant or incumbent morality or code of ethics, but also because there never could be any such. Morality is not like a language or a constitution that could be codified by a government in order to oblige every citizen by law to practise it in everyday life. One can proclaim oneself a Kantian, an Aristotelian or a Utilitarian in the sense of John Stuart Mill. It would not

matter to any government or other exterior force with power over one. It may be possible to speak of a morality or code of ethics particularly popular amongst the people, but who would tell us which one it was? Many people might act morally in a certain sense but without knowing that they did so. Someone may be an unintentional Aristotelian, or a Bentham-like Utilitarian without knowing it as soon as someone told him, but all of them could have become fair parts of society, evaluating other people's opinions on a factual, moral as well as emotional level. And none of them may ever have uttered a purposely wrong statement out of pure evilness, although for different reasons. Hereby, Peikoff should have elaborated further on his argument on what he meant thereby. But so he should've done throughout the entirety of his essay. As we have noticed so many times beforehand in texts we have looked at and commented, we stumbled across unnecessary incompleteness of the texts, for probable sake of text fluency or eloquent sound without any awkward wordiness. Concise language with sentences ripped down to the bare words required to make a sound point may come in handy, but sometimes, it could turn out to be insufficient in terms of also purporting the details it takes to comprehend the full argument that surrounds the point made. This is yet another note we should not forget when talking about this text as well as the literature talked about, not only in this section, but altogether.

Speaking of Peikoff's prejudices concerning wrong statements and the emotional evaluation of arguments, ideologies and the likes, McFarlane has shown that the whole question, the result down the essay's line, is finally moot. The following quote understates this:

Again, one suspects that Peikoff does not really want to allow any errors of knowledge. This suspicion appears to be confirmed when he cites the example of an employee who comes up with a "stupid suggestion, which flies in the face of the facts". According to Peikoff the employer must think not just "false" but "bad" and must conclude that the employee was "out-of-focus". What about the possibility of innocent error? Is the truth always obvious?
(Page 02)

The example McFarlane has highlighted is important as it underlines Peikoff's questionable understanding of how human communication works, outside of any ethical or moral perfection, of a human cognitive capability. No human being is omniscient, even within a professed discipline in which a human being is employed. As the Chinese philosopher Confucius has often been paraphrased, all life consists of learning, one only ceases to learn after having deceased. Thus, it would be ridiculous assume that one never came up with a bad idea on anything, a bad or poorly informed decision or statement. So is life. And this quote sums up what we have talked about beforehand: That Peikoff ignorantly left out the many times someone accidentally errs. What is more, he even considers gaffes and moments of absent-mindedness (aggressive) violations of

facts and the value that lie therein, according to our society. Whether people who worked with him could say that he never violated those principles is not known to me, but it is hardly believable that he represented the superhuman capabilities he outlines in his essay. Again, as McFarlane and I agree indirectly, what matters with regards to all these theses is the question of intention—it is only evil or malicious if one deliberately misinformed someone else, or a group of people. It is one thing to claim that the Covid-19 vaccine by BioNTech caused autism because one did not know that this was a lie, but it something completely different to share articles about this stating this as a matter-of-fact, knowing that this was wrong, or claiming that all the scientists who contradict this false claim were lying and in Bill Gate’s or Györgiy Soros’ pockets. What distinguishes an accident from an act of evilness is the deliberation to the malignant misbehaviour. Peikoff did not make third distinction, thus nullifying his own argument in this essay. He is right to assume that people evaluate theories and opinions on various levels, including an emotions land a moral level, but he is wrong to call everyone making a false statement evil and unethical unless he can tell that all of those who make wrong statements were aware of the wrongness of their statements and their intention to spread said false information to distort the public discourse or create utter madness. As we can tell for sure that he is going to fail with this, we have to put his essay ad acta and continue with the next one: “On Moral Sanctions”, by Peter Schwartz³³².

Yet before we start to continue with the extension of a half-baked, incomplete essay, we should first ask ourselves how Peikoff’s “Facts and Value” relate to Ms. Rand’s philosophy of Objectivism. It is true that in Ms. Rand’s idea, facts and epistemology, the latter in her understand and advancement, facts and rationality of the human mind are superior to anything else, and that one should be led by only those two things. Hence, she surely sympathises with the idea that those who speak wrong must be of evil nature. This essay could well be canonised in the Objectivist apocrypha, but we can also assume that Ms. Rand would not have fallen for the cliff-hanger that is Mr. Peikoff’s essay, leaving open some important questions. And a priori we already know that Mr. Schwartz is not going to answer those questions for us as he composed an appendix to Mr. Peikoff’s essay, not an addendum in which an FAQ is incorporated, next to an index of keywords. Thus, we will be left with them, and figure it out for ourselves how this author and rather unusual acquaintance to Ms. Rand could have meant it on the one hand, and how it should be in practice on the other hand. And we harken back to President Truman’s exasperated desire for a one-handed economist who would not usually present us two options to choose from for our future thoughts and policies. But we all know for sure that in spite of our desire for simple solutions to difficult complexities, there can never be a proven

332 Schwartz, Peter (1989). On Moral Sanctions. [An Addendum to ‘Facts & Values’, by Leonard Peikoff]. Ayn Rand Institute: <https://ari.aynrand.org/issues/culture-and-society/religion-and-morality/on-moral-sanctions/>

simple solution to anything, and those who offer bold pathways out of problems are either lying to one's face or unaware on their own of the problem's complexity at hand. That is, the single hand available.

There is an upside to Mr. Schwartz' essay, the addition to Mr. Peikoff: He is a bit like Mr. Block, to some degree. That is, they share a common opinion on Libertarianism and what it can be defines as. Perhaps they all just learnt about it from Ms. Rand who, as we have learnt beforehand, called Libertarians the *Hippies of the Right*³³³. Mr. Schwartz went a step further and assailed their paramount objective of freedom for all, and to the utmost extent imaginable. It settles the case for my own opinion that this ridiculous extremism on freedom as a means to the end of a societal zenith only grew during the populism emergent during the rise of the internet and its plentiful niche forums on every fetish and every fetishisation of politics, pastimes and what else one can dedicate an enormous portion of time to. What he said is that

Subjectivism, amorality and anarchism are not merely present in certain 'wings' of the Libertarian movement; they are integral to it. In the absence of any intellectual framework, the zealous advocacy of 'liberty' can represent only the mindless quest to eliminate all restraints on human behaviour – political, moral, metaphysical." (sic!) (Italic word printed in plain Schwartz'; underlining mine)

It should now be clearer than ever that within Rand's inner circle, and outside of it, Libertarian is considered a black sheep within the own school of thought. No-one really likes it, but now that it is here, it cannot be gotten rid of. To call it mindless is harsh, but not wrong altogether if we think about the arguments one is most likely to hear from them. Starting with roads, a hot topic for many very online Libertarians, although we can wonder what it is about, aside

333 Full disclosure, with quote thereunder:

For the record, I shall repeat what I have said many times before: I do not join or endorse any political group or movement. More specifically, I disapprove of, disagree with and have no connection with, the latest aberration of some conservatives, the so-called "hippies of the right," who attempt to snare the younger or more careless ones of my readers by claiming simultaneously to be followers of my philosophy and advocates of anarchism. Anyone offering such a combination confesses his inability to understand either. Anarchism is the most irrational, anti-intellectual notion ever spun by the concrete-bound, context-dropping, whim-worshipping fringe of the collectivist movement, where it properly belongs. (sic!) (Emphasis mine) ("Brief Summary," The Objectivist, Vol. 10, Sep. 1971)

One should also share some words of commemoration for the second part underlined by me, where she condemns the idea of Anarchism, which, while not unexpected when read in context with her non-fiction work, particularly her essay on the control and distribution of radio airwaves (which I have quoted on page 501), is still tragic as she would have made for a great contributor to the intellectual case of Anarchism. But how would one argue for an Anarchist society without the atavist communes that replaced stately order? In the end, she is more of a right-winged Liberal by any other name, a Paleo-Conservative at best, although this is just another flask of old wine filled into old hooves. I must confess that I got heavy in the heart when seeing how she ushered Anarchism in the mud of anti-intellectualism, but it should not bother me, nor anybody else, and not stop anyone from reading and appreciating her work—with the crucial grain of salt in shape of constructive critique.

of the meme factor. In the end, roads are hard to abolish when most of the commuting is still travelled on roads and not on railways. (Needless to say that most of the railways are public property, too. Funnily, the topic is not addressed in *Atlas Shrugged*, even though the protagonist is the head of a transcontinental railway company) How would you abolish them? They perhaps mean to say that they want to privatise them, turning every road into a toll road maintained by a private owner. Perhaps there wouldn't be any public, toll-free roads, not even dirt paths or short cuts accessible only to 4x4 pickup trucks. The consequence would be little decrease in costs that would have previously been achieved through the abolition of taxes which of course are a crime against every free people. (Outside of the fact that those same people would advise opponents to their Libertarian pipe dream to just move somewhere else. They would only roll their eyes when one would tell them to move to Liberland or an outcast, abandoned oil platform in international waters if they hated to be *oppressed* by Democratically elected governments) The probable knowledge about the ridicule of a wide-spanning, translational road network led them to pick a clownish-yet-nervous reaction to this question over admitting the problem of roads in a Libertarian world.

This is just one example and it hardly suffices to argue the point that all Libertarians are as mindless as Ms. Rand and Mr. Schwartz claim. We could bring up more of them on various topics, like minimum wages that secure the financial viability of a livelihood by every worker. To think that the market and the employees' freedom to quit a job that does not pay enough to pay the bills is too immature to close it at this point. (It's still comparable to the KKK's and John Birch Society's "Love it or leave it" non-argument) But Libertarians are even more prone than right-winged Liberals to close cases and questions prematurely and never return to them except anew from the very beginning, as if a problem had to be unrolled again every time it were introduced to a debate. There is a reason why Liberalism, almost like moral philosophy, has not moved forward since its establishment in writing and thinking. It has arrested itself on its common-sense agreement on what people should pursue as their principle attitudes, and it has outcast more granular, detailed questions to academics and side essays that did not gain as much popularity and recognition than their more general essays (and books). To show why this may be true (it's a superficial claim without a solid basement of arguments but only anecdotal evidence): What is the best known essay by John Stuart Mill? "On Liberty", obviously. John Locke's? "Two Treatises on Government". This is only less more specifically concerned about what Liberalism meant in practice—it does not discuss policies, but politics. What is von Mises' best known book? "Human Action", obviously. (The reason why we have discussed it in this text) Rothbard? "Ethics of Liberty". (Which we will cover later) And so on and so forth. We could argue that when it comes to great names, people are more interested in their general opinion on the ideology rather than what policies they would suggest served the

principles carried best. It would make sense, even though all those men's best known epigone, Adam Smith (maybe except for John Locke with regards to the contemporaneousness of the two men, their *simultaneity*), had some good arguments for how governance could be improved via the application of a more *laissez-faire* ideology. In the end, he didn't discuss specific policy suggestions either, but he documented the policies of his time and how they affected prices and the likes. But he was still more specific on hard-boiled issues in his "Wealth of Nations" than his predecessors were in their major works.

Coming back to Schwartz' essay, after we have begun our review with an unfortunately true but harsh statement that Libertarians liken an ideological nursery school rather than a serious school of thought that could bring a reasonable extension to the Liberalist school of thought, which peaked in the Austrian school. (We could, contrarily cite the "Anti-Krugman cruise" held by Libertarian podcasters who wanted to enjoy their heartfelt contempt against left-winged Liberal economist, Nobel prize winner and "New York Times" columnist Paul Krugman with fellow detesters. I will not cite it hereby, though, as we do not need to pour additional petrol into a raging fire) He is right, but we will give them some attention with Rothbard, nonetheless, as it would be unfair to cast out influential personalities of a political movement just because we do not agree with them in the first place. We would become our own fiends, consequentially. But for a proper continuation, we should throw in another interesting quote from Schwartz' essay, emphasising that

"there are no real 'benefits' in acting unjustly, and no 'losses' in acting justly. [...] The moral principles of Objectivism identify the kind of action—the only kind of action—that is in accord with the demands of reality and therefore beneficial to man's life. If action is consent with moral principle, then and only then can the question of ghosts versus benefits legitimately arise." (Schwartz (1989); underlining my own)

There actually shouldn't be any disagreement with this stance, as acting justly is one of the pillars of a functioning society: If acting unjustly, acting like a crooked were more rewarding than being an honest man and contributing to one's society's forthcoming had one feel the brunt of one's community's boot, then that same society is going to descend into the gutter sooner or later, as it harassed the static that builds it up. Then, again, we remember the many complaints from anti-Capitalists of the moderate branch up to the hard-wired Socialists and their likes, who claim that the largest corporations of the world made their revenue through corrupted misbehaviour in shape of unregulated exploitation of natural as well as human resources, or a fatal carelessness concerning the aftermath of the aforementioned behaviour, especially of finite resources. To some degree, we could at least allege some from the technology sector of not planning far ahead enough before their own threshold—metals and rare earths are in fact running out on planet earth, given the rapid increase of demand on

them³³⁴. Unless the suppliers and producers accommodate to the fact that interstellar mining is going to solve the gradually worsening problem (even though the source shared in footnote number 325 states that on the one hand, the problem weren't that bad yet, and on the other hand the market would eventually shift towards more available metals and earths. But to some degree we could contradict Schwartz on a realist base: There are just too many profiteers of maliciousness, although we could not call them downright criminals as criminals generally serve their own purposes alone, their own benefit, but without third parties benefiting from it. That's where those corporations differ, without naming particular ones outside of those whose names have been dropped previously in this text; it's what makes it hard to create stark oppositions against them. Think of Amazon Inc.: It's no secret that working for it, regardless of which job one picked. Drivers as well as warehouse workers are equally mistreated. Its onslaught on the market has victimised many stationary retailers, thus indirectly forcing vendors of any kind and sector to join its marketplace in order to stay competitive. An own website no longer suffices to survive either. It has created an environment on itself, with an entire dependency as if it had become a whole solar system with itself as the sun everyone else oscillates. But this dependence on it, although one could argue that the availability of alternatives, disregarding the alternating convenience and depth and breadth of choice compared to that of Amazon Inc., is what has drawn so many people away from an opposition to the online retail megalodon, although they were practically in favour of forcing it to pay higher wages to its employees, while also cutting down on the working hours, or employing the drivers who were usually hired as freelancers without a contracted affiliation to their instructing party. The reason those people consciously watch a company exploiting folks in the Western world is because it is so easy to purchase everything in one place, and have it delivered to your door. And who would voluntarily pick less convenience to do the morally right thing? The fewest would. Many would pay lip service, but few would morph this lip service into action. In the end, people are still more led by materialist interests than by supporting their fellow peers. Just as Judas Iscariot betrayed Jesus for a mere 30 silver coins, a man would leave his next one for a home-delivered pair of new shoes, just because hitting the road and driving to a nearby shop were more inconvenient. (Unless one lives on the land and driving approximately 30 kilometres just to get a pair of new shoes that were urgently needed as the seeped through. Not everyone is like the author and spends most of the day sitting on his or her behind) As the comment in the bracket reads, online retailers can be helpful for urgent requests that need to be delivered in due time, and the handy overview with a broad selection one would most likely not receive in a stationary store, and the option for express delivery at a little surplus cost gives

334 Binnemans, K., Jones, P.T., Müller, T. et al. Rare Earths and the Balance Problem: How to Deal with Changing Markets?. *J. Sustain. Metall.* 4, 126–146 (2018). <https://doi.org/10.1007/s40831-018-0162-8>

online retailers like Amazon Inc. a good advantage over stationary shops without a comparable delivery service. Aside of all the upsides regarding the rapid growth of such businesses and particularly business models, is the moral argument to boycott them personally. (Not necessarily collectively, at least in terms of a concerted action as this would politicise the whole issue again, thus creating tribal warfare that divided society and gives delirious ringleaders a voice they would not have had otherwise) Everyone should be aware of what is happening at Amazon Inc., thanks to the internet and investigative reporting. Luckily, everyone is given a choice of one's own, so that one can decide for oneself whether one wants to support a tortuous business or not.

Some people would therefore argue that it were wrong to crush Amazon Inc. as it is seemingly supported by the majority of the people, or at least enough people to keep it running smoothly. We have spoken about this before, so that we do not need to elaborate on this again, but sometimes, one has to argue against the alleged swarm intelligence, and therefore alienate the equally alleged public good. Down the line, the current conditions do not match the Pareto principle that at worst, the conditions should only stagnate, but not decrease. And for the Amazon Inc. employees, the conditions clearly never increased, even though they eventually received a pay raise. One could argue that they shouldn't have joined the company to begin with, as the conditions arguably only didn't worsen because it couldn't get any worse than it already were. But arguments in this fashion, that one should quit if he or she didn't like it; that one could join a different company with more favourable conditions if the existing ones felt or were perceived disadvantageous towards one's personal advancement in life, or career; worse, that one could start an own business as an entrepreneur if one just didn't have luck finding a profitable job that suited one's qualifications. Frankly, to some degree, the argument is right, because let's face it: Some people cannot be placed due to poor life decisions that they need to amortise for firstly. In the GDR, we saw low unemployment rates because the government mandated jobs for them, disregarding their qualifications—what counted was that the welfare state did not have to take care for them, but the publicly owned companies. Not that this were exploitation on behalf of the state against the businesses, as those businesses were never independent anyway, but reeked with party-friendly figureheads. But it still shows that the perceived downsides in Capitalism are rather natural than fuelled by some sense of ideologically motivated deregulation and excessive freedom on the one side that lowered the freedom on the other side. For Amazon Inc., this could account as well as no-one is forced to work for Amazon, and the freedom of information on the internet, for both credulous, fact-based information as well as incredulous, baseless mock news, or more technically *news*. Anything is available on the digital muck rack. And so is information on the abnormal working conditions is accessible for everyone, at best via fellow people who could tell one once they heard that one was looking for work and had recently applied for a job as a lorry driver for them. Someone will

always know and at best tell one before one felled this fateful decision. In the end, if one didn't root for stately interventionism to solve the problem of Amazon Inc.'s gargantuan impact on the market, one had to amass a boycott movement not only in terms of consumption but also in terms of employment. We hence ended up with a collective movement again, looking for the firebrand public speaker (someone like Eugene Debs³³⁵) who railed the people to support this movement to bring Bezos' brainchild to its knees. Whether such a movement could yield digestible fruits without a rotten core that infected the whole piece from the inside could not be told as movements are usually individual, dynamic organisms exactly distinguishable from one another. That's why we need to avoid those movements in three out of four cases—because collective movements are oftentimes characterised by a high degree of autonomy, quickly separating themselves into likewise independent movement. Just take the “Extinction Rebellion”, or its younger counterpart, “Fridays for Future”—all of them are signified by a lack of a top-to-bottom hierarchy. Neither of the two has a leadership that points towards the direction they are expected to move. There are noteworthy charters that promote the shared principles and objectives. Of course there are representative figures who made it to some fame in media; people whose names resound throughout the land, but who still do not occupy a leading role within the movement. There is, for example, Greta Thunberg, the internationally acclaimed founder of the “FFF” movement, or “Skolstrejk på klimatet” (School strike for the climate); or Luisa Neubauer from Germany, of the same movement. As for “ER”, there are no automatically recognisable figureheads,

335 Unfortunately, men like Debs who utter things like this:

“I am opposing a social order in which it is possible for one man who does absolutely nothing that is useful to amass a fortune of hundreds of millions of dollars, while millions of men and women who work all the days of their lives secure barely enough for a wretched existence.”

(From Debs' statement to the court in 1918, when he was convicted on charges of violating the Sedition Act, due to a speech he gave that was considered seditious. Unsurprising for a Socialist, but a questionable *offence* as he did not proactively call for the violent dissolution of the government, but just argued against its actions*. Source for the full speech he gave in court: <https://www.marxists.org/archive/debs/works/1918/court.htm>)

(* Elsewhere, it is argued that Debs was not charged under the Sedition Act but under the espionage law. One can believe that it made more sense to charge him under the former than the latter, but then again, what does it matter, unless one were argued for similar reasons under either of the two acts, especially the former, which is still in situ to this day? Source for the contrary recounting: <https://www.mtsu.edu/first-amendment/article/1266/eugene-debs>)

... Earn the greatest influence and are granted the greatest attention, especially the unquestioning attention, in which people blindly follow the blind leader. That is, the figuratively blind leader, the man or the woman who believe their own fallacies and are ready—because unconscious towards their own words—to lead their flock off the cliff, down into the creek. A reasonable leader would not be heard that far and wide as differentiated points of view are hard to communicate on a layman's basis. As was said about Rudi Dutschke: There are few quotable statements of his as he spoke in a complex manner that made it hard to trickle down any single line or sentence that was both concise and heavy with meaning. With him, you could only have one respectively. But honestly, in my opinion, the best speaker rather equals Dutschke than Debs.

mostly because they lack the public approval “FFF” enjoys. Their steep performative acts, including trespassing into private quarries to obstruct the working procedures, or installing staged public hangings to exclaim that climate inaction likened a collective suicide were perceived with mixed reactions, thus invoking a divisive image of themselves. In the end, of course, public approval was in the least of their interests—all they are interested in is to keep the topic en vogue, so that it cannot be forgotten that the climate was still worsening, for a mutually bad aftermath. Now, to come back to the actual issue, where is the link between the subject we have discussed beforehand and those leaderless movements? We have spoken about the majority and its actions, and what this means for actions that ran crassly against the public approval, or view. Generally, regarding the climate, that according to the public hive mind, the devil should care about the darn climate because they certainly wouldn’t, as everything that grew out in consequence to examining the state of the climate would result in their inconvenience. At least this is what the likes of Greta Thunberg, Luisa Neubauer or the Sunrise Movement in the US state most of the times when it comes to breaking down policy suggestions to accelerate the debate. Would it therefore be right to contradict the dissenting people also in terms of actions, i.e. to enforce stricter climate legislation that would effectively lower the nation’s impact on the global climate? At first, the question concerned the compliance of said legislation with the nation’s Constitution. The runner-up question would be whether long-term effects of lasting impact or quick short-term effects that merely function as a display of the importance and bounteousness of (positive) climate action. In the end, in order to convince some of the sceptics against climate action who, time and again, mention the general malevolence felt by the populace without any major benefit aside of a planet to live upon³³⁶, short-term effects

336 Many people have argued against this way of thinking, the ridicule thereof. Not in terms of the climate action but in terms of people who only got vaccinated after being extended material incentives, crossing from free beer to sausages or monetary means. (The latter at least could be understandable, as few people would turn down money if they were given it for free) Do those people act unreasonably? Certainly they do, as they have subordinated the security of their own health to short-lived material interests, some of which they may thenceforth have been unaware of, mostly because they didn’t satisfy manifest interests, something the people had languished for a long time. Nearly no-one would seriously crave a bottle of beer or a bratwurst with a roll for a longer period of time. Maybe in jest, because they hadn’t drunk or eaten one for a long time. But still, this would be nothing that would significantly influence their decision-making, their thinking, their overall actions or acting. Hence, there cannot be any explanation that would not refer to the unreasonable, asinine behaviour of the people who did not want to be vaccinated until they were offered such incentives. Of course this does not mean that this method of persuasion should not have been pursued in the first place. To vaccinate as many people as possible was paramount to any questions concerning the public intellect and whether they would rather run into an open knife unless someone offered them five Dollars (or Euros) to not do that, even if it should have been even more convincing to just not bleed to death.

Climate action, on the other hand, would be a slightly different issue: Unlike vaccinations, climate legislation would be a long-lasting, recurrent condition, whereas a vaccination would be felt for approximately three days at best, via aches at the puncture site, headaches or aching extremities. Additional taxes, on the other hand, could become a burdensome ache even years after introduction. An additional percentage point caused through taxes related to climate change could result in a nearing in-

could help to show the difference—if there is one. The latter, short-term effects are more interesting in terms of a Democracy, where one needs to show immediate results to the populace as it is dominantly impatient and needs to be saturated like an endothermic reaction that gradually extinguishes when it is not feed on a regular base. Or like a Tamagotchi that will just die when you don't listen to its continuous nagging. All we need to know to argue this fact is that Winston Churchill was toppled during a general election while he was making during the

capability to make ends meet. It would thus take more than one-time free food and beverages to persuade the people about the merit of actions and legislation that could help to curb CO₂ emissions. Alas, it would not persuade them at all, it would rather bribe them into accepting it, or voting for it. Realistically, at the given moment, abundant information—scientific, as well as summarised in a comprehensible language for the people who have not undergone an academic training, thus could face problems in understanding research papers—has been compiled to argue the case for the existence of climate change, its development and the indubitable inevitability of its repercussion. At some point, one could admit that the people were divided between those who understand the facts and those who either don't understand them or deny them outright. This is also fuelled unfortunately through the vast and continuous spread of disinformation and accidental misconceptions on behalf of laymen. To wrap this footnote up, we should focus on a study that states exactly this, accompanied simultaneously through the tendencies in which people perceive news and information on their social media accounts, at what rate and so on. See:

Pennycook, G., Epstein, Z., Mosleh, M. et al. Shifting attention to accuracy can reduce misinformation online. *Nature* (2021). <https://doi.org/10.1038/s41586-021-03344-2>

Various truths can be derived from this study: That the perception of what is true and what is false can also be dependent on one's ideological onset. Apparently, we are tendentiously presented news and information that are most likely to suit our aforementioned onset, our views. The study is entitled to *shift attention to accuracy* as it can *reduce misinformation online*. The question is: How can attention be shifted to accuracy in a time where accuracy in news, understated through facts and expert opinions adding further detail for additional scrutiny and a crucial acclaim to the stated theses, is becoming less and less important at least to the layman audience that share the disinformation, either intentionally or accidentally? It is hard to communicate what arrives on deaf ears, unheard of and falling into oblivion, helplessly failing its mission? The authors of the mission do not even present a suggestion on how to solve what they have found out in their study, leaving the question to us. Nihilistically, we could say that there is no cure to stupidity—the greatest minds in history were unable to exterminate it, whilst the first amongst them in Ancient Greece were happily presented with the greatest rigour on the Agora and the Lyceum still. Nowadays, one would be considered either drunk or a madman if one tried to converse with random pedestrians on a marketplace, to speak about philosophical complexities or just ubiquitous politics. People would feel harassed or mildly threatened. (Outside of the Covid-19 restrictions that ask us to mind a discreet distance to our peers) Of course the public intellect's demise cannot be measured by the ability to coincidentally confront one's peers with random questions on the existence of a higher being as the creator of the world and everything surrounding it, or the ethics of warfare. But the question on scepticism towards vaccinations could be a question we could now ask ourselves—what is it established upon; does it make sense to question studies without a pharmaceutical background of oneself that qualified the professional examination of the data published in renown journals such as the “New England Journal of Medicine” (NEJM) or “The Lancet Journal of Infectious Diseases”? No-one asks others to blindly believe what they are presented, even if it's peer-reviewed by a multitude of professional scientists from the STEM fields, particularly the medical one. (Because who would care about a physicist's opinion on microbiology? What good did he or she have to add to the data?) The question is what arguments one could present that would make for a fair point against the data and interpretation thereof against the study, the analysis or whatever.

Potsdam conferences that took place during World War II³³⁷. The people might considered Churchill a poor Prime minister in terms of interior affairs, but they certainly underestimated his importance during the Allied Forces' strategy against the Axis. In the end, the people are not smart enough to be granted a say on policies, especially when it matters the greatest, which we can certainly say about wars against evil empires as the Third Reich was. Or, as Henry Kissinger has once written:

"The state is a fragile organization, and the statesman does not have the moral right to risk its survival on ethical restraint." (Kissinger, Henry (2014). *World Order*. New York City, New York: Penguin Press. Page 140)

Of course this sounds like much an argument in favour of authoritarianism, or at least authoritarian action—not usually, but occasionally, when the statesman deems it necessary to overrun his or her people because they would never understand why a certain action or decision was necessary. Kissinger, in his earlier writings, indirectly but oftentimes made this argument, expecting of the statesman (or stateswoman, for good measure, although this world still has not brought up a stateswoman that could be called one in good conscience. Margaret Thatcher's Neoliberal policies have caused great depression across the United Kingdom, and her foreign policy brought us the "Troubles". The former can be reread in footnote 178 on page 178 onwards. And Ms. Angela Merkel's presidency can be considered a *caretaker chancellorship*, just as it is expected of Joe Biden in the US. Throughout her 16 years as chancellor of the Federal Republic of Germany, there have been few innovations and few major changes aside of the "Agenda 2010", an almost Thatcherite policy to slim down the welfare state; the "Erneuerbare-Energien-Gesetz" (EEG), a flat rate paid to the electricity producers who work with renewable-energy sources such as solar energy or hydro power, *między innymi*³³⁸; her open-borders refugee policy when the influx from Syria and the Middle East in general began, when Turkey told its host of refugees to move towards Europe. (To be fair, Erdoğan never said that, he kept

There is of course free speech, and no-one is going to seriously violate or even touch it. There is just the question of any good reason to negate something by any means. As the saying goes: "Everyone is entitled to saying whatever one thinks or opines. But not everything is worthy of being uttered verbally".

337 Read more about the Potsdam Conference is source: Britannica, T. Editors of Encyclopaedia (2021, July 10). Potsdam Conference. Encyclopedia Britannica.

<https://www.britannica.com/event/Potsdam-Conference>

338 General information can be found under the following link:

https://www.bundesnetzagentur.de/SharedDocs/A_Z/E/EEG_Umlage.html. A neutral critique of the "EEG-Umlage" can be read under this link:

<https://www.bundestag.de/dokumente/textarchiv/2020/kw47-pa-wirtschaft-erneuerbare-energien-804278>. We are not going to elaborate on this topic as we would otherwise bloat this text again, and as there are few reliable, informing sources in the English language, or any other language that is not German. It would thus be unfair towards those who do not speak German, and in the end, this topic would suffice for an essay or a chapter of its own.

his refugees in his country so that he had an ace up his sleeve against the EU Commission in Bruxelles, who usually criticised him for his opposition-busting attacks, or his rushing against the Kurds and their own parties, separately the PKK as a guerrilla organisation fighting against the Islamic State. We might find more bullet points from her legacy, particularly the greater scandals, but for sake of brevity, we shall be good with this rough selection)

Are people too unreasonable to be given any nationwide decision power? It at least shows us that nations could only function when it were ruled via an authoritarian one-party rule or an absolutist or totalitarian leader who were smart enough to supersede his or her own people. With reference to Kissinger, we could really believe that Democracy has to fail because it relies on swarm intelligence, and that in consequence, the only way a nation could function is by the benevolence and clairvoyance of a superhuman ruler. Unfortunately, there is no chance that an eternal dynasty always bringing up the required supernatural traits that allow for inerrable legislation. (In the end, absolutist leaders and one-party states are not known for their advisory staff who consult them in their policies before they pass and present them to the press; that is, if there is a press, and not just a staff unit proclaiming the latest bill that was passed by the administration) We can say that the idea is far from deranged or just a wet dream of some Stalinist or Maoist Socialists or (Neo-)Nazis who demand a *führer*—we have men like Plato, who suggested the instalment of a philosopher king, a concept that has nowadays been calqued by many climate-aware youngsters and young adults who demand the instalment of an *expert administration*, a government staffed with political scientists and economists, amongst others. Such are normally installed as interim governments when an entire government resigns or has to resign for whichever reason³³⁹. The problem is that if we spoke about ex-

339 Shortly after the Austrian expert government took office, lead editors have penned analyses on the history of expert governments that previously ruled temporarily over neighbouring nations, throughout (earlier) history. For those who speak German, the following piece may be of interest:

Moser, Moritz; Schneider, Anna; Glinitzer, Konstantin (June 03, 2019). Staatslenker auf Zeit: Die Schwächen der Experten. Addendum:

<https://www.addendum.org/expertenregierung/staatslenker-auf-zeit/>

As the text already notes, also contradicting my prior assessment that an expert government consisted of academics from the political and social science as well as economics, but instead of state officials without any professional background in legislation necessary. In fact, we could call it a *Beamtenstaat*, as von Mises coined it with reference to the monarchical era he grew up in, in the *k.u.k monarchy* of Austria-Hungary. It would very much liken the caretaker governance we have called Biden's and Merkel's presidencies. As the text further notes, those officials who have been temporarily lifted into the government do not have a professional political backgrounds but may have previously worked as simple bureaucrats. Hence the reference to Mises: He has himself coined the term of the *Beamtenstaat* in his essay on Bureaucracy, entitled just that. In his opinion, bureaucracy is just the developmental step before totalitarianism, as every such form of autocracy requires a bureaucratic interior that held the whole construct together, that regulated society as well as the economy, which kept the people down through its mechanical procedure of everyday life and the law. Do we have to suspect such developments when an interim *Beamtenstaat* is introduced to hold the nation-state together as a new election is figured out? No, because mere officials seldom bare any aspirations to take over leadership

perts who would be lifted into governance, we forget that scientists of any colour are rarely good rulers, or legislators. If one read a research paper from any department, one understood why that is so: Because scientists work by the method of digging up data (or collecting it when they are from the humanities) and analyse that data, to subsequently draw conclusions and formulate future research scopes. They never bring up solutions that could be materialised in legislation. (See footnote number 327 for a complaint against just this, on the shy feebleness of some scientists that take over hot topics to examine that to finish before coming to the point of suggesting—not even urging!—a probable answer to the problem that was dedicated pages over pages to) How could they thus be called to change their method in a parliament, let alone a government? It would fail as the responsible figureheads had no expertise to derive their actions from. The same argument that is occasionally heard from Conservative-leaning people when it comes to freshmen and freshwomen members of Congress (mostly in the US, as the language applied indicates) who have no past experience from lower ranks of governance, such as state assemblies or city councils: Because of their lack of experience, they could not be elected in good conscience, as they would topple at every step and would forward bills that showed their inexperience, thus leading the nation towards hard times. And they are not wrong in terms of that, as the same arguments are applied on the market: Senior positions in a company are never occupied by junior jobseekers because they require a good sense of what the job is about and what are the vagaries of the job. A junior jobseeker first had to be introduced into the job and collect some experience, he (or she) could only be left on his or her own once some time had passed and some tasks had been successfully finished. Why should it be any different in politics? In the end, the responsibility isn't any lower, and the damage that could be caused accidentally is even greater, especially in a chamber of parliament. It would be foolish to believe that while every orderly citizen had the right to run for a seat, everyone should do so, let alone be elected. But in the end, it is up to the electors—the same orderly citizens who could also run for offices themselves—to fells the decision. And not too little those decisions are dubious in nature and questionable in the path of thinking that led to it.

What is wrong is to believe that to gather experience would prevent a future officeholder from making more reasonable decisions in terms of legislation. Of course it is well possible as one knew about the nuts and bolts of proper governance, but ideologies usually run deeper than to be amended by knowledge about the profession itself. We do not see this amendment happening all the time on the market either, even when talking about renown, above-average sized corporations: Think about “Home Depot’s” Bernard Marcus, a Trump donor; the Sackler family, an influential corporation-running Republican donor, who also supported Trump until they had to drop their support for him because he began

and rule the country by their own comprehension of what is good and right. If they held any interest in climbing the career ladder, they would not have become state officials to begin with.

to become more and more irrational in his economic policies, thus falling from grace with them; the Mercers and the Uihleins, who both are, too, influential Republican donors; and from Germany, we could mention the “Degussa Gold” company’s boss, Markus Krall, who could be affiliated with the AfD although he never expressed his support for them in public. But in the end, his regular Twitter statements are located just parallel to their agenda. Now it could be argued that if they are in favour of further deregulation instead of regulation, it only makes sense to apparently advertise politicians from exactly this party. But the whole tautological thought was led ad absurdum with Trump, who introduced protectionist policies that showed the negative impact of bills like the Jones Act, and anti-globalist thinking on the market in general. Many of them continued to support not only Republican Congressional members but him too, despite the obvious odds thereof. One could witness an ideological clutching on straws, which only a few—like the Sacklers and the Mercers—ceased to do. We could even argue against those who supported Republicans as many—most—of them also defended Trump like a loyalist guard at Waterloo. It did not make sense from an economic perspective, but only from a die-hard ideological perspective. The same applies to the aforementioned Republicans: Many of them were staunch fiscal hawks during the Obama and the Bush tenures, but put it all off when Trump began to hawk his ethno-Nationalist border-wall construction plans or to raise tariffs against the EU to propel the reconstruction of the northern-states’ “Rust Belt”. But as soon as Biden took over office and the “Bipartisan Infrastructure Framework” (BIF) was discussed, they again raised concerns about the fiscal household. (*Magic!*) It was hypocritically ideological³⁴⁰.

340 They showed support nonetheless, in the end, even though the bill reached a whopping US\$ 01 trillion. One would have expected former fiscal hawks to screech over such bills and vote against them without batting an eye. Well, such drawbacks can have their benefits, at least for the Democrats. Read:

Romm, Tony (August 10, 2021). Senate approves bipartisan, \$1 trillion infrastructure bill, bringing major Biden goal one step closer. The Washington Post:

<https://www.washingtonpost.com/us-policy/2021/08/10/senate-infrastructure-bill-vote-biden/>

What is interesting for trivia purposes is that out of all Senators who could have done it, Senators Krysten Sinema (D—AZ) and Rob Portman (R—OH) were trying to move their fellow Senators to agree upon a compromise for the deal to end the Congressional gridlock. The former is one of the two Democrats—beside Joe Manchin (D—VA), who could become one of the most conservative Democrats in the future, as from this day (August 15, 2021)—who continued to obstruct any advancement in the abolition of the filibuster. Only days beforehand, Senator Carol Alvarado (D) filibustered the Texas GOP state Senate to persuade her colleagues to not pass the voting rights reform bill that would have added further barriers for Texans to vote.

Ura, Alexa (August 11, 2021). Texas Senate outlasts 15-hour filibuster by Sen. Carol Alvarado to pass GOP voting-restrictions bill. The Texas Tribune:

<https://www.texastribune.org/2021/08/11/texas-voting-bill-filibuster/>

It seems as if not all Democrats, aside of those who have shown their opposition, are fully against the filibuster, or at least know how to make use of it while also calling for its definitive removal. On the other hand, she did not break Strom Thurmond’s record filibuster of nearly a whole day, speaking

In the end, the point should be clear: The general populace is rather unable to fell reasonable decisions through the collective hive mind as it is dominantly poorly educated and lacks sufficient information to gather all the details it requires to figure out who were best to put in charge of any ministry, from the lowest communal ranks up to the national level. If one wanted to survey it oneself, although unrepresentatively, one could just ask around in one's neighbourhood to hear who they were going to vote for in the next election, and whether they read the party's manifesto. Of course there is not that one party that could serve all interests and purposes equally, but every party composes a manifesto for the election they take part in, and in order to at least make sure that the party one were going to vote for also safely covered one's interests in total, or to a degree that one could vote for them in god conscience. We do not need to fool ourselves and can admit that many voters choose their party out of tradition, from what they have heard about it on the news or out of protest—many of the right-winged populist parties have risen to their five minutes of fame through sheer sloganeering and anti-establishment agendas, but finally settled on coherent policies. The latter, developed throughout their time of existence and *attention-whoring*, might have fallen off the brink as they have *gaslighted* their voters and haters alike so that no-one would ever elect them for what they factually stand, but only for the attitude they represent. Occasionally, scoops someone has sent viral on the internet after scrolling through the manifesto might gain attention and urge the responsible figureheads to explain, but aside of that, only journalists might read the manifestos to write lengthy analyses of them, especially with regards to cost that might pile up in case the respective party entered a governmental coalition. I too, frankly, don't read manifestos mostly because I vote out of what I hear from the news and party members. Does this make me a part of the ignorant populace that runs blindly into the abyss he is led into by some charlatans and sect leaders? To some degree, yes, I am; but then again, state governments are only the second-best choice for a formidable society of free men, women and non-binary folks. While this is a lame apology to a behaviour I have just declared abominable as it showed ignorance and egalitarianism where it can impact one's life to a great degree, it remains to me a choice between the devil and the deep blue sea, so that I choose the lesser of both evils. Those people who have said the same when they cast their ballot for Donald Trump mistook the devil for the deep blue sea. Instead of drowning, they voted for an afterlife in the purgatory because they thought that to be devoured by a great white shark would be the worse outcome for oneself. Those same people also waited for a bratwurst before they got vaccinated against one of the worst respiratory viruses this world has seen so far. There's quite a fault between such

against the Civil Rights Act. But then again, 15 hours are enough to make a sound point. In the end, the expected outcome arrived and the voting rights reform was passed, after days of interruption as Democrats did not show up to the quorum.

people and me, or men like Peter Schwartz, whose essay was still more reasonable than the thinking of such people. By and large, certainly.

Which also brings us back to the man and his essay, which we should return to talking about even though we are not going to retrieve the loose thread we have left behind like a burdensome companion we did not manage to assassinate in his sleep because our good conscience did not allow us to do so. There are a few more quotes we should talk about before we are finally going to draw our conclusions about Ms. Rand and her thinking. What can be spoilt already is that it is going to differ from both sides of the literary and theoretical aisle, mostly because both sides failed to read her properly, or thoroughly. Expectedly, one could say, as both her admirers and her detesters usually refer to the only book they have read by her, perhaps besides her short stories and novellas. (“Anthem”, “We the Living”, etc.) Let us therefore draw our attention to the following quote:

“The evil of Libertarianism is in no way mitigated by the fact that some, or many, of its followers do not understand its essence and its implications. This phenomenon pertains all ideologies (honest and dishonest alike). [...] Nor are these deluded individuals absolved from responsibility for in fact abetting the spread of destructive ideas.” (Schwartz 1989) (Emphasis mine)

One could well argue that this section has turned from secondary literature on Ms. Rand’s theories and on Objectivism to an anti-Libertarian rant on a superficial basis every middle-schooler could easily surpass, but what actually sticks out from this quote is that Mr. Schwartz believes that the promoters and sympathisers were actually trying to sneak themselves out of responsibility for promoting their idea, their understanding of what freedom and Libertarianism meant. Out of all ideologues and idealists, he believes that those who permanently admit to the necessity of independence and self-responsibility could try to avoid being held accountable for their actions. Not that the chance to find someone with a functioning spine within those circles were any easier to find than elsewhere, but few others have placed the personal responsibility in such a high position as Libertarians do. I would therefore argue that once they were confronted with this, the fewest would actually withdraw themselves. Moreover, I would even argue that they would rather deny the impact of their idea—in the end, Libertarianism remains an offspring of right-winged Liberalism, a radical yob from this family—than to admit that they have wreaked actual havoc with their relentlessly loosened comprehension of human freedom. It is one of the reasons why we are never going to see it in broader action, the thinkers have realised the dangers that grew out of this anomic idea: A society has to set limits to human action in order to function, or otherwise it would end up in a free-for-all in which nothing would be produced beyond some home-grown vegetables and fruits one harvested for oneself. As we have outlined in detail beforehand at

various points, people are not as reasonable by themselves as they had to be in order to be granted the freedom Libertarianism advertises as the best. A referee is required to coordinate the negotiations, so that a state is needed. While this referee does not have to be present at every negotiation, it has to be there in case trouble emerges because the two sides cannot agree to a contract, or one side broke with the deal. We have outlined that judges, in order to remain independent, have to be funded by all parties, installed by an independent third party that is not under cahoots with any of the other sides, thus funded by everyone. It must not partake in any business whatsoever, too, as this could become a future ace up one's sleeve, unbeknownst to anyone but the party with which that business were negotiated. Without such judges, we have concluded, wild-west malconditions would rise again, with justice by arms becoming the benchmark again. As the very online political discourse states, ridiculing the "Non-Aggressive Pact" outlined by the likes of Murray Rothbard and Hans-Hermann Hoppe (we will deal with that concept later on): If someone trespasses on your garden in dystopian Libertarian societies, you are legally permitted (although not obliged) to gun that individual down without a warning, as he (or she) violated your NAP by trespassing on your private property. Normal people would surely not shoot somebody down for such underwhelming reasons, let alone consider it consciously rational to do something like that. Alas, we would not even think about such rights to anybody. But who would hold somebody accountable for murders like these? The non-existence of entities like police or courts makes lynch justice almost necessary. We have spoken about this before.

Such are likely the ideas that led Mr. Schwartz to write the sentence we have quoted above, and of course those who tell others about such rights should be held accountable for spreading this call for homicides for bagatelles, even though it could violate their free-speech rights. To say that one could be allowed to murder individuals for stepping on their lawn without their consent is different from telling someone to shoot everybody who, even accidentally, steps on their lawn. Or from telling them that to shoot someone who stepped on their lawn was to advertise Libertarianism. This, too, would be covered by free speech, other than the second situation described. Ms. Rand considered Libertarians as hippies, thus likely underestimating the danger of their ideas, or just considering them political Libertines. Mr. Schwartz was bleaker in his outlook on their impact on the political debate, and with Hoppe and his "Democracy. The God that Failed", he may have found confirmation in his worry. Luckily, Ms. Rand did not live to see his rise in the Libertarian scene. She died before he could rise to politological nobility at the University of Las Vegas, an almost fitting place—where gambling rules the local economy, a man whose ideology is about gambling to not meet a highwayman who finds an oblique reason to gun someone down without fearing to be investigated for it. Maybe some gang viol-

ence from the victim's affiliate clan. But doesn't this constitute freedom to? One should enjoy that, for Galt's sake!³⁴¹

Epilogue

As we have finished the last subchapter with a blowing reprise to Libertarianism, a topic we are going to discuss in the next chapter, accompanied by its spiritus rector; "Mr. Libertarianism", as Walter Block has called him with reference to his contemporaries; Murray Rothbard. As for Ms. Rand, I think that in an epilogue, it is fair to become a little bit more personal, since we have tried to shield any personal opinions on the woman Ayn Rand, which so many people fail to do as they never seriously read her. Perhaps they too read the first couple of chapters of "Atlas Shrugged", but stopped reading it as they too were overwhelmed by her fiction. (Needless to say that the same woman also wrote a guide on the writing of fiction) I have noted many times that I agree with those people on that point—Ms. Rand was never a good author of fiction. But this should not stop anybody from diving deeper in her school of thought, not only because of her lasting recognition in this political scene, having inspired legislators and laymen of the political discourse alike. There are plenty of essays of hers, and essays are known to be more accessible especially to people who either have little time or little interest in reading abundantly just to get to know and understand an individual and its thinking, the reason for its fame at least within its niche boundaries. What adds to giving her essay collections a try is also the variation of authors who have contributed to them: If one didn't like her non-fiction writing either, one could still read all the other authors who have contributed to that. Those who were hard-wired to read everything they have paid for would not mind her presumably bad writing, anyway, but those are not to be persuaded, too.

If I had to give a ranking of her writing in terms of worthiness and accessibility for people who wanted to give Ms. Rand a second chance after having been disappointed by her "Atlas", I would rank it as follows:

1. For the New Intellectual
2. Capitalism: The Unknown Ideal.
3. The Virtue of Selfishness

³⁴¹ Yes, I am being sarcastic at this point, does it already shine through?

However, Hoppe's best-known book, which I haven't yet read and which we are not going to read in this text, can be found under the following bibliographical information: Hoppe, Hans-Hermann (2001). *Democracy: The God that Failed: The Economics and Politics of Monarchy, Democracy, and Natural Order*. Milton Park: Routledge. Given the fact that this renown publisher of academic literature and handbooks has published this book, and the well-meaning reviews on "Goodreads", the book might be better than the bad reputation that hurries ahead of it. I would give it a premature recommendation; as it is a collection of essays, it can be ceased effortlessly, unlike with actual books.

4. Philosophy – Who Needs it?

5. Atlas Shrugged / The Fountainhead (Preferably for fans of her)

Expectedly, the essay collections rank first. Her best known novels are placed last for me, but those are only the works I have read myself. Excluded are the novellas and short stories as I haven't read them in fully, but only excerpts from them. I have since avoided to give them a try as their plot didn't quite interest me, and the morale of each of them was rather dumb, uninspired, and just as on-the-nose with their subliminal intention as many modern-day left-winged *comedy* acts which are just moralising tales that try to throw punches at the populist right, thus becoming their own enemies. But if they could inspire people to read more of her and her associates, acquaintances and former students who became authors of the cause themselves, just like Plato has taught many of his students who should later become famous philosophers themselves, the novels should be placed right behind the essays.

One could wonder, nonetheless, whether fiction is the right medium to transport one's ideas. This is not targeted as a critique on Ms. Rand's writing as such, but on the usage of fiction as a lorry to bring one's concepts under the people. We have seen this effort during the Enlightenment era in France, when censorship was still present and thus made it difficult for philosophers like Voltaire or Diderot to manifest their ideas in writing, so that they instead braided it into stories and novels. This way, they could undermine the censorship. Ms. Rand, although having grown up in the Soviet Union and having fled it before she could be deported into a gulag, she did not fear any such repercussions in the United States, more specifically in New York City. Well, it was up to her what to write, and in which way. And there is no argument against writing fiction to present a non-fiction topic, but non-fiction writing would be the more straightforward choice, whereas fiction can help to present elaborate examples in the real world to understate the point to be made. But for this, Ms. Rand lacked the capability in fictional writing. It's the reason why her non-fiction writing, in my opinion, stood out more, in both comprehensibility and speech. It is the reason why I prefer those works over her fictional writing.

Now, for her positions in political ideas, most of who read her for real rather than for show may have been astounded about what she thought actually. She, in the end, likens the European right-winged Liberals in most points, although her views on the left-winged opposition were seriously more decisive and more infuriated. As we have mentioned in the beginning, this was largely fuelled by her past in the Soviet Union and what she learnt to understand as real Socialism. To think that she had to see the Union's defenders in the land of the free might have duplicated the hatred for the Left. But she understood that it was not the state in general that was to blame for the maladies that emerge in Socialism, but the leadership itself, what it intends to do and how it executes those ideals. She understood that the market cannot function without a referee; her theory of Object-

ivism appeared to me (and perhaps to me alone) like a politicised, refurbished version of Epistemology. To dive deeper into this in this epilogue I should've read her "Introduction to Objectivist Epistemology", but I perhaps do not lean myself too far out of the window when I opine that there is little that distinguished Objectivism from Epistemology. Still, she was right to revive this concept and separate it from its purely philosophical utilisation. What she should also be conceded is her clear, concise language, which dons as little rhetoric decoration as possible in order to fulfil its sole function of providing answers to pressing questions, at least such in accordance to the author's perception. It again emphasises the accessibility even for those who only read when they have to, and will consequently avoid it at every turn. Ms. Rand was for sure no statist, but she was smart enough to recognise the importance of at least minimal a state.

Are there any other negative aspects of this woman's writing, or her points of view? Not necessarily. If one does not approach her as a political and theoretical novice, one will find either a lot of points with which one agrees with her, or disagrees. At the beginning, it was abound with a lot of disagreements, but as I have read more and more literature from the political right wing, preferably from the free-market Liberals branch, I came to agree with gradually more and more of her points, even though some disagreements prevailed until the end of my first reading of her. All those various confrontations could be read above, and still can. It always helps to accost philosophical, theoretical and/or political diameters and see why one actually disagrees with them, and where coincidental parallels can be spot. In the end, the internet and its inhabitants are poor means of comparison as the intellectual pioneers are seldom spot on social networks. There is a good reason why they shy away from the comment sections of both their own as well as their peers' posts... A hint: *Owning the libs to own the libs*.

Now, to wrap it all up, just a few final knots: Yes, everyone should read Ayn Rand, but should avoid her signature opus, as it is a misleading work that ended up too long. To paraphrase and interpret one of literary critic Marcel Reich-Ranicki: The book could be shorter by about 300 pages. And he would have been right with this tome as well, if he had ever introduced it to the "Literary Quartet". In the end, it could be an enrichment especially for left-leaning people, particularly of the more radical branches. The historical discrepancy between us people from the 21st century and she, from the early 20th century, should not cause a greater problem if one is erudite in the history of politics in the US and fond of the occasional abbreviations one crosses. The names that appear from time to time should also ring familiar in those days. The fact that she is also fond of badmouthing her opposition, although her insults—*looters*, *moochers* or *fair-share vultures* will not be met in her non-fiction work, fortunately—are well-known to readers of her "Atlas", does not break through in her essays, neither her own as well as her associates'. In the end, she could turn out to be just as boring as most of her predecessors and unlikely contemporaries. (Unlikely be-

cause she never cites Mises or anybody else who lived analogous to her; to be fair, neither did they cite her)

A final note: All prejudices raised against her are as wrong as the claims that the God listens to Slayer. We all know that he is actually a fan of Profanatica. And as true as that it is that Ms. Rand is actually just a European Liberalist hiding in betwixt the minds of Libertarians who misunderstood her. And the more people realise it, the sooner we will finally get rid of the misleading memes about her on the internet.

END

Murray Newton RothbardThe Books

1. Rothbard, Murray N. (1962). *Man, Economy & the State, with Power & the Market*. Scholar's Edition. Auburn (AL): Ludwig von Mises Institute.
2. Rothbard, Murray N. (2005). *The Ethics of Liberty*. Auburn (AL): Ludwig von Mises Institute.
3. Rothbard, Murray N. (2015). *The Case against the Feds*. Auburn (AL): Ludwig von Mises Institute.

Murray Rothbard—there may be no need for an introduction for this household name not only amongst (very online) Libertarians but also more proactive Conservatives, party members as well as non-parliamentarian Conservatives, such as feature writers and columnists. (“Leitartikler” in German, but the English language lumps all opinion writers together, as if they didn’t differ³⁴²) Whilst fewer have read them, most of them know him, and about his philosophy. The latter accounts even for those who may not relate to the general idea of right-winged Liberalism or the more extreme, subordinated concept “Mr. Libertarian” figuratively represents as both its *spiritus rector* and best-known thinker. Like von Mises, he also inspired writers and thinkers alike to come, by alternating degrees. To some, Hans Herrmann Hoppe, who himself states to have dominantly been inspired by von Mises, might come to mind as they share a common radicalism of denouncing the state and its regulatory functions altogether (While Rothbard stuck to analysing the state and its institutions from a sober perspective, compiled in books like his “*Man, Economy & the State*”, which we will discuss later on, or his “*Anatomy of the State*”, Hoppe was more radical and even declassified Democracy, a common and favoured shape of stately order as a “failed God” in his best-known work, a collection of essays), while others might think of... Well, it is hard to think of any other thinkers in the modern days. But the idea should be clear: He was one of the most influential Libertarian thinkers, whose reputation precedes him unto this day. And with this reputation, as the internet has become the most dominant means of communication and transferral of information, there are also abundant misinformation and mis-

³⁴² Then again, we see evermore news readers—mere laymen, they are—who fail to distinguish between analyses and opinion pieces when the apparent sort of text is not written above the text itself. Whether this is a nuisance on behalf of the authors or the readers... Professionals seem to consider the formers to be the perpetrators: Miller, Eliana (July 15, 2020). Opinion, news or editorial? Readers often can’t tell the difference. Poynter Institute:
<https://www.poynter.org/reporting-editing/2020/opinion-news-or-editorial-readers-often-cant-tell-the-difference/>

conceptions of his thinking. There are the self-proclaimed Rothbardians who oftentimes just want to understate their claim that taxes were essentially theft—a claim that is also prominently displayed at the Mises Institute’s author page of Rothbard—as well as the Leftists who treat him as the pariah of an essentially inhumane embodiment of Social Darwinism that trampled the poor and disadvantaged to death. To be honest, not all of those claims are entirely wrong or deliberately misleading without the acceptance of certain wide-ranging premises. As was the case with the last two authors we spoke about beforehand, this is by far no non-controversial topic, but it is worth taking some time to disseminate his two aforementioned major works by quotes, under the additional consideration of occasional secondary literature scattered inside the footnotes. What will be a preliminary extra is the short excerpt on one of Rothbard’s allegedly most infamous quote, widely shared on the internet via a meme that features Rothbard’s iconic portrait photograph, with a verbal approval of his of what can be seen on a photograph behind him, featuring a scene spot once in Depression-era America, of a woman offering her four children for sale³⁴³. The quote, which we will address hereunder again, was placed thereunder, and reads as follows:

“A children for sale inquire within approve of this voluntary transaction! Now if a parent may own his children he may also transfer that ownership to someone else, he may sell the rights to the child in a voluntary contract. In short we must face the fact that the purely free society will have a flourishing free market in children.”

Wherefrom this exact quote was derived is currently unbeknownst to me as I have just copied it from the meme. (Typos in the punctuation could have occurred, but shouldn’t) I also couldn’t find it in the “Ethics of Liberty”, where it was allegedly cited from, although OP didn’t provide a page number for any existing edition of the book. What I could find instead was a similar quote, one that I am also more familiar with than the one quoted above:

“Now if a parent may own his child (within the framework of nonaggression and runaway-freedom), then he may also transfer that ownership to someone else. He may give the child out for adoption, or he may sell the rights to the

343 To see the meme that is talked about (although I may be declared a *normie* for sharing a dead meme, but may the devil care about such etiquettes): <https://me.me/i/a-children-for-sale-inquire-within-approve-of-this-voluntary-11290651>. And for those who may also be interested in the—likely foreseeable—history of the background photograph, there is also a family history included, which has been shared on this website: <https://rarehistoricalphotos.com/4-children-sale-1948/>. Unfortunately, I couldn’t find or didn’t have the time to find it at the Library of Congress. It at least didn’t intend to find the Vidette-Messenger in the newspaper section.

child in a voluntary contract. In short, we must face the fact that the purely free society will have a flourishing free market in children."³⁴⁴

In the end, what it says is the same, obviously, but we should still correct quotes that are either not his or have been distorted in its characteristics either due to a blend with similar statements of either his or others, or seemingly via a game of Chinese whispers. Later on, we will bring this quote up at-larger with further implications, showing that he even contradicts himself within two continuous paragraphs. Furthermore, his comprehension of children at an early stage of development, of what good they could be as labourers. We can imagine what would be their primary use when being purchased by someone, firstly ignoring the more egregious utilisation. Menial labour would be their profession, as we will later learn that they could do nothing besides running errands or exercising numb, repetitive activities. Presuming that he is (one of) the first Libertarian thinkers to consider children not only their parents' property but also a tradable commodity—some might even go as far as to say that he is the only one to at least have written it, while many more have had thought about it, but never dared to write it down as it is finally immoral and even inhumane (which he wrote in the first sentence from the book that has not yet been quoted but will be addressed later)—he also deserves to be the one under whom we will speak briefly about the pointlessness of child labour, not from a moralist or left-leaning perspective (although we may also speak of a humanistic perspective, as even Libertarian politician Gary Johnson from New Hampshire, a ruby-red state with Conservatives leaning fairly across the right's spectrum, well into the Libertarian sector, had to contradict his own party when it was announced via its Twitter channel that public schools should be closed and children should instead seek jobs to gain experience there³⁴⁵. As with Rothbard, no particular age at which this rule should set in was mentioned, meaning that right after birth, such suggestions could be implied. This problem we will address also), but from an economic one. Afore we could already mention anecdotal evidence for whatever that in other, poorer places of the world, children showed a high stage of development when they began to address not the fundamental nuisance of their coercion into labour but the conditions under which they have worked. Such was the situation in Bolivia, where children negotiated with their employers to obtain

³⁴⁴ Murray Rothbard (2005), page 142. This is also the page number as per the PDF edition. It might occasionally happen that the page number as per the ePUB edition is quoted. In this case, this will be mentioned separately.

³⁴⁵ ... Which doesn't mean that Libertarians in general were anxious to state that child labour protections were a nuisance that should have been gotten rid of yesterday at the latest. Renowned think tanks like the CATO Institute spoke out in favour of uplifting them in great detail: Powell, Benjamin (July 29, 2014). A Case against Child Labor Prohibitions. CATO Institute: <https://www.cato.org/economic-development-bulletin/case-against-child-labor-prohibitions>

better working conditions³⁴⁶. Manifest realpolitik, we could say, but in the end, we will see that children are naturally incapable of and useless for exercising actual labour. As mentioned before, errands are the most productive they could exercise. But this will be for later.

Otherwise, we will of course speak about his general philosophy, about relations with the previously examined authors and probable distinctions from them, if there are any. In this regard, he will not differ from anybody else about whom we have spoken so far. What we can say is that he is, apparently, not as vulgar as some of his self-proclaimed disciples caricature him. It may be due to the internet's culture of permanent distress and anger, but this would be up for the reader to evaluate³⁴⁷. As for me, we should not bring up more ado and dive straight into his work. *Allez !*

Rothbard and Child Labour

Although it has been few lines and paragraphs before we have spoken about it, but we have only quoted Rothbard's infamous endorsement of parents' freedom to offer their offspring on child markets—which means that he at least did not command parents to sell their children on markets in order to deliver fresh workforce to ailing companies desperately looking for staff. But then again, no-one really thought of that. Now, how does the full quote read, i.e. the majority part of the paragraph subject to this debate? As follows:

“The mother, then, becomes at the birth of her child its ‘trustee-owner,’ legally obliged only not to aggress against the child’s person, since the child possesses the potential for self-ownership. Apart from that, so long as the child lives at home, it must necessarily come under the jurisdiction of its parents, since it is living on a property owned by those parents. [...] For the child has his full rights of self-ownership when he demonstrates that he has them in nature—in short, when he leaves or ‘runs away’ from home. Regardless of his age, we must grant to every child the absolute right to run away, and to find new foster parents who will voluntarily adopt him, or to try to exist on his own. Parents try to persuade the runaway child to return, but it is totally impermissible enslavement and an aggression upon his right of self-ownership for them to use force to compel him to return. [...]”

“Now if a parent may own his child (within the framework of nonaggression and runaway-freedom), then he may also transfer that ownership to someone

³⁴⁶ The final resolution, shared in a higher resolution by the UNESCO, can be found without a proper citation but under the following name: “Ley n° 548. Código Niño, Niña y Adolescente”: https://siteal.iiep.unesco.org/sites/default/files/sit_accion_files/siteal_bolivia_0248.pdf (PDF, 742 KB)

³⁴⁷ This opinion, for which I am grateful as it puts the whole situation on Social networks aptly into form, was inspired by an Indo-American blogger: Rao, Venkatesh (January 16, 2020). The Internet of Beefs. Ribbonfarm: <https://www.ribbonfarm.com/2020/01/16/the-internet-of-beefs/>

*else. He may give the child out for adoption, or he may sell the rights to the child in a voluntary contract. In short, we must face the fact that the purely free society will have a flourishing free market in children.”*³⁴⁸

A lengthy passage cited hereby, obviously, and secondly, the latter part was already quoted above and should therefore ring familiar. But it is important to also know the posterior passage as it shows some seeming fallacy in accordance to his own philosophy of independence and bodily autonomy, although the latter can also be considered mainstream and far from controversial these days. (Just think of the sexism debate and “No means no”, speaking of female body autonomy and that women are no objects of the male flesh’s desires). Rothbard describes children almost as non-human, i.e. as physical property of the parents, although not particularly of the woman who has borne the child that has transformed from a sentient being into mere property, like a house, a car, or a book. He is so outspoken about the ownership of human beings that he even applied the term “ownership” in the second passage. Running away, thus, and in his words, thus equals the acquisition of freedom, applying methods that were also

348 Rothbard (2005), page 142. Bold emphasis mine, non-cursive words signify emphasis on behalf of Rothbard. What we could also mention in honour of the man who, as I have previously noted I am not going to grant a chapter of his own as we are not going to learn anything that we weren’t already going to learn from the other authors already included, is that this assessment also aligns perfectly with what Milton Friedman has written about children, never minding that he too said prior to it that children were a little more difficult to put in place of his own thinking. Still, he said verbatim that:

“To put this in a different and what may seem a more callous way, children are at one and the same time consumer goods and potentially responsible members of society. The freedom of individuals to use their economic resources as they want includes the freedom to use them to have children – to buy, as it were, the services of children as a particular form of consumption. But once this choice is exercised, the children have a value in and of themselves and have a freedom of their own that is not simply an extension of the freedom of the parents’.”

(Friedman, Milton (2002). Capitalism and Freedom. Fortieth Anniversary Edition. Chicago: Chicago University Press. Page 33. Emphases mine.)

Some people may beg to differ with regards to his confession that his opinion on children’s rights and the parents’ rights to sell their children were a sight of his self-reflection, that he recognised that he to some degree graded children down to a mere commodity, next to housewares and loaves of bread. But this does hardly any good to his even worse assessment of children as fair game, simultaneously the parents’ property but also free individuals, although the latter only once their individual value had been negotiated in a trade between the parents and potential new possessors. While Rothbard still tried to balance his theory on children in the most diplomatic way possible, as we shall learn throughout this subchapter, Friedman couldn’t care less and instead went ahead with this brief paragraph. As I said, we are not going to grant it any more time, but already it can be told that there need to be more discussions on the question of children in the totally Free Market, even the Libertarian Utopia; the lower the parents’ moral fibre, the more children could be endangered, living free only at the whim of their possibly negligent parent, prey to pederasts and paedophiles as well as pimps serving the former two groups. While there is no need to emotionalise the debate, to speak of the freedom of the people includes all age groups, including those who still haven’t fully developed their senses, hadn’t yet gained any experience and therefore couldn’t be considered rational beings capable of navigating in the free world all on their own. Rothbard and Friedman have in common to having introduced the topic into the literature, thereby in front of my curious eyes, but also showing utter carelessness on the topic.

manifested in law during the foundation of the United States, when the Confederate States still legalised slavery but the Northern States implied that slaves who fled into the North were thenceforth free and could no longer be brought back by their former holders once they tracked them down³⁴⁹. Of course I do not want to indicate that Rothbard likened children to slaves, but the methods by which he intends to emphasise the transfer into adulthood, or at least self-responsibility and autonomy, appears similar. And it also does not make much sense from a pedagogical point of view: Children are prone to irrational behaviour and short-sighted actions and reactions, many of which they only posteriorly realise were so. Beforehand, they would *argue* with steadfastness that they were in the right. We can already read from Piaget that children at an early age firstly lack the capability of drawing multi-factor conclusions and perceiving the intricacy of their surrounding environment. As the Swiss child psychologist Jean Piaget, in cooperation with his colleague Bärbel Inhelder, wrote:

*« [...] on retrouve toujours aux niveaux préopératoires des réactions centrées à la fois sur les configurations perceptives ou imagées, suivies aux niveaux opératoires de réactions fondées sur l'identité et la réversibilité par inversion ou par réciprocité. »*³⁵⁰

Concomitantly, we also have to argue that children are poor at judging either, an attitude that only starts developing throughout time, expectedly. Throughout another book he has written, this time specifically on the child's ability on judging and reasoning, one of the red threads was that up to the age of 11, children are essentially incapable of felling both informed and rational decisions. At one point, they can be quoted as having written that

*"In thinking, the child is ignorant of logical justification, he juxtaposes propositions instead of connecting them, but he is able to acquire a reason for everything."*³⁵¹

What might sound like a bromide especially for parents, is finally the confirmation of a premise many people in general may have held, and it adds up

349 Prior to the state of safety slaves enjoyed in the Northern States when they managed to escape via the "Underground Railroad", the South enacted the "Fugitive Slave Act" that called for the persecution of slaves who fled from their enslavers. This Act was not repealed completely until the year 1864:

Gladstone, W. A. (1864) William A. Gladstone Afro-American Military Collection: Report to the Senate submitted by Sumner to repeal the Fugitive Slave Act of , plus other acts, Feb. 1864. [Manuscript/Mixed Material] Retrieved from the Library of Congress, <https://www.loc.gov/item/mss83434420/>.

350 Piaget, Jean; Inhelder, Bärbel (1992 [1966]). La psychologie d'enfant. Paris: Quadrige. Page 76. (All Piaget quotes are according to the PDF edition. Any further ones will be too)

351 Piaget, Jean (2002 [1928]). Judgement and Reasoning in the Child. London: Routledge. Page 13.

well with other assessments Piaget has made in both of his books. Additionally, the following quote should be mentioned:

*« Au niveau de 7-11 ans, l'enfant procède en général par combinaisons 2 à 2 puis s'attaque à un essai des 5 ensemble. Des 12 ans, en moyenne, il procède méthodiquement en réalisant toutes les associations possibles à 1, 2, 3, 4 et 5 éléments et résout ainsi le problème. »*³⁵²

To speak towards Rothbard's argument, or at least his alleged thought that children made for proper trainees or hands to support the existing adult workforce, one could question what would be the point in engaging them before they have enjoyed a thorough education. From what has been quoted by Piaget and Inhelder, employers had to struggle with the loose remnants of an unfinished upbringing. We could refer to conditions such as in Bolivia or the Democratic Republic of Congo, where children are employed either on farms (a condition that is also occasionally witnessed in countries like Germany too, where the farmer's children help out during harvest season too, although they still attend schools until they have their final certificate—they will only be excused for a couple of hours and not permanently) or in mines, where they are able to crouch in narrow tunnels and access shafts in the caisson, an opportunity that has been known since the Industrial Revolution, although this mostly concerned factory work and not mining operations. We could thus imagine that it has been known for even longer. Just think of the fairy tale "Snow White and the Seven Dwarfs", recounted by the Grimm Brothers, for reference. The dwarfs could well be imagined as children, as they too worked in mines. The tell-tale gestalt might have been either a euphemism or perhaps an infantilisation to cover up the grim reality of sending children underground. However, coming back to the topic, there is indeed evidence for both, jobs exercised by children, regardless of the exact work done thereby, and even businessmen who disliked this matter-of-fact of both³⁵³. As it can be read, one of the reasons why mill operators (or at least the one quoted saying) were discontent with the consequences of child labour was the drain of skilled labourers who would have otherwise earned less at theirs than when having moved elsewhere. (And as it can also be read, many families moved into villages incorporated or founded around mills, something that has happened similarly in Western Germany, where entire towns grew around chemical or pharmaceutical producers, as in both models, jobs have sprung there, and living nearby avoided daily commuting. Another similar event that took place, but this time in the US' Northern states, were the foundation of mining towns. They finally shared a comparable fate and way of life³⁵⁴) Another reason was the growing disabilities children developed due to their work, although this latter

³⁵² Jean Piaget (1992), page 104, footnote number 1.

³⁵³ McHugh, C. L. (1982). Child Labor in the Postbellum Southern Cotton Textile Industry. *Business and Economic History*, 11, 136–146. <http://www.jstor.org/stable/23702763>

comment was uttered by an entrepreneur with reservations against the system as were in his time, so that we had to suspect his comment to be ideologically motivated, rather than by his business alone. While not (necessarily) disqualifying, we could simply presume the comment to have got less concern for the business as with ideological or idealistic premises. We shall therefore focus on the prior iterator's comment about the drain of a skilled workforce due to the focus on cheap labourers of minor age. To some, this might sound like a fallacy, a short-sighted complaint about a non-issue. His complaint, verbatim:

*“An employee in a mill in Richmond County, North Carolina, complained in 1887 that ‘the employment of children in the mills at low wages keeps a great many men out of employment.’ Also, spinning functions were frequently assigned to women and girls. However, the most skilled and lucrative occupations such as weaver, loom fixer, or superintendent were open only to adults. Children were filtered into jobs which demanded the least individual initiative and responsibility.”*³⁵⁵

So, my prior description of what he said was not entirely correct, but shows that this man did not fall for a fallacy of his own but sees himself in a catch-22, to some degree. We might wonder how exactly this drain happened when there was actually a clear separation between the menial labour that could be exercised by children who at worst did not attend school at all as their work kept them busy throughout the entire day, and the skilled professions that were open only to—educated—adults, including work that required an adult's height, supposedly. No-one needs to be older than 18 years in order to pick cotton or weave silk strings at an apparent machine—there, smaller hands might even come in handy (no pun intended) as bigger hands might face a harder time fumbling with the fine strings of silk. It is therefore rather unclear how the mass employment of children for unqualified labour let the skilled adults down, and the text also does not elaborate any further but instead moves on with its chronology. What could be suspected is that thanks to the cheap and readily available workforce of minors was low on cost, all the more expensive professions were dissolved, thus sending the adults without children but the hard skills out of town, to seek employment elsewhere. But this would sound unreasonable from an economic point of view. What we can write down, nevertheless, is that the employment of children lowers wage costs. Only one question arises therefrom, though: At what point could the preference of children on the line over children on the form show a serious downside for the future employers who will face a harder time in find-

354 Barrett, J. R. (1990). Mine Town, Mill Town: Working-Class Communities and Industrial Crisis [Review of *Habits of Industry: White Culture and the Transformation of the Carolina Piedmont; The Butte Irish: Class and Ethnicity in an American Mining Town; Steeples and Stacks: Religion and Steel, Crisis in Youngstown*, by A. Tullos, D. Emmons, & T. G. Fuechtmann]. *Reviews in American History*, 18(4), 507–514. <https://doi.org/10.2307/2703046>

355 C. L. McHugh (1982), page 04)

ing skilled labourers with a higher education? Perhaps this is an unlikely fear, but an effect that could again highlight the stratification in society: White folks made up the majority of plantation owners, as do the mill operators who progress the cotton harvested on said plantations, while the slaves on the fields and inside the factory halls were mainly of African-American origin (with some few exceptions, which might have grown in amount after the *fin de siècle*, when more and more rural white folks joined the sharecroppers).³⁵⁶ The consequently wealthier white parents were able to send their children to school permanently as they didn't need an extra wage to make ends meet, whereas the African-American parents didn't have a choice but to send their children to work in order to support the family in its life from pay check to pay check. Of course this is a general statement bound to trip over its own feet. As I have written in the brackets on the page above, the amount of white sharecroppers tended to increase after the advent of the 20th century³⁵⁷, a time when this job also began to Democratise, with the abandoning of slavery. Child labour was not abandoned by then, though—this was legal until 1938, with the “Fair Labor Standards Act” (FLSA) which regulated child labour, including prohibitions thereof. Exemptions were deemed, nonetheless³⁵⁸.

Now, besides potential cost expenses, what else could lower attraction from employing children in the workforce? Throughout the literature on factories and plantations across the antebellum (as well as the postbellum) South, what has been highlighted was the decreased production—there was just lesser output when there were more women and children rather than men. Secondly, although rather unrelated, there was also the regular complaint that the (poor) white labourers were effectively inferior to their African-American counterparts, both in reliability and in productivity. But as the author of the paper did not mention any ages, we have to naïvely assume that he was talking about adults³⁵⁹.

Another reason that could be read between the lines is the simple inexperience of children that also afflicts their personal productivity. And to also blend in some Piaget again, their psychological insufficiency, naturally given due to

356 As some trivia, it has even been recorded that slaves proved to be more efficient than their poor white counterparts: Miller, R. M. (1981). The Fabric of Control: Slavery in Antebellum Southern Textile Mills. *The Business History Review*, 55(4), 471–490. <https://doi.org/10.2307/3114772>

357 Technically speaking, white sharecroppers existed analogous to their African-American counterparts, although there was a slight, almost unrecognisable discrepancy in their average income, as it can be seen hereunder: Alston, Lee & Kauffman, Kyle. (2001). Competition and the Compensation of Sharecroppers by Race: A View from Plantations in the Early Twentieth Century. *Explorations in Economic History*. 38. 181–194. <https://doi.org/10.1006/exeh.2000.0762>

358 Fair Labor Standards Act, 29 U.S.C., § 212 *et infra*. Link: <https://uscode.house.gov/view.xhtml?path=/prelim@title29/chapter8&edition=prelim>

359 R. M. Miller (1981), page 06; page 08, *inter alia*. There were a couple of quotes outlining the dipsomania and disinterest in being on time at work with regards to white labourers, while slaves showed an utmost engagement and loyalty to their involuntary employer, i.e. their master.

their age, hence their time in this world, we can say that there is just little positive to outweigh the negative. To quote him yet again:

*« Ni l'imitation, ni le jeu, ni le dessin, ni l'image, ni le langage, ni même la mémoire (à laquelle on avait pu attribuer une capacité d'enregistrement spontané comparable à celui de la perception) ne se développent ni ne s'organisent sans le secours constant de la structuration propre à l'intelligence. Le moment est donc venu d'examiner l'évolution de celle-ci à partir du niveau de la représentation, constituée grâce à cette fonction sémiotique. »*³⁶⁰

Now one could with reference to the studies that have so far been mentioned with reference to mills and plantations in the Confederate South that children, next to women, were not expected from ever experiencing situations in which they had to act intuitively, aside from their daily, mind-numbing routine. But this again contributes to the aforementioned argument that children kept away skilled labourers in the mills, although they were clearly inferior to them. To employ children, thus, had to equal a short-sighted decision, concerning only an inexpensive workforce that nonetheless, appears incapable of rising up in the factory's hierarchy: Whereas nowadays one could possibly step up on the career ladder, eventually becoming a supervisor. (Speaking primarily of office jobs, although it could also work well when speaking of construction workers who could eventually succeed their supervisors; we could imagine a craftsman obtain his master's diploma, thus be able to found his own company and employ his own workers. But as it was written in one of the texts, many of the child workers were even thrown out once they reached adulthood, due to the cost they would thenceforth encumber upon the freeholder or mill operator. This goes despite the high costs of having to purchase slaves on local markets, where they were especially expensive. We could blame the lack of even basic knowledge in business economics, and the importance of having regular employees just as it is more prudent to generate regular customers rather than trying to persuade potential customers to buy at one's. Finally, one could draw the verdict that child labourers are essentially cost-inefficient.³⁶¹ It would only be worth it when one planned to train the children rather than to just exploit them by presenting parents no other opportunity to live off their own income³⁶². Under the consideration that there was a need on the market for further workers, regardless of the price tag that was initially attached to them—in the end, prices will always adjust themselves on the market, dynamically—, we should first wonder what caused the discrepancy between demand and offer. According to common knowledge,

³⁶⁰ Jean Piaget (1992), page 70.

³⁶¹ Such a verdict was drawn in the beginning of the 21st century: Baland, J., & Robinson, J. A. (2000). Is Child Labor Inefficient? In *Journal of Political Economy* (Vol. 108, Issue 4, pp. 663–679). University of Chicago Press. <https://doi.org/10.1086/316097>

³⁶² Although I for myself suspected that some parents didn't even seem to have worked full-time, not even under the consideration of today's understanding of a full-time employment. See, for example, C. L. McHugh (1982), page 06.

people would automatically fill the gap with their own workforce, as there would be clear incentives to becoming employed in a lucrative position such as the one desperately demanded. (For example, craftsmen like plumbers, masons, or roofers, when thinking about Germany, where an appointment for their crafts can take entire months, a stretch hitherto only known to be a standard amongst dentists) If the gap doesn't close, this might be the case because of imprudent entrepreneurs who collectively refused to improve their standards. The last resort for abandoned customers would then be to tackle the job themselves—to learn the craft and repair the issue themselves. Of course this sounds aloof and like an easy way out to avoid an inconvenient question. But in the end, there is no other solution left. *Even* the state could not solve it otherwise. One could only in authoritarian manners think about commandeering fellow people to quit their incumbent job and become whatever is currently demanded on the market, such as a plumber or a roofer. Whilst this would be possible, it would be the opposite of a free society, and would liken Socialist régimes that were also prone to over-employing companies as well as positions to create the façade of full employment and the artificial creation of *wealth*. Societies that cannot sustain themselves are doomed to collapse eventually. Any longer existence had to consequentially be derived from an artificial perseverance, like continuing to pour water into a bottomless barrel. Child labour could be another last resort, given what we have learnt about the expenses linked to it, combined with the missing chance of them learning from routine exercises without proper internalisation, which we cannot expect naturally from children. Piaget, barely on this topic:

*« L'adolescence (15-18 ans) étant l'âge de l'insertion de l'individu dans la société adulte bien plus encore que l'âge de la puberté (actuellement 13 ans environ chez les filles et 15 ans chez les garçons), la préadolescence est caractérisée à la fois par une accélération de la croissance physiologique est somatique et par cette ouverture des valeurs sur les possibilités nouvelles auxquelles le sujet se prépare déjà parce qu'il parvient à les anticiper grâce à ses nouveaux instruments déductifs. »*³⁶³

This is still above the age of between 10 to 11 years at which children were known to be employed in the mills and on the farms. But at least is a concrete age mentioned, something that Rothbard has rarely, if ever, done. In the end, he wanted to leave the choice with the parents, who did not even need to be educated on the psychology or pedagogics of children. Rothbard swiftly and carelessly runs over issues such as childhood traumas or infant upbringing, education, etc., all from the blinkers perspective of economics and personal liberty. He ignores all exterior influences for sake of a toxic egocentrism, one that finally stains the reputation of Liberalism. (That is, assuming that anyone executing a philosophy of Liberalism or Libertarianism wholeheartedly and proactively) Liberalism, when exercised in a diverse, heterogeneous society—one unlike

³⁶³ Jean Piaget (1992), page 116.

“Galt’s Gulch”, for example; unlike the still uninhabited would-be nation of “Liberland”³⁶⁴—has to necessarily make compromises if it didn’t want to collapse under its own immobility. In the end, a society cannot withstand its soon demise when its citizens did not also want to take responsibility not only for themselves, but also for their fellow citizens, even their fellow denizens. The principle that one’s liberty ended where someone else’s nose began is usually cited with reference to the limits of one’s liberty and how far one could go without facing (immediate) repercussions. This idiom could easily be projected onto the Covid-19 pandemic, in which the question of wearing masks first and foremost to not accidentally, unknowingly contract the virus to unsuspecting fellow denizens, possibly of chronically poor health or with a chronically underperforming immune system, had been irrevocably politicised by people who perceived the basic human rights to be in violation when being coerced to wear them for example in closed rooms, with the consequence of rejection to be refused entrance into the building. *Lockdowns*, in which certain *établissements* such as restaurants had to be forcibly closed in order to drain mass assemblies, were considered governmental overreach no matter the given situation, and democratically elected governments were considered dictatorships in the fashion of either North Korea, Belarus or Venezuela. The deliberate ignorance of the situation as mentioned before, with ICUs completely overlaid with unvaccinated patients suffering from a Covid-19 infection, blocking entrance to patients of other illnesses such as cancer tumours and putting doctors as well as nurses on the verge of contemplating the introduction of a triage decision of who to treat and who to leave for death, shows that not only the ability to confess to one’s misconception and the consequential overhaul of one’s proposed solution to handle a society overcome by a pandemic, even though it might not fit one’s ideological scheme³⁶⁵. In the end, ideologies in general and sometimes even

³⁶⁴ Although it would be wrong to assume that its founder—Vít Jedlička—did not try to live in it, together with his ragtag team of similarly spirited *mates*. Read here:

Jenkins, Jolyon (November 14, 2016). The man who created a tiny country he can no longer enter. BBC World: <https://www.bbc.com/news/magazine-37941931>

Nevertheless, Jedlička still believes in the life of his Micronation, and therefore still plans ahead of it and its digitised environment, featuring, of course, the Blockchain and a national cryptocurrency. Read the most recent interview with him:

Reguerra, Ezra (October 18, 2021). Exclusive Interview With Vít Jedlička, President of Liberland. Coin Quora: <https://coinquora.com/exclusive-interview-with-vit-jedlicka-president-of-liberland/>

The problem is that it is hard to make a point for an allegedly self-sufficient, Libertarian nation that is not even inhabited, let alone prove that collective egocentrism weren’t going to ruin a nation. So far, only inhabited, autonomous oil rigs at international sea could barely prove it, but those were inhabited with even fewer people than were there during the foundation of Liberland.

³⁶⁵ Although there are some conservatives who attempt to argue that in some ways, Libertarians managed to keep a face during the pandemic by displaying the market’s superiority in providing goods to the people even during times of panic-buying. See, for example:

Tracinski, Robert (March 24, 2020). We’re All Libertarians now. The Bulwark: <https://thebulwark.com/were-all-libertarians-now>

ideas can hit a dead end when they are confronted with an extraordinary situation no-one thought about as it did not spring to mind. That's where Pragmatism, to some degree can help to overcome the wall of terror that stopped one from moving onwards. We'll therefore talk about it later on.

Coming back to our actual topic of this subchapter, namely the moral question of child labour and child sales, we spoke about the fact that Rothbard apparently donned blinkers when making the egregious assumptions that parents should have a unilateral permission to sell their children before they manage to escape the haunted household into which they were born. He waved off the childhood trauma of being abandoned by one's parents, perhaps even to a sexual offender or a pimp who would offer one to pederasts or paedophiles. In the end, he could have nullified all questions concerning the morality of it by asking who should stop the parents in a non-governmental world, such as the Libertarian Utopia some of the juvenile Libertarians on Reddit and Twitter envision: "Who should stop this consensual deal?" In the end, the only one who could stop it is either one of the trading parties, or the object of desire, which is still a sentient being, as Rothbard contradictorily agrees within two continuous paragraphs. (See quote above; there's also little risk that Jesus had to consent as well, as some Christian Public Service Announcements (PSAs) read³⁶⁶) The question exists, anyway: Is there a moral boundary to selling children to third parties, even if they are ready to pay a fair price for them? This question has been discussed in a paper that is worthy of taking a look at.³⁶⁷ The text hereby cited and to be

It was so far also criticised that many of the worst performing nations within the pandemic, such as the United States or Brazil, were also the nations that instated the fewest and the laxest policies to tackle the vast contraction of the virus. One critique, under a rather misleading title, was shared hereby:

Bourgeron, T. (2021). 'Let the virus spread'. A doctrine of pandemic management for the libertarian-authoritarian capital accumulation regime. Organization.
<https://doi.org/10.1177/1350508421995741>

One could argue, nonetheless, that the performance has to be distinguished in the regions that are alternately the most and the least affected within the nation. For example, the states in the US that are the most affected are also leaning dominantly Republican, meaning that they are opposed the most to orders from the central government, especially when it comes to perceived infringements in their individual freedom. Whether this is also the consequence of miscommunication from the federal governments stood up to question, but with regards to Governors like Greg Abbott in Texas, or Kristi Noem in South Dakota—a state that previously managed to impress with a surprisingly little amount of Covid-19 cases under Republican leadership, but fell back onto its feet after the "Sturgis Motor Rally"—the strong sense of personal independence as displayed by those two schematic Governors is just a chip from the people's block. Both of them, in representation of all the other Republican governors from contagious state, are pure ideologues.

³⁶⁶ Obviously, it's fake, but it's also funny and at least imaginable to have been forwarded by some Christian groups on the internet: <https://knowyourmeme.com/memes/the-myth-of-consensual-sex>

³⁶⁷ Margaret J. Radin, What, If Anything, Is Wrong with Baby Selling, 26 Pac. L. J. 135 (1995). Available at: <https://scholarlycommons.pacific.edu/mlr/vol26/iss2/3>

examined starts off with a less controversial theme than the one adopted by Rothbard, of, say, for example, a woman who has borne an infant and who subsequently decides that she either does not have the power, the money, the time or the interest to bring up the infant. And instead of giving it up for adoption, she decides to sell it for a profit (probably accelerating the reason of a lack of money). Ms. Radin, to some degree, approves of the opportunity of selling one's babies, as it could be considered from a Feminist point of view:

*"Whatever is morally difficult in baby selling should be up to women to deal with as a matter of our own moral deliberation and choice. I'll sell what I want to sell, thank you, and if there is a moral problem with it, I'll figure it out along with my sisters. That's the feminist argument. I call this the market liberation argument."*³⁶⁸

This argument did not even have to be exclusively or explicitly feminist—it did not have to explicitly mention that in order for women to be able to sell their bodily products, they had first to emancipate themselves from a kind of patriarchy which turns out to be a government independent from any sex or gender, as it has already arisen from such ordinary, futile categories into a shapeless governing gestalt. The only point from which this stylisation could oscillate is the exclusivity of women to be affected from a prohibition to sell babies on their own. Men could only function as fixers, as tradesmen who would sell a woman's—or women's, when executed commercially—*bodily products*. But a moral question would not surround this argument, as it is not primarily a question of a womanhood's independence, but on whether it is bearable from the baby's view to become a mere commodity in the hand of its bearer. A woman should have the freedom to abort it before it has reached a state of humanness, but it stood up to question whether the sale of babies would not become human trafficking by any name. Human trafficking is despised and has been prohibited by international law, pioneered by the Human Right's Charta of the United Nations. Ms. Radin did not address this question, nor did Rothbard, although the latter could already be expected to not care about it in earnest, as to him, all mutual agreements do not spark any concern as long as they were initiated by independent voluntary parties. To him, ethical questions of this kind do not exist, probably because he considered them abstract social concepts, just formulated differently, from a less left-leaning sociological point of view.

Now, could this qualify as human trafficking? In order to understand this, we first need to include an authoritative definition of what constitutes human trafficking. Common knowledge would say that it consisted of human beings, mainly young girls, are being sold or kidnapped to a different place, into the arms of a third party against their outspoken will. International law, in comparison, defines it as follows:

³⁶⁸ Ibid., page 08.

*“‘Trafficking in persons’ shall mean the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labour or services, slavery or practices similar to slavery, servitude or the removal of organs; [...]”*³⁶⁹

The sale of babies certainly fits the definition especially because small children are unable to express their consent over their financial extension towards others³⁷⁰. We do not consider children to be anybody’s possessions just because of their dependence towards parents or custodians, as we thereby had to fixate ourselves on an age at which this status dissolves itself automatically. To just say that they are independent from the moment that they run away from home is an erroneous way out, as we have stated beforehand—children are prone to fell irrational decisions they regret shortly thereafter. They cannot be credibly considered to recognise for themselves when they are capable of living on their own, without their parents’ support.

Again, Ms. Radin specifically spoke about adoptions, a procedure in which women give away their children to orphanages for whichever reason, mainly their confession that they cannot take proper care of their offspring. This points towards a hairy argument, unless we consider the response that adopters do not pay the woman for their *commodity*, namely the child. When one turns in a child at an orphanage, one is not being paid, as some might make use of it and generate a perpetual income from bearing children and giving them in. An even hairier case would be the profession of surrogate motherhood, where women carry an unborn on behalf of an either infertile woman or an impotent man. Those women then make a profit from bearing a child just to sell it to someone else post-natally. Is this unethical? Ms. Dickinson, from footnote number 360, does not draw a final conclusion but speaks of *conundrums*, without saying what to think thereof. Given the actuality and the lengthiness of the debate, about which there are even older articles in other journals, which also include further questions and a broader interpretation of what surrogate motherhood means, to what it is connected³⁷¹. Regarding the questions that have been addressed in such papers, we

³⁶⁹ Office of the High Commissioner of Human Rights (OHCHR), Trafficking Protocol. § 1, Art. 3, sign (a).

³⁷⁰ In a slightly adjusted context, the same argument was also made in a short journal entry: Dickenson, D., & van Beers, B. (2020). Surrogacy: New Challenges to Law and Ethics. In *The New Bioethics* (Vol. 26, Issue 4, pp. 293–297). Informa UK Limited.
<https://doi.org/10.1080/20502877.2020.1835205>

³⁷¹ In another short paper on the topic, surrogacy was compared to the question of prostitution, next to the consideration of probable dehumanisation of woman via the labour of surrogate mother-

could say that surrogate motherhood is the least controversial of all the questions and can therefore be discarded from this discussion. We shall therefore return to our original question, of infant trades. Unlike surrogacies for infertile or impotent couples, there is no unilateral interest that led to the intent to bear children for future trades, there is a *benevolent* background of support for disadvantaged individuals that, more or less, *amortises* the ethically doubtful action of bearing a child for the sole intent of giving them away in return for a financial benefit. This does not necessarily solve the crucial ethical problem of surrogate motherhoods, but it solves the riddle of how to justify this practice. In the end, it is easier than the remaining issue of baby trading.

To return to it, we shall add yet another paper, although this one too does not directly address it explicitly³⁷². In a wide-reaching paragraph on page eight, Posner highlights the obstacles that are placed at least inadvertently before the children from difficult social backgrounds, which refers to adoptions alone—when it comes to surrogate mothers, the background is only important in terms of the mother's health, not her social standing. In a voluntary agreement, the potentially receiving party has got a right to a choice of the product's adjustment in accordance to its liking, when it is not a retail product but tailor-made for the would-be customer. Above, I have once referenced Jürgen Habermas' essay on what he called *liberal eugenics*, the incremental extermination of humans with disabilities, mental or physical, via genetic engineering. (See footnote 297) From a more left-leaning perspective, we could also mention that surrogate motherhood from a customer's point of view is limited only to those who can afford such services. Many middlemen who function as the surrogates' agents de-

hood. In the end, there is little to consider except for one quote that rang surprisingly familiar with one of Rothbard's supposedly controversial statements I am going to refer to in the main part of this text. But firstly, the text itself:

Van Niekerk, A., & Van Zyl, L. (1995). The ethics of surrogacy: women's reproductive labour. *Journal of medical ethics*, 21(6), 345-349.

And then, there is this one sentence:

"But undergoing a change of one's perspective, of one's views or feelings, does not change the terms of the contract, for this would defy the purpose of the contract, ie, to provide mutual assurances of how the parties to the contract would act in future. In short, Ameson's point is again that the contract does not require the surrogate to deny or suppress her feelings and changing perspective, but only to act in the way specified by the contract (6)." (Page 02)

The presumption of a contract's non-binding nature is a statement that Rothbard has iterated as well, and as I will argue later on, this is, if exercised in practice, society would slowly decay, while it would be unlikelier to fear a quick collapse via growing paranoia and mutual suspicion of probable contract violations. People cannot interact if everyone could break up any contract unilaterally—this would lead towards increased troubles for which independent courts were required, another topic that we will address later on. In general, this is one point in the text that, while questionable, raised attention. Otherwise, the prior text carried more information of worth.

372 Richard A. Posner, "The Regulation of the Market in Adoptions," 67 *Boston University Law Review* 59 (1987). https://chicagounbound.uchicago.edu/cgi/viewcontent.cgi?referer=&httpsredir=1&article=2903&context=journal_articles

mand hefty prices of up to 10,000 EUR (approx. 11,314 Dollars) per child borne. Obviously, not everyone can afford that. But then again, there are adoption services that come with a far smaller price, and from an environmental point of view, such are also more sustainable as the amount of children living on this world in total remain lower³⁷³. Rothbard's concept of a "flourishing child market" could perhaps lower the price of children, carried out by a surrogate mother, even with a preferred man's semen, but only once the ethically concerned objectors who would cry wolf over such a market. Posner also brought into attention the topics of contract breaching (Page 10) and eugenic breeding (Page 11), showing us that we may have discussed all important corner points of this debate, meaning also that we might not be able to draw a definitive opinion on the ethical concern on this topic.

Nevertheless, we need to come to an end with it, being therefore forced to compose a verdict. It has to start with the fact that the new-born is never handed over to the contractual recipient immediately after birth. As with puppies, they first stay with the mother until they can be declared ready to be sold, while the new master(s) (or mistress(es)) are also handed a blanket with the mother dog's smell, so that the transition is easier for the young puppy. Another option could be copied from divorced parents at which the child could live alternately at the biological and the legal parents' residence, to ease the state of redemption³⁷⁴. A

373 There's little to be found on this thesis, or at least apparent texts are hard to find. But if assessed more broadly and more precisely, on the "Malthusian trap" of overpopulation and its consequences on collective well-being, one may find something. There's, for example, this paper from 2010 on the question of how a continuously growing population could affect climate change, the past being an allegedly positive indicator to not be overrun by a disadvantageously heated debate. (No pun intended) Read:

COHEN, J. E. (2010). Population and Climate Change. Proceedings of the American Philosophical Society, 154(2), 158–182. <http://www.jstor.org/stable/41000096>

The author wittily emphasises that it would be too simple to claim that the lower the global population is, the better off the climate will be, *et vice versa*. (Page 08) It depends on where one looks, and how wide the personal gaze spans. For example, in generally more rural areas like Africa, where the population per square kilometre is thinner than in New England, in Northern America, where the states are also more industrially oriented, the average CO₂ emission is lower than in the latter. And so, even the larger population plays an inferior role. Still, what it can say is that one should consider not having a child oneself but instead adopt an *existing one* in order to not add up to a society that already consumes a problematic lot when one lives in a more industrious culture, such as Western Europe or Northern America.

On the trivia side of the debate, one could also note that the global population sank for the first time in years: Deutsche Stiftung Weltbevölkerung (DSW) (November 01, 2021), "Geburtenrate sinkt: Weltbevölkerung wächst langsamer". Link: <https://www.dsw.org/geburtenrate-sinkt-weltbevoelkerung-waechst-langsamer/> | May it be because of women seeking and preferring careers over bringing up children or a heinous conspiratorial plan exercised by some supernatural organisation intending to destroy the Judeo-Christian cultural civilisation in Western Europe, it certainly signifies an ongoing trend hard to come by or overturn.

374 An apparent law was enacted in Germany, although for different reasons, but with exactly this method. See here: Germany: Federal Court of Justice Rules on Legal Motherhood of Surrogate (2019) [Web Page] Retrieved from the Library of Congress, <https://www.loc.gov/item/global-legal->

cold acquisition, as Rothbard, through his lack of information on practice might have envisioned when he was writing about children in a Libertarian world according to his belief, would indubitably have a damaging effect on the children it affected, and would therefore be indisputable in an enlightened society as the Libertarian should be, in a best-case scenario. But given that only a few pages prior to his argument on child sales and the child's advent of autonomy from the day it runs away from home, regardless of whether this can be interpreted as a sign of independence and self-sufficiency or just as an act of imprudent short-sightedness, he also questioned the parents' responsibility to keep the child alive until it is safe to say that it can take care of itself—quote:

“If we consider first the argument from helplessness, then first, we may make the general point that it is a philosophical fallacy to maintain that A's needs properly impose coercive obligations on B to satisfy these needs. For one thing, B's rights are then violated. Secondly, if a helpless child may be said to impose legal obligations on someone else, why specifically on its parents, and not on other people? What do the parents have to do with it? The answer, of course, is that they are the creators of the child, but this brings us to the second argument, the argument from creation. Considering, then, the creation argument, this immediately rules out any obligation of a mother to keep a child alive who was the result of an act of rape, since this was not a freely-undertaken act. It also rules out any such obligation by a step-parent, foster parent, or guardian, who didn't participate at all in creating the child.”³⁷⁵

There are some passages Rothbard mentioned but ignored, so that we can be so nice to say that he didn't notice that he already answered his questions himself, rather than assuming that he played dumb deliberately or even were. The latter could be excluded from existing knowledge. First of all, in lines two and three, Rothbard mentioned a fallacy referring to the child's helplessness, without adding any further information to the context he intended to create. Children, due to their mental as well as physical incapacity, are naturally helpless, so that they require either a parent's, custodian's or other superior's protection and providence. To again cite Piaget on a minor level, with a brief quote:

« Le processus évolutif dont nous venons d'écrire l'aspect cognitif (chap. IV, §§ II et III) relie ainsi les structures d'un niveau sensori-moteur initial à celles d'un niveau d'opérations concrètes se constituent entre 7 et 11 ans, [...] »³⁷⁶

Children are systematically incapable of functioning on their own to such a degree as that they could live independently. This, though, Rothbard does not deny—what he questions is anybody's inherent duty to take care of the children,

monitor/2019-04-29/germany-federal-court-of-justice-rules-on-legal-motherhood-of-surrogate/.

³⁷⁵ Rothbard (2005), page 140-141. Emphases mine.

³⁷⁶ Jean Piaget (1992), page 87.

while he accidentally steps into a couple of fallacies: He mentions step-parents, foster parents as well as (associate) guardians. He does not add caveats for any of those relationship models between consenting adults, so that a correction needs to be executed with reference to them: When a divorced or single father or mother of an undefined number of kids starts dating a man or woman, it will eventually become either clear or a talking point whether either one of them will bring an undefined number of children into the soon-to-be relationship or liaison. After then, the paramour will either stay or leave. But if he or she stays, he or she will acquiesce in the required upbringing of a child of any age. One cannot then refuse to participate in the child's upbringing because one didn't want to or even claimed to not have been aware of the child's existence and its apparent needs. One could of course be ignorant or a stern denialist, but those can then not be taken serious on an argumentative base as they deliberately fell for their own lie. The argument becomes more delirious with regards to foster parents, i.e. men and women in a relationship who declared to take care of orphans. It is equally delirious for the guardian, another deliberately positioned parent or custodian; someone else who was not coerced to take over the responsibility but picked it up consciously. Rothbard's argument, more or less, is invalid.

Then, again, Rothbard speaks about parents who were incorporated in the upbringing of the child without having been involved in the child's creation. But again, there is a difference between the coercion in such an action's participation and the voluntary accession into this relationship. He set a premise that ended up completely incoherent in this context. He brought together juxtaposed positions. The only valid position he mentioned in this quote is the case for rape victims who failed for whichever reason to abort the undesired foetus. No-one ever inclined that the physical creation, the transmission of fertile sperm into the female uterus does not constitute an obligation to take over responsibility for the spawn's later upbringing. What constitutes it is either a court's ruling (in a positive comprehension of law), a relation to the child's custodian, or a personal commitment under the consent of the former. Otherwise, there are no entities that could conclude an apparent verdict of obligation. What Rothbard brought up hereby is a non-issue, even though the question of responsibility for a child is far from unusual. In the end, there are two pillars that need to exist permanently in order to divert any hazards of independence or personal safety, especially of woman, who also feel the brunt of such debates: The right for abortions, with the consequential availability of gynaecologists who undertake abortions, and independent courts that rectify perpetrators and run-arounds who would first impregnate unsuspecting women to then flee the responsibility. The latter would possibly be considered statist and even coercive, but unlike Rothbard, in my opinion, contracts should be binding when apparent paperwork was filed and agreements were negotiated mutually and sealed bilaterally.

In the end, he is not the man we should refer to when speaking about the role of the child in a Libertarian society. Another debate, or at least additional assessments of its role should be composed, the situation should be discussed amongst Libertarians as well as pedagogues and perhaps sociologists again. So far, there are insufficient theses and arguments, and those we have are partially invalid, as it has been attempted to be presented in this short argument. As for now, we should return to the topics Rothbard enjoys notoriety as well as authority—politics and economics. *Allez !*

Rothbard's Libertarian Mind

As it has been mentioned beforehand, the general corner points should be known to almost everyone, at least passively. Against taxes, against stately intervention (or the state in general), in favour of business' or at least economic practice instead of bureaucratic statism. Some might consider him too extreme, too radical, perhaps ideologically blindfolded. That's why we will have a closer look at two of his greatest works—"Man, Economy & the State" and "The Ethics of Liberty", with a short excursion into one of his subchapters in the "New Liberty", with regards to the question of independent courts in a non-state society—in a non-inclusive way, meaning that we will throw in quotes as they fit, regardless of whether it's from either book, as we have handled it in the chapters beforehand.

For an easy start, we will start with a rather tongue-in-cheek quote, which reads as follows:

*"Mathematics, it must be realized, is only the servant of logic and reason, and not their master. 'Training' in mathematics is no more necessary to the realization of its unless for and inapplicability to the sciences of human action than, for example, 'training' in agricultural techniques is essential to knowing that they are not applicable on board an ocean liner."*³⁷⁷

Thus spake the true social sciences student. But seriously, this quote rings familiar with those who have followed Rand's idioms and legends closely: She recommended, not only in her fiction masterpiece "Atlas Shrugged", that one should study philosophy and physics to respectively learn to think and perceive reality.³⁷⁸ Ironically, he himself has studied mathematics at Columbia University (where he earned a BA) in 1945, just to then finish his PhD in economics, finding his ultimate profession therein. At least, it must be said, he didn't turn down mathematics as utterly useless, but only as a subordinate tool to the superordinate mechanisms that are, in his opinion, logic and reason. The problem is that he himself seemed to be prone to fall for tautologies and premature, half-baked conclusions, with regards to the topic we discussed above.

In order to keep this rather semi-serious quote more to form, we should highlight that as important as both logic and reason, next to mathematics and sociology, are, one must always also include the data that is required to fell a de-

³⁷⁷ Rothbard, Murray N. (1962). *Man, Economy & the State, with Power & the Market*. Scholar's Edition. Auburn (AL): Ludwig von Mises Institute. Page 281-282.

This time, all the quotes, unless indicated otherwise, are aligned in accordance to the book's Epub edition.

³⁷⁸ What Ms. Rand hat Dagny Taggart thinking verbatim was: "They were majoring in two subjects: physics and philosophy. Their choice amazed everybody but me: modern thinkers considered it unnecessary to perceive reality, and modern physicists considered it unnecessary to think. I knew better; what amazed me was that these children knew it, too..." (Rand (1996), page 721)

cision or shape an argument, especially when it comes to human beings, or societies at large, may it be a crime-infested borough or a third-world country, or the stratification in a first-world nation. Whichever subject we chose, as soon as it includes human beings and the environment in which they live, data will be a prerequisite evaluating the validity of the argument extended. It is no rare occasion to see that studies are being questioned for the sole reason that their amount of subjects surveyed were too little to withstand a critical acclaim. And what accounts for studies published and peer-reviewed in scientific journals not also account for a professor of economics publishing a book, if only to defend his tenure at a university? Whatever one might criticise on the scientific method, sketched during the Enlightenment and ever refined in practice, the premise that theories of any kinds had to be examined on live subjects, if only during experiments, is certainly to be held up as it can help to sort out fallacious theories before they take up too much time in research³⁷⁹.

379 Some even raised the questions of whether peer reviews could possibly make field studies useless eventually:

Di Fiore, A., & Souza, M. (January 12, 2021). Are Peer Reviews the Future of Performance Evaluations. Harvard Business Review. [Online]. Link: <https://hbr.org/2021/01/are-peer-reviews-the-future-of-performance-evaluations>

To be fair, this article is mainly about peer reviews in companies to evaluate leadership, but we could easily project the same questionnaire on theories outlined in political sciences and sociological fields. In the meantime, or rather years before those two authors published their article in the HBR, the New York Times ran a piece arguing that peer reviews might be the worst (non less) way to evaluate which studies and analyses, next to all other pieces, could be deemed worthy of being published in another issue of any journal, such as the Lancet, Nature, Cell, etc.:

Carroll, Aaron E. (November 05, 2018). Peer Review: The Worst Way to Judge Research, Except for All the Others. The New York Times: <https://www.nytimes.com/2018/11/05/upshot/peer-review-the-worst-way-to-judge-research-except-for-all-the-others.html>

Without getting any further into the question and merit of the NYT's author, we could say that one should not necessarily pick up advice on editing questions from the newspaper that more than once fell into choppy water for questionable editorial decisions, such as running an anniversary obituary on the Great Chairman Mao Zedong. As for whether studies and textual pieces will enter journals, that's what preprint servers are created for, and they do not exist only since 2019 or later. They also reach a wider audience than journals alone, with their hefty price tags, could ever reach out to.

For sake of clarity and transparency: Yes, the New York Times, in 1976, spoke about Mao Zedong as "one of history's great revolutionary figures":

Butterfield, Fox (September 10, 1976). Mao Tse-tung: Father of Chinese Revolution. New York Times Archive: <https://archive.nytimes.com/www.nytimes.com/learning/general/onthisday/bday/1226.html>

And while mistakes may happen, even within the largest newspapers of a nation, even such renowned ones, it should show that no-one is perfect, but that final products end up the better, the more people are involved in their creation and proofreading. I thereby speak from personal experience. To say that peer reviews were a faulty or downright malevolent practice reeks of lacking knowledge.

But we shall no longer think about this quote as it was nothing but a mere honourable mention. The first actually serious quote of this subchapter shall be the following:

*“Because money is the general medium of exchange for the time market as well as for other markets, money is the present good, and the future goods are present expectations of the future acquisition of money. It follows from the law of time preference that present money is worth more than present expectation of the same amount of future money.”*³⁸⁰

The first question that might arise for those who are not as erudite in the economic jargon could be: What are present money and future money? After thinking about it for some time, the idea may arise that Rothbard was talking either about inflation and that central banks could print more money in the meantime, thus artificially devaluating money’s value. And to some degree, this is true, as it can be read under the following article.³⁸¹ To be fair, it deals with future values and not with present or future money, but the idea is the same, disregarding whether we call the financial means money or simply investments. If we therefore do not want to assume that Rothbard hereby spoke about the acquisition of money, which constituted a bizarre shenanigan with which he only hurt himself, we can tell that he speaks about investments, and how the value altered throughout time, for different reasons, some of them more statist, such as the manipulation of the market via central banking, and others more natural, such as interactions on the market, acquisitions as well as sales, speculations on the stock market as well as sudden unexpected encounters—bankruptcies, criminal investigations or resignations, next to *cabinet shuffles*.

To Rothbard, central banks have always been like a red tag to a bull. IN one of his shorter essays, he even took the time to ploy a case against the Federal Reserve System of the United States. He described the “Feds” as “the culprit solely responsible for inflation” and as “continually engaged in raising a hue-and-cry about ‘inflation,’ for which virtually *everyone else* in society seems to be responsible.”³⁸² One of the most obvious and relatable issues he had with the central banks was their permission and usual practice of printing more money, ridiculed in the virtual world in the “Money Printer go brrrrr!” meme. And as silly as the meme appears, as depressing can the consequences be not only on the commodities market, but also for consumers whose purchasing power shrinks reciprocally. In his opinion, the world would be better off if the repro-

³⁸⁰ Rothbard (1962), page 289-’90. Emphases mine.

³⁸¹ Boyle, Michael J. (August 13, 2021). Future Value (FV). Investopedia: <https://www.investopedia.com/terms/f/futurevalue.asp>

³⁸² Rothbard, Murray (2015). The Case against the Feds. Auburn (AL): Ludwig von Mises Institute. Page 11. Emphasis his.

duction of money would be capped to not make it any longer possible for certain entities to arbitrarily manipulate its value. To Rothbard, even the whole process of abandoning the gold standard in favour of greenbacks and minted money compared to the criminal practice of counterfeit, a resonance one might recall having read in David Hume's "Wealth of Nations"³⁸³. What is peculiar is that Rothbard did never explicitly mention any animus against the very existence of stately minted and monitored currencies, although we might imagine that he could have favoured a currency as decentralised as Bitcoin and its descendants, in spite of the ill-fated state it is already in, not only with regards to footnote 303 and what has been cited therein³⁸⁴. It would make monitoring them via central banks impossible, one could say, as there is no central headquarter that dispatched new values, no central headquarter that would monitor the benchmark rates or, to stay in firm tradition of central banks, could issue loans

383 Ibid., page 27 ff. Confer to: Smith, Adam (1977). *An Inquiry into the Nature and Causes of the Wealth of Nations*. Chicago: The University of Chicago Press. Page 66; 70. It was especially during Smith's days that monarchs permitted to themselves to manifest the value of coins when the value of goods was not measured in the total weight of gold on a balance.

384 With regards to introducing cryptocurrencies as a national currency, two further papers may be mentioned to display their incompatibility to the duties that came therewith:

Why Bitcoin Is Not a Viable Currency Option. (August 2018). Student Fellowship Series. Knowledge @ Wharton—Wharton School of the University of Pennsylvania:

<https://kw.wharton.upenn.edu/kwfellows/files/2018/06/2018-08-30-Bitcoin-Student-Series.pdf> (PDF, 860 KB) (Although the author of this paper included an error with regards to the

argument of disk space required to also exercise transactions with Bitcoins, which can also be correctly read in the paper penned by the pioneer developer Satoshi Nakamoto. This also probably includes the mining of Bitcoin, although for that practice, barely surpassable technical requirements with regards to VGAs are presented that cannot be denied even by the most aggressive *crypto bros*)

Hill, Austin, "Bitcoin: Is Cryptocurrency Viable?" (2014). CMC Senior Theses. Paper 902. http://scholarship.claremont.edu/cmc_theses/902

What else we could highlight and what hasn't been mentioned in either paper is the already highly secluded environment that the *cryptospheres* have become, almost inevitably. In the beginning, when Bitcoin hit the market, it was only a subject to geeks and adventurous investors who allegedly foresaw the future of decentralised online trading. In the end, they were right to some degree: The only problem is that it neither attracted a unified people of the world, nor did it manage to surpass the staggering premises linked to one's involvement in this practice. As both papers mentioned, there are high technological obstacles such as the requirement of a cutting-edge computer as well as a constant internet connection, which both excludes third-world countries to begin with, but also more remote areas of the world, although the latter also constituted only an infinitesimal minority. But especially nation-states were therefore disabled from incepting national cryptocurrencies. The only option available to them—represented at the moment by nations such as Nicaragua and its very crypto-affine President, Nayib Bukele; or India, which to my knowledge does not have any greater interest in cryptocurrencies than any other more modern nation in the world—would be to allow their coexistence, next to physical and controllable currencies, meaning the pre-existing currencies—the Dollar, the Euro, the Rimbini, etc.

for debtors³⁸⁵. Altogether, it could be expected that Rothbard would wave off the scepticism arising from nervous people who would point towards the transformation Bitcoin and its Altcoins undertook from the neutral means of transactions it started as into just another reproducible commodity traded like stocks on the market. Additionally, there were also the volatile developments spectated almost ubiquitously, with sharp downfalls of established coins as well as the unicorn-esque rocket starts of novel coins rumoured to become the next top sellers, like Dogecoin.

The question is whether the existing anti-counterfeiting measurements also fit Rothbard's expectations; not that he were a Godlike ruler enthroned above

385 Some even went through the case for a central bank-affiliated cryptocurrency, although the paper hereby shared reads like a general case on the purpose and *raison d'être* of central banks in our world:

Fernández-Villaverde, J., Sanches, D., Schilling, L., & Uhlig, H. (2020). Central bank digital currency: Central banking for all? In *Review of Economic Dynamics*. Elsevier BV. <https://doi.org/10.1016/j.red.2020.12.004>

From a purely political point of view, we could argue that there were no merit in the establishment of a stately owned cryptocurrency, for two intertwined and one independently considered reasons: Those who are already invested into cryptocurrencies are not going to hook up on this novel currency, not only because of the meagre outcome of profitability, but also because of the general idea upon which Bitcoin was founded back then: An independence from the centralised currencies, via the Blockchain technology; the second reason is the opposite group of people who are not already invested in cryptocurrencies, consisting of people who are not fond of its infrastructure, its background, and how it can be applied, of the practice that keeps it running: The mining, the wallet, the society that has developed in the currencies' periphery. It must be noted that around the cryptocurrencies, a fandom, an autonomous society has grown, one that is almost unrecognisable from the outside, let alone penetrable. It lacks the mass compatibility required for a sovereign (inter)national currency, but has instead become a *parallel universe* next to the stately monitored currencies; the third reason is the principle of central banks to not function as competitive corporations on the Free Market, but as gubernatorial institutions working in accordance to a cost-minimisation principle: Do not make profits but only diminish expenses.

In a different paper, the whole problem of central banks in relation to cryptocurrencies has been laid down and shown, on page 11, that there is nothing to gain for states when ordering their banks to engage in this autonomous environment:

Harwick, C. (2016). Cryptocurrency and the Problem of Intermediation. *The Independent Review*, 20(4), 569–588. <http://www.jstor.org/stable/44000162>

And as I have stated elsewhere, the only shape in which governments, via their central banks or via their cameral executors, *could* get involved in this subject—caveat: This is not to say that they should! In a best-case scenario, and in order to decrease probable damage from any ham-handed actions—were via legislation, via laws that would regulate the cryptocurrency market. But given the very nature of the Blockchain—as outlined by Bitcoin developer Satoshi Nakamoto's white paper "Bitcoin: A Peer-to-Peer Electronic Cash System"—, any such legislation would fade away in the thin air in which it emerged. There were only one way for *legislation* on the Blockchain to show any perceptible outcome: Via a "Great Firewall"-like measurement to turn it away. But this would put a formerly Democratic nation like the US or Germany into the realms of mainland China and Russia. And for what? To drain another of the multiple channels within which criminality could be executed. But like the heads of the Hydra, new ones will grow in time, and the game would start afresh.

everyone else and an oracle that had to decide whether an existing system were Libertarian or not. But some of his statements could function as fixed pinpoints to evaluate a directed pathway in its worthiness or alleged futility. And one for sure is the requirement to avoid counterfeit coins manipulating the market in a central-bank like manner. The pioneer developer of Bitcoin, Satoshi Nakamoto, in his inspirational manifesto, limited the total amount of Bitcoins to 21 million. That meant that no more than 21 million single coins of this currency could ever be mined from the ledger, thus preventing the risk of inflation. The coins' metadata ascertained their individual uniqueness and the avoidance of any counterfeit operations. If it weren't for cryptocurrencies' unfortunate evolution into what has been described as "investment assets"³⁸⁶, Bitcoins could have functioned as an alternative means of transaction. But in the end, this function has been surpassed by a function as an alternative to real estate or stocks. So, we could easily speak of a project well-intentioned but poorly exercised as it was left to the mass to lead the way of its evolution. As for Rothbard, the only point at which he might have grudged could be the lack of deposits in shape of precious metals like gold; there is nothing but the collective conscience of the digital coins' value that functions as a guarantee. There are no depositories with reserves; while Rothbard already decried fractional-reserve warehousing, i.e. the partial guarantee of physical values in return for greenbacks, as a "euphemism for fraud and embezzlement"³⁸⁷. And in the end, he was right: When there is nothing but the paper upon which the desired value is printed, combined with watermarks to declare its authenticity, every transaction is a bluff that needs to be exposed. Otherwise, it is like a wrong turn in a game of chess: Unless the contestant on the other side of the board, who could tell that by the book that the tempo exercised by his or her opponent was faulty is called out as such, the game could continue. The same applies to Bitcoins, or any currency in general that is not backed by a gold standard, as there is more money circulating on the market than there is gold in the hands of the central banks printing the money, or in the ledger that hosts all 21 million crypto coins to be mined. Capping the amount of coins serves only one purpose, but not the other, and as it has been outlined in the article shared in footnote no. 377, once all coins have been mined, it might go down the same road as all currencies have so far—the only difference may be that the tax collector is not a state's but a private man's. *Ale jak byľoby rozdilem?* (But what would be the difference?)

Speaking of central banks not being permitted or allowed to trade like privately operated bank houses, Rothbard, at a later point in his essay against the Federal Reserve, also addressed the dispatch of bailouts against bankrupted

³⁸⁶ Hayes, Adam (October 07, 2021). What Happens to Bitcoin After All 21 Million Are Mined? Investopedia: <https://www.investopedia.com/tech/what-happens-bitcoin-after-21-million-mined>

³⁸⁷ Murray Rothbard (2015), page 37.

creditors, or the already extended credits to banks that later declared bankruptcy³⁸⁸—one can imagine how it goes, but what adds up to such situations, in which the payback of said credits is endangered by the banks' insolvency. In the end, this falls back to the taxpayers who saw their involuntary payments vanished thanks to a state official who gambled at a loss, in the end. And while this is quotidian business on the financial market, it was not up to the taxpayers whether this credit should've been granted in the first place. The repetitively emphasised freedom to vote an incumbent government and its cohort out every four to five years does not mean that immediately inflicted damage could be prevented, as impeachment investigations and subsequent votes too have to be initiated from inside the parliament, meaning that a people suppressed by dysfunctional governance only had the opportunity to take its anger and desperation to the streets; violent usurpations are either easily denounced or fail due to a lack of support from inside the people. (Empiricism tells us that it is hard to figure out an alleged majority within the people, while Libertarians like Rose Wilder Lane, to whom we will come back later, are quick to agree that human beings are manifold in their views, meaning that there is little chance to form a mob) Hence, once a government is in charge, ham-handedly bringing a nation to its knees, it might well be so until the end of its period-elect. What is therefore signified by central banks represents the essence of Libertarian philosophy and its partial problem with Democracies, although it would be short-sighted and an emotional argument to follow Hoppe's pathway of choosing Monarchism over it. (He presented an apparent argument in his "God that failed") What we have to learn, and what one can quickly realise during heated and booze-laden debates at a regulars' table is that any kind of governance occupied by mere people, regardless of whether they are academics or just people of common professions, there can only be imperfect leadership; people are prone to err due to their mortal imperfection, and so, there is always a risk that proportionally increases the higher the positions they occupy. Nations are therefore able to commit more fatal mistakes, while gubernatorial functionaries' failures convey lesser damage. Supranational governments like the European Union. Consequently, wreaks more disastrous havoc as it may well have international outreach, due to its purview all across the continent. Of course there can also have a gratifying impact on the member states, it's a question of balance, and risk assessment for the apparent member of the union. But in the end, it would be a safer bet to keep the profile low and responsibilities akin to that.

As one last note from the essay before we draw a verdict on this brief excursion on Rothbard's—understandable, justified—animus against central banks, with especial *vitriol* against the Federal Reserve, due to his personal homeland, the United States, we should highlight the reason why it is logical to speak of

388 Ibid., page 60-61.

state officials and apparently of stately operations when speaking about central banks' decision-making: That

*"[...] from the beginning, the Fed has been headed by a Federal Reserve Board in Washington, all appointed by the President with the consent of the Senate." Furthermore, that "The Board supervises the twelve 'decentralized' regional Federal Reserve Banks, whose officers are indeed selected by private banks in each region, officers who have to be approved by the Washington Board."*³⁸⁹

Some might have criticised my stylisation of the Federal Reserve as a purely gubernatorial tool disguised as an independent audit institution in their soliloquies. But in the end, this sentence, a short description of how the officials serving the Fed are selected, exposes the correctness of the previous statement. And how wouldn't this be the way? How else would experienced clerks be found, if not from within the governmental body? This is by far no simple office in a municipal organ of the stately corpus that we speak of, but one of the utmost regulatory heads of the nation's administration. This case should therefore be closed as there is nothing else to be said about it any more. Nonetheless it was to be expected that the main talking points for Rothbard about central banks would be the connected dismissal of the gold standard in favour of a money-printing machine and the manipulation of the market with occasional flooding of the market with cheap money and the consequential devaluation of existing money, rather than a capping of money available on the market to leave the manipulation to the consumers and producers respectively. Yet this would mean to hand over the reins of determining the market's further development into the hands of the users, away from the self-proclaimed overseer. A state would fall into immediate nervousness just thinking about this option.

Now, back to the actual text(s) we were working on, and with two thematically interrelated quotes that will at best not lead us astray another time:

"A manager is just as much a hired laborer as any other worker. The president of a company just like the ditch digger, is hired by the owners; and like the ditch digger, he expends labor in the production process. The price of managerial labor is determined in the same way as that of other labor, [...]"

"But these categories are valueless: 'Management' is hired by the owners or owner to direct consumption; managers are supposed to obey the orders of their superiors—something they consent to do as part of their employment. The lower-quality workers, further down the scale—the 'laborers'—are

389 Ibid., page 121.

*treated by these writers as a different breed.10 [...]—to act as an independent entity, asserting its ‘rights,’ quarrelling with ‘management,’ etc.’*³⁹⁰

This may be one of the quotes that might have many left-wingers—not the Liberals who may just lean barely to the Left and may therefore be ready to contemplate either the correctness or incorrectness of the quote—either laugh out loud or shake their head over the alleged imbecility of such a statement, to put those who they consider to be part of the antagonists, of the condescending Brahmin class as part of an evil plan to smother the working class and keep them meekly at their feet as a part of a company’s or a corporation’s workforce. Why shouldn’t we question the statement and its merit, though? Rothbard assumes, as I have highlighted apparently, that managers were—usually—employed by a company’s or corporation’s owners, which is doubtful at some time of existence, excluding nevertheless companies that have been existing for years that surpass a human average lifetime of seventy to eighty years, or more. Eventually, the owners have to prepare their succession, sooner or later, and so, it will no longer be them who have to tell the decision of who is going to lead the company from the highest position. Thenceforth, Rothbard’s argument starts to crumble. He also ignores the not-so-novel creation of human resources departments who, on the one hand, receive the signal to seek new labourers for a particular position, but on the other hand may also take over the selection process, either only in the first degree or in all degrees, meaning also during the job interviews. Yet as this is rather unusual, it may still be the heads of departments who conduct the interviews, and not the owners. This is only the case in averagely smaller companies where the bosses also have got the time to personally interviewees interested in jobs.

Another question is whether, in fact, a manager stands equal to labourers like the ditch diggers, the cashier, the courier or the *facility manager*. (A rather aloof, illusory alternation of the more fitting job title: The caretaker) Normally, it would be misleading for one reason: That unlike the aforementioned titles of the caretaker, the courier and the cashier, the manager carries the power to decide who to keep and who to fire. Managers are oftentimes hired to take care of a company’s or corporation’s finances and utilisation of available resources. This also means that they can advise the owners, or the *chieftains* (either the COO or the CFO), to perhaps lay off a percentage of the workforce in case that, e.g., production needs to be decreased either temporarily or permanently. This happens without the consent or prior negotiations with said probably laid off workforce, leading oftentimes to (general) strikes. What is required of managers, or has been required³⁹¹, was to observe how employees performed, in or-

³⁹⁰ Murray Rothbard (1962), page 324-’25; 415-16. Emphasis mine.

³⁹¹ Kropp, Brian; Cambon, Alexia; Clark, Sara (April 15, 2021). What Does It Mean to Be a Manager Today? Harvard Business Review (HBR): <https://hbr.org/2021/04/what-does-it-mean-to->

der to evaluate whether it was still useful as an employer to keep them or to lay them off. Inversely, this could not work out—common workers cannot decide who should be laid off and who is going to stay, perhaps even in spite of an underwhelming performance at work. This would lead towards discordant outcomes anyway, thus arguing the manager's *raison d'être*, even despite the Marxist screeching audible in the background. What it means additionally is that Rothbard might be wrong about his assessment that managers and ditch diggers (*inter alia*), in terms of their contracts, were akin to one another: While it may be true that the manager could be fired too, he is also the one wielding the sword of Damocles above the heads of many an employee in the company he works in. If we therefore intended to separate the worker from someone we called the *decider*, or more generally the *administrator*, we had to do so with regards to the amount of power either one exercised at work, and how many other workers (or administrators) were delegated below him or her. Workers, it must be noted, barely have anyone to command, besides occasional trainees; otherwise, they only have colleagues they work together with, but who they would seldom commandeer like a manager would. To apply a military slang, heads of departments are like troop leaders, trumped by platoon leaders (the managers), trumped by company commanders (the boss or CEO). Only one question remained, then: Who would be the chief commander, then? The customer?

Without restraining us with this hypothetical question, we should instead move on to the next quote of this man's massive work, which is going to be only barely examined in this brief review quote by quote:

*"But the fact that most factors (and all labor factors) are nonspecific and that there is very rarely more than one purely specific factor in a production process, enables the market to isolate value productivity and to tend to pay each factor in accordance with this marginal product."*³⁹²

The first thoughts I had about this and wrote down immediately after reading the aforecited quote read as follows:

The problem is that either the market oftentimes fails to bring up payments that also accord to price-index inflation or, more likely, creates an influx of impoverishing jobs. And which everyone is given a choice on which job to profess in, those jobs still need to be executed by somebody. (We have spoken about this beforehand—that there may not be sufficient time to wait for the wages to adjust to a level that potential workers were ready to cash in in return to the exercise of the job) [Hence,] Either payments are not (only) regulated in accordance to the marginal product values' worth, or

this value is fatally misconducted. The likelihood is up to the reader to evaluate.

Mostly, I was right—when the wages do not fit the average living standard's expenses, i.e. covers at least monthly costs for living, including rent, electricity, hot water and food, something might be off. Of course we are talking about a full-time job, not a part-time job. Again, we are talking about a topic we have addressed multiply beforehand: The alleged, falsely perceived omniscience of the market and the consequential infallibility in terms of waging and price assessment, despite all visible evidence countering this thesis³⁹³.

Despite what I have written in my premature notes, and despite the many times we have written about the topic over and over again, we should ask ourselves for another time: What were the alternative to tolerating predatory prices in slave-like employment? Because as many times as we talk about such topics, we see little change of mind even within the innermost circles of economic scholarship. Apparently, the only option remaining to such misery would be price-monitoring as visible in planned economies such as the former Soviet

³⁹³ For example on page 334, we have spoken similarly about governments and absolutist rulers in particular, who always assume of themselves to always be right in their decisions concerning... Well, everything. But this is what both, governmental/stately structures and the market, with their respective apologetics, have got in common: They both believe in their deity's omniscience, infallibility and absolute superiority. A more recent addition to this pit of dittoheads could be the *scienticists*: People who believe in *the science's* omniscience, infallibility and absolute superiority. They treat *the sciences* like a deity too, although it has long been known, since the era of Enlightenment, that even the sciences are fallible, as they are too interpreted and applied by human beings. For reference, the following text outlines the point fairly well:

Peterson, G. R. (2003). Demarcation and the Scientific Fallacy. In Zygon® (Vol. 38, Issue 4, pp. 751–761). Wiley. <https://doi.org/10.1111/j.1467-9744.2003.00536.x>

Especially one quote from the article points the whole fallacy out aptly:

“The concept of a methodological scientism, however, may turn out to be more problematic in its application than either the general ontological or epistemological versions. Methodological scientism, even more than its ontological or epistemological counterparts, seems to hinge on a clear demarcation between science and nonscience—but this time in purely methodological terms. Yet, as we have seen, methods differ somewhat from discipline to discipline. It then becomes fairly easy to make the intellectual move of either denying the usefulness of the term science altogether or moving in the opposite direction and granting the label to all knowledge-producing disciplines.” (Page 09 | 11) (Also, George W. Bush confirmed)

As it is noticeable, the last sentence needs special attention. Scienticism—the priority of sciences above everything, and discard anything that is not a science per se—functions as an intellectual way to shoot one's own knee in an attempt to defend oneself and a companion. The opposite option would be to say that, funnily, all “knowledge-producing disciplines”, would be accepted, which at first sounds reasonable to begin with simply because one cannot have too much knowledge, assuming that knowledge is also usually correct, and not just a bunch of conspiracy theories and disproven (as well as debased) tell-tales. There has to be a distinction between knowledge and a headful of hot air, obviously.

Union³⁹⁴. However, we have learnt not only from history but also from contemporaneous examples that price regulations, for example via price caps, simply do not work and even bear counter-intuitive consequences that lead to adverse developments such as a minimised offer on the market. Housing, as it was also chosen as an example in the first analysis shared in footnote number 385, barely leads to the desired relief for the potential buyers. The only cure that is there for a housing crisis is the simplification of regulatory measurements, to the best of all mutually beneficial abilities.

Another argument that seemingly recurs with every author because it is un-animously considered a proper argument without any caveats or errors borne inside is the freedom to choose where to work and as what, regardless of one's education and socioeconomic outlook. Education, anyway, is, in most cases, a question of self-responsibility, which can be agreed upon as long as public schools are still offered. Otherwise, it would be immovably bound to one's financial balance and monthly income. (Or the lack of both) Libertarians would obviously declassify the public school system as another branch of the government, legitimately, and therefore as another disposable commodity that can swiftly be outsourced onto the market, questionably³⁹⁵. A free society requires

394 You can read about the consequences of price-monitoring—here, on the example of related markets, because only textbooks deal with general assessments—in the following article:

J. R. Gould, & S. G. B. Henry. (1967). The Effects of Price Control on a Related Market. *Economica*, 34(133), 42–49. <https://doi.org/10.2307/2552512>

And for the commodities market, a short excursion to barely include the commodities market too:

Lower, R. C. (1978). The Regulation of Commodity Options. *Duke LJ*, 1095. Link: <https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=2678&context=dlj>

Otherwise, almost every author of the review section in this text has at least superficially addressed the issue of price-monitoring and planned, centralised economies at least generally. Why? Because there is nothing more affirming and therefore comforting than the assurance that one is on the right side of history—especially when one grew up (or visited, worked) either in the Soviet Union (Ayn Rand, Rose Wilder Lane) or during the Cold War. (Murray Rothbard, James M. Buchanan) von Mises, thanks to his age, lived through something comparable to the USSR: The Austro-Hungarian Monarchy.

395 Rothbard has written an entire academic monograph, arguing the case that public schools in fact were inherently mediocre in their performance and always dependent to their financiers, and for the public schools, it is obviously the state. The state, in his opinion, could thus indoctrinate the children as he pleased, politicise the entirety of education, etc. He does not even consider the alternate reality that with regards to private schools, their financiers, which could also be larger corporations with the means to also take care of their employees' education, could do the same in reverse as well. He didn't care, apparently, because private schools could hardly be compulsory, as public schools are as a basic opportunity to obey the duty of education to begin with. If public schools were abolished, so were the compulsion to attend a school for a specific period of years. Negatively, he does not imagine the consequences of indoctrination that really happened, even in free societies, outside of the pariah he reasonably emphasised, namely authoritarian regimes like the Third Reich or the Soviet Union. But *false education* via indoctrination, not necessarily from a political point of view, but from

an educated people, or educated peoples when projecting it internationally. What good would be a people that were unable to comprehend and protect its freedom from malignant exterior influences? A tolerant, open-armed society immediately lures malevolent snake oil salesman as well as fiendish militiamen who would like to overthrow the allegedly disadvantageous far-too-Liberal to manifest a paranoid state taking care of its unsuspecting sheep. The only problem: Those sheep are more conscious, wittier and more autonomous than both the state and its apologetics would believe in them. Not only according to Rothbard and all the other authors we have come across so far, but also in my opinion are the people readier to take over full responsibility for themselves. The only issue that permanently nags one is the limited understanding of the limits of one's freedom when it comes to how (many) actions also affect third parties, namely aforementioned peers and next ones. The only ones who do not need to care about such exterior consequences are hermits and perhaps monks, although the latter live by their own code of morale, in accordance to their Holy Scripture. The rest cannot ignore the code of common civility without also experience immediate repercussions, as we have spoken about beforehand.

Without further ado, we shall move on to the next quote from the book:

*"It is obvious that the rents are the fundamental prices. The marginal utility analyses has taught us that men value goods in units and not as wholes; the unit price (or 'rent') is, then, the fundamental price on the market."*³⁹⁶

One question may arise not only for me, but also for others: Is there a difference between the *whole* and a *unit* in the common understanding of those two words? For many commodities, if we consider the *whole* as a total amount of a certain commodity, meaning the total amount of a commodity. Some commodities, such as trousers, shoes and processed foods are produced infinitely, as they are bound to humans and their forthcoming. Unless a certain trend towards universal nudism sets off, for example, we may never see a world where clothes will no longer be produced. And even something like this were able to set foot in our society, not everyone may partake in this movement, unless it were

one emerging from conspiracy theories or denialism in the fashion of *anti-environmentalism* or anti-Semitism could endanger the free society in its very manifestations. Of course parents could withdraw their offspring from schools they perceived or recognised as problematic, but not all of them could realise what were happening in their children's alma mater. Some may not have enjoyed an education themselves but were lucky enough to send their children to one, unaware of what they sent their children to. There is not necessarily an assurance for a school's quality of education, while there could of course be one. But until there were one, children might be at the mercy of smart parents and earnest school operators.

Read Rothbard's monograph under the following citation:

Rothbard, Murray N. (1979). Education: Free and Compulsory. Auburn (AL). Ludwig von Mises Institute: <https://mises.org/library/education-free-and-compulsory-1>

396 Rothbard (1962), page 362. Single-line emphasis his, double-line emphasis mine.

ordered through an authority. How would one determine the list price of the whole of all trousers, shorts and pantaloons produced even in a quarter, let alone a fiscal year? A factory's output of trousers and undergarment in general could likely be determined by its accounts, but otherwise, this would be a nonsense statement to bring up; that is, as presented hereby. Apparently measuring goods per unit (purchasable) makes far more sense.

More specifically, we could assume that by a whole, a certain total amount of a commodity produced in a certain amount of time is defined as a *whole*. Such as the total output of trousers in one day—why would a regular Joe want to buy the whole output of one day instead of just one unit, e.g. a single trouser? Of course he wouldn't, even if he had a suddenly large need of trousers. Likewise, he is right to assume that the unit price, in the end, is the final price that will be available on the market, and that consequently, the people decide, to some degree, what is the price, via their purchase behaviour.

Given all those *universal truths*, why would this quote in particular be of interest for us? Mostly because of the topic we addressed only pages prior, with regards to the housing crisis many Western nations live through at the moment, from Germany to the US, across Ireland³⁹⁷. We have concluded recently that only a dismissal of some legislature, without highlighting which in particular, but that it only should be in mutual interest, and therefore to no-one's disadvantage. One could rumour that therefore a lowering of quality in materials used to construct the house, for example, should not be exercised, leading towards the preference of drywalls over brick walls, the former which could easily be punctured with one's bare fists. (Although this is no longer practised in newer constructions in the US, meaning that only older houses could still be punctured without injured knuckles) Decent insulation to make the future housing more sustainable and energy efficient, on the other hand, should also not be abandoned in favour of an increased affordability. At least this should be considered in order to not fall into the next political as well as philosophical dilemma. This can be done even without coercion and governmental intervention, but with proper legislation, at least when the government contracts the soil upon which

³⁹⁷ And what did the incumbent government consider the best idea to address this crisis? Apparently, to flood the market with money:

Webb, Jude (September 02, 2021). Ireland unveils record spending to tackle housing crisis. Financial Times (FT): <https://www.ft.com/content/ea4cf916-c5c1-4f5c-8fce-59792aed8162>

One must confess, though, that this money is not just spilled into the market to see if it is going to do the work by itself, but instead is applied to build new housing directly. Council flats they are going to be, then, considered to house those with a small income. The best a government can do, apparently, if it does not intend to ease the way for private construction companies to fill the gap on the market economically. While better than nothing, it's still not the optimal solution imaginable. For further reference, it makes sense to also return to the following footnotes and the apparent pages of text, *adaequatē supra et infra*: 78; 92 & 93; 243; 258; 292; 385.

the housing will be constructed. The prerogative of the base's possessor, which in this case would be the state, could not be put into question from this perspective, while it could also not be withdrawn for a good reason, unless the state insisted so. Governments should not work upon a private-business base as it does not possess capital of its own but only foreign one, collected by force from regular Joes, the taxpayers. But it can dissolve regulations as it wishes as long as such dissolutions are approved of at least by the chambers of parliament, and to speak in the voice of an online Libertarian, the more it removes from the statutes, the better it is³⁹⁸.

What does the quote tell us, then? Mostly, it functions as an affirmation to the aforementioned citation. It argues the same point, essentially, but it gives us the opportunity to too affirm its general correctness, although it would be more helpful and precise to distinguish between separate commodities, as many of them imply alternate developments, each of them including additionally alternate dynamics. As a bromide commonly attributed to Mark Twain and François de la Rochefoucauld and occasionally misattributed to Alexander Chase pointedly states: "All generalisations are false, including this one." But also all of Rothbard's and the previous authors' generalisations must be false by the very falsehood of generalisations in general. With regards to economics, generalisations could even be dangerous as economics is a discipline related to humans and human interactions in particular, meaning that there are no straight lines to be drawn, except when speaking about calculations of resources and their production. But the sociological field of behaviourism has shown us that even quantum physics could function well as a metaphor, due to the scattered directions in which decisions could lead and how they could affect the market's progress in total³⁹⁹.

Some might question whether a bilateral effort could not be possible too—a shared effort between the state and the consumers, to which the market will thirdly react. Or perhaps an effort that will set off in consequence to regulations on behalf of the state, to which the state, again, reacts as a third stance. Such could be the description of the sudden broadening of electric vehicles' offers. At first, there seemed to be only Tesla as an opportunity to purchase a, fairly expensive, electric vehicle, until one nation after the other began to announce the end of combustion engines in cars and lorries. We could call such actions *nudging*, a term that has also been applied in psychology when referring to hints

398 Also refer to footnote number 317 for the famous Tacitus quote on the same issue, i.e. over-regulation. Village idiots like those very online Libertarians always stain a useful and necessary debate, which is a good reason to simply ignore them—no-one would debate with a toddler about bedtime either, as there is nothing substantial to be expected from the opposite side of the debate.

399 On the discrepancy between Behaviourism and Neoclassical economic theories, see for example: Sontheimer, K. (2015). Behavioral Versus Neoclassical Economics: Paradigm Shift or Generalization?. In Handbook of contemporary behavioral economics (pp. 259-278). Routledge.

placed by employers to *nudge* their employees towards a desired change of behaviour⁴⁰⁰. Likely, a state could easily nudge the market into steering towards more sustainable constructions. Recent prohibitions of coal-plant power shines a similar light on such bilateral developments, although governments seldom negotiate with companies who were directly affected by such decisions, excluding compensations, again with regards especially to energy providers who thitherto also relied on coal in their portfolio. In Germany, the death sentence for coal led towards incremental mass lay-offs in the Ruhr Area and in Lusatia, as it was also subject in footnotes 315 and in the section “No Coal like Clean Coal” of footnote 194. One can freely admit that coal had to come to an end due to its environmental and sanitary implications, all of them negative⁴⁰¹. Questionable it is nonetheless to see that the state intervened internationally to achieve an outcome that might have emerged sooner or later anyway, with less fanfare and fewer eyebrows raised, wondering about the actions’ commensurability. However, three words of the prior sentence need to be magnified to understand the reason for the probably necessary intervention on behalf of the government: “Sooner or later”. States, unlike the market, are unified constructions in which all actions and all decisions are the result of expert boards and policymakers of whom quick responses are expected by the voters. It may be due to growing impatience or *aperçu* time pressure that leads to governments’ frequent interventions on the market to accelerate ongoing procedures, although the *climate crisis* may be the contemporaneously inappropriate example for such questions due to the alleged singularity of a global calamity. One could easily argue this when only taking a look into the IPCC’s Physical Science Basis’ “Summary for Policymakers”, e.g. in section B.2.2:

400 Some would even argue for a more overt confrontation of the people by government to be *nudged* into the allegedly *right* direction; e.g.:

OLIVER, A. (2013). From Nudging to Budging: Using Behavioural Economics to Inform Public Sector Policy. *Journal of Social Policy*, 42(4), 685-700. doi:

<https://doi.org/10.1017/S0047279413000299>

In my opinion, this would miss the point and also the reason for this tactic’s success: *Nudging* works because most people might not notice or just shrug over the realisation that some were being *nudged* towards a certain behaviour. Moreover, as no-one is being sanctioned for deferring the advances made to one, it shows the most striking argument against condescending sanctions-based policing. Not all behaviour that goes against a certain comprehension of morale or sustainable/*politically correct* behaviour (although no-one would describe it in the latter sense, although it is indirectly connoted with many) is worthy of being sanctioned to *rectify* someone, even when the stakes are high. *Nudging*, under the consideration of a state’s forthcoming existence, thus its apparent policing of society, is therefore the best way to police a society without becoming a *people’s custodian*.

401 Finkelman, R. B., Wolfe, A., & Hendryx, M. S. (2021). The future environmental and health impacts of coal. In *Energy Geoscience* (Vol. 2, Issue 2, pp. 99–112). Elsevier BV.

<https://doi.org/10.1016/j.engeos.2020.11.001>

“With every additional increment of global warming, changes in extremes continue to become larger. For example, every additional 0.5°C of global warming causes clearly discernible increases in the intensity and frequency of hot extremes, including heatwaves (very likely), and heavy precipitation (high confidence), as well as agricultural and ecological droughts³⁰ in some regions (high confidence). Discernible changes in intensity and frequency of meteorological droughts, with more regions showing increases than decreases, are seen in some regions for every additional 0.5°C of global warming (medium confidence). Increases in frequency and intensity of hydrological droughts become larger with increasing global warming in some regions (medium confidence). There will be an increasing occurrence of some extreme events unprecedented in the observational record with additional global warming, even at 1.5°C of global warming. Projected percentage changes in frequency are larger for rarer events (high confidence)”⁴⁰²

Such quotes from authorities on their level can lead to not only anxious premature actions but also reasonable actions that some Liberally oriented people might perceive as repugnantly overreaching and a violation of basic rights concerning freedom of action and movement, lest decision-making in one’s own business, figurative as well as physical. What they may easily forget is that states have different duties from autonomous individuals or collectives, such as communes—states are not only responsible for their people, their voters and taxpayers, but also obliged to react to any threats and hazards directed towards said subjects. No-one needs to like those matters-of-fact, but one needs to admit that this is the case, which also argues against the bare functionality of a minimal state, which Hayek argued could not be achieved from a state alone⁴⁰³.

402 IPCC, 2021: Summary for Policymakers. In: Climate Change 2021: The Physical Science Basis. Contribution of Working Group I to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change [Masson-Delmotte, V., P. Zhai, A. Pirani, S.L. Connors, C. Péan, S. Berger, N. Caud, Y. Chen, L. Goldfarb, M.I. Gomis, M. Huang, K. Leitzell, E. Lonnoy, J.B.R. Matthews, T.K. Maycock, T. Waterfield, O. Yelekçi, R. Yu, and B. Zhou (eds.)]. Cambridge University Press. In Press. Bold-printed letters imply emphasise on behalf of the original authors.

403 The famous Liberal writer F. A. Hayek argued a similar case, besides his better-known statements on the minimal state, for not only said *Minarchy* but also a greater autonomy of local governments, and while he might not have promoted explicitly what I have written about by and large in my texts, such as which you find in footnotes 2 and 194, he comes very close at it when he urges the minimisation and deliberate weakening of the central government; which he also considered a necessary evil, but none that deserved all the powers it might occasionally enquire. See the following quote for reference:

“We shall not rebuild civilization on the large scale. It is no accident that on the whole there was more beauty and decency to be found in the life on the small peoples, and that among the large ones there was more happiness and content in proportion as they had avoided the deadly blight of centralization. Least of all shall we preserve democracy or foster its growth if all the power and most of the important decisions rest with an organization far too big for the common man to sur-

After again having come widely off the track of the quote by Rothbard we have listed æons ago, we could as well ask ourselves the question: Was there anything left to correct or criticise about it? The simple answer would be: No. What had to be said was said, either in reference to this quote, or with reference to the quote before, and in the end, beside a slight imprecision, he was right about what he meant to say. Hence, we could as well move on as there were still enough quotes to dedicate time to, and the text is already growing fairly fast in proportions. Alas, the next quote:

*“Once we grant any amount of use to the depletable resource we have to discard the robbery-of-the-future argument and accept the individual preferences of the future.”*⁴⁰⁴

What looks so innocent about the argument made hereby is not really so. We can figure out an accidental typo, or at least an ostensibly perceived one. In the second line, it should rather read “[...] and accept the individual’s preferences of the future.” The reason for this suggested correction should be clear: He wrote that we could no longer complain about their future utilisation, as they were thenceforth in someone else’s hands, in the grantee’s hands. There should be no reason to complain about how the extended resources were going to be used, unless their extension was bound to a specific application. This sentence can thereby be closed as there is no other dispute to have an eye on. On for the next two thematically interrelated quotes, which become more interesting with regards to what humankind has been living through since the beginning of the year 2020:

vey or comprehend.”

(Hayek, F.A.; Caldwell, Bruce (Ed.) (2007 [1944]). The Road to Serfdom. The Definitive Edition. Chicago: Chicago University Press. Page 234)

I have underlined the latter part of the last sentence on purpose, as this could be put up for questioning: Of course and not only with reference to the Tacitus quote to which we have referred recently, a government should be kept as simple and comprehensible as possible. But this doesn’t mean that this maxim had to be upheld at all costs, especially since the comprehension of a government’s working also depends on the individual’s intellectual capacities. The more complex a society becomes, the more a government needs to be advanced within its structures, even if it becomes thicker and more non-transparent in consequence. Some might rightly suspect a vicious circle therein, as the world consists of governments of various fashions, which would thus wind each other up, higher and higher. Someone has to break out of this cycle in order to stop this destructive spiral. Yet this would require to consent with the opposite, perhaps the adversary, to deconstruct himself as well in order to not leave the drop-out hanging in a thenceforth deconstructive progress of self-dissolution. As this were very unlikely to happen as the one abandoned could avail of a voluntarily weakening adversary. There is a lot of trust and confidence necessary to undertake the Herculean adventure of states passively choosing to decline in favour of the Anarchist Utopia. Only if an absolute majority of people agreed to do this could states begin to fade. Otherwise, rogue nations would grasp the opportunity and run over them like steamrollers gone hog wild.

404 Murray Rothbard (1962), page 369.

“The consumers, through their buying and abstention from buying, decide how much of what will be produced, at the same time determining the incomes of all the participating factors. And every man is a consumer.”

“If a man wishes to be employed, he will be, provided the wage-rate is adjusted according to his DMVP. But since no one wants to be simply ‘employed’ without getting what he considers sufficient payment, we conclude that employment per se is not even a desired goal of human action, let alone a ‘problem.’ [...] Even in a relatively prosperous society there may be individual workers so infirm or lacking in skill that their particular talents could not command an above-subsistence wage. In that case, they could survive only through the gifts of those who are making above-subsistence wages.”⁴⁰⁵

This sentence is more controversial again, especially because of the part of the sentence that has been underlined respectively once and twice. It is true that purchasing behaviour determines production at least to such a degree that some products will continue running and appearing in the shelves, while others will eventually be at the end of line. We have spoken about this profusely beforehand, so that this does not require a rerun.⁴⁰⁶ It could even be proven in studies, watering the mills of the argument.⁴⁰⁷ During the Covid-19 pandemic, which at the time of this writing (December 16, 2021) was still raging not only across third-world countries which still cope with the lack of vaccinations available for their peoples, but also in the Western world, which at least managed to take a bare hold of the virus, despite its quick advancement in shape of novel variants,

⁴⁰⁵ Ibid., page 380-’81, page 428. Both kinds of emphasis mine.

⁴⁰⁶ We have spoken about it, for example, in the section “(2) Prudence & Brio” on page 329. From the pages 428 to 429, we have addressed this matter-of-fact too.

⁴⁰⁷ The following paper constructs an apparent model of how customers determine prices, although it is again rather specific of how this happens:

Kunter, M., & Braun, D. (2013). The price is up to you!”–“Oh no! What am I gonna do Customers’ product category inexperience and belief about other customers’ payments under pay-what-you-want conditions,”. *European Journal of Management*, 13(2), 15-21. DOI: <http://dx.doi.org/10.18374/EJM-13-2.3>

And to some degree, the case is also argued by the following paper, although customers are hereby not considered the main driver of price determination but nevertheless an invaluable part of them.

Drozd, Lukasz A., and Jaromir B. Nosal. 2012. “Understanding International Prices: Customers as Capital.” *American Economic Review*, 102 (1): 364-95. DOI: <https://doi.org/10.1257/aer.102.1.364>

The point, nevertheless, should be clear, if also undisputed to begin with, but given the novel appeal to Socialist or at least statelier structures within society, and thereby also more stately intervention in the market, with monitoring functions, it should be emphasised again, not only in terms of mere anecdotal evidence, but also in terms of academic research.

not only the people coping with regularly alternating measurements to avoid proliferating infections, but also the market showed stern resilience and managed to keep supply chains up and running to the best of its abilities, assuring that grocery shelves would not run dry even during the fiercest panic purchases.⁴⁰⁸ Many Capitalist apologetics on Twitter took over the chance to disgruntle those who shared debunked photographs of empty shelves allegedly proving that companies could not catch up and that Capitalism, in conclusion, were incapable of serving its customers. In general, we could say that had there ever been a longer-term impoverishment in grocery stores as well as retailers, it would have certainly been in the news, lest in left-leaning ones from “The Guardian” to “Der SPIEGEL”.⁴⁰⁹ Yet those reports and analyses have never been published. Quipping, we could ask where they were, if the newsroom’s dog ate it. But all jokes aside, one could state proudly that unlike governments, businesses faced an easier time adapting to the pandemic and the *new normal*, although it must be noted on the other side that many companies, especially meat processors, played an evil gamble on the back of their workers⁴¹⁰. Needless to say that black sheep would be found everywhere, and that all efforts

408 That is not to say that the supply saw one or two bottlenecks taking shape during the pandemic, although there are good reasons for their emergence, one of them being the aforementioned panic buyers who would deplete entire shelves for their personal catastrophe precautions. Especially for Britain, the consequences of Brexit—narrowed supply chains from and to Continental Europe, for example—proved direr once the pandemic went on full force. As for supply chain bottlenecks, there is one interesting article to read through to understand it more closely:

Rees, Daniel; Rungharoenkitkul, Phurichai. Bottlenecks: cause and macroeconomic implications. In: BIS Bulletin, No 48. Link: Bank for International Settlements: <https://www.bis.org/publ/bisbull48.htm> (BIS)

409 Speaking of Brexit and the consequences for trade and specifically imports, those have been reported by newspapers like The Guardian:

Wall, Tom; Inman, Phillip (August 29, 2021). Food, beer, toys, medical kit. Why is Britain running out of everything? The Guardian: <https://www.theguardian.com/politics/2021/aug/29/food-beer-toys-medical-kit-why-is-britain-running-out-of-everything>

One should not sound snappy about such issues as Brexit was a narrow vote with a wide-ranging aftermath for all of them, including those who voted to remain. It was foreseeable from the beginning of the first “Project Fear” campaigns run by the likes of UKIP’s Nigel Farage, inter alia, but the pandemic worsened it all.

410 We could focus on two countries in particular as I have heard from them for sure that they featured meat processing plants that morphed into Covid-19 infection hotspots due to careless operators who kept their—oftentimes foreign—workers in charge without any safety precautions. For the start, there is a concise write-up on behalf of the US’ only national newspaper with a march of its own:

Telford, Taylor; Kindy, Kimberly (April 25, 2020). As they rushed to maintain U.S. meat supply, big processors saw plants become covid-19 hot spots, worker illnesses spike. The Washington Post: <https://www.washingtonpost.com/business/2020/04/25/meat-workers-safety-jbs-smithfield-tyson/>

could only go into decreasing the number of said sheep. Without becoming nervously defensive again, it should still be noted that the largest economies of the (Western) world could hardly have caught up with the peoples' expectations, had they been wholly centralised either before or during the pandemic⁴¹¹. When it came to more collective nations like Vietnam or the virus' national origin, mainland China, it was never really put into consideration how their economy did⁴¹², at least during the public debate, where the focus mainly steered towards the Western world, particularly Western Europe and the US, with occasional teichoscopes towards mismanaged nations like Brazil or Russia, where

Not to speak of the bets managers set on which worker were the next to contract the virus) And when I was looking for an original English-language article for the German situation to not be an arse yet again, hitting non-speakers of German with a beam above their head, the first text of worth I found was—a journal entry:

Günther, T., Czech-Sioli, M., Indenbirken, D., Robitaille, A., Tenhaken, P., Exner, M., Ottinger, M., Fischer, N., Grundhoff, A., & Brinkmann, M. M. (2020). SARS-CoV-2 outbreak investigation in a German meat processing plant. In EMBO Molecular Medicine (Vol. 12, Issue 12). EMBO. <https://doi.org/10.15252/emmm.202013296>

Out of the frying pan, into the fire, as they say, right? But in the end, both of the pieces get the problems right: Once an employer thinks that he or she didn't carry the responsibility it took to assure that one's employees were safe, when they start to think that they did not have to mind OSHA because it didn't explicitly mention precautions to counter the risk of viral contractions. It can be called negligence and should be sanctioned as such, and to refuse so has got nothing to do with Liberalism or Freedom; it would be imprudent to say that those people who worked there could as well just quit their job if they didn't feel safe. An employer still carries responsibilities for his or her staff, to provide the apparent materials required for safe work. The employees and workers are not ought to provide them for themselves, and to wave it off as "Just quit!" is to show either ignorance or imbecility in this argument. We have also spoken about this problem and the idiotic one-sidedness of such pseudo-arguments on page 123.

411 Mladina, P. (2020). The economic performance of socialism. In Applied Economics Letters (Vol. 28, Issue 21, pp. 1842–1846). Informa UK Limited.

<https://doi.org/10.1080/13504851.2020.1854444>. Previously, we have spoken about the same topic in footnote nr. 259 to be found on page 340. (After many attempts, let's say that the page may vary, while the footnote stands firm) It is historically proven, that while there may be a theoretical chance for a Socialist economy to prosper, the governments may collapse first, for various possible reasons. At some point, Rothbard, in an almost Misesian fashion, also addressed his opinion on why the point of calculating in Socialism couldn't work, i.e. the calculation of production costs under Socialism. Quote:

"The reason for the impossibility of calculation under socialism is that one agent owns or directs the use of all the resources in the economy. It should be clear that it does not make any difference whether that one agent is the State or one private individual or private cartel." (Murray Rothbard (1962), page 446-'47. Emphasis mine.)

As Rothbard's statement hereby presented is barely equivocal, the core has been underlined to set the focus at Socialism's primary fallacy: That a central government is supposed to take care of all the production that has to create jobs on the one hand and produce everything required and impossible to be imported from, say, *fraternal states*, on the other hand. As it has already been introduced down the line, we could think of the GDR which, *inter alia*, also called for people from *Bruderstaaten* like Cuba or Vietnam to move to Eastern Germany in order to amortise the missing workforce. Simultan-

people tended to die like flies due to a lack of apparent measurements to curb infections across the land. But in no such countries could we notice mass starvation due to supply chains that had collapsed under rigid isolation, not even in those nations that in fact closed their borders. Capitalist structures did not have to be put on hiatus during the pandemic as much as it had been demanded to protect vulnerable workers. (It was especially during the first months of the pandemic that many left-leaning folks and outspoken leftists considered the obligation to go to work a main driver of infections as one could easily contract the virus in open-plan offices, although offices in particular were often replaced

eously, all companies—*volkseigene Betriebe* (companies owned by the people [the proletariat]—were organised centrally, i.e. headed by party officials or people who were trained to operate on behest of the party line. One could imagine how well the businesses ran when politics trump the economic operation on the market. Otherwise, we can also derive information from literature on the topic. For example, there are problems like these:

“However, this new degree of interventions in the agrarian economy should not be understood merely as an aspect of a deliberate Sovietisation. These were primarily attempts to consolidate agricultural production. By creating a large-scale agrarian structure through collectivisation, the Party leaders were hoping to increase production at a leap. This step was now to be enforced at high speed: even though the harvest had failed in 1952, the delivery quotas of the peasants were further raised for 1953, which overstrained their economic capabilities. May peasants thereupon fled to the West.”

(Steiner, A. (2013). *The plans that failed: an economic history of the GDR* (Vol. 13). Berghahn Books. Page 57. Emphases mine.)

Many might already conclude what this particular quote was meant to come back to, particularly a point that signifies every Socialist economy and its apparent demise, i.e. cause of death: Regulation and total control. To establish and monitor/oversee companies like the *volkseigene Betriebe* is just another method to transform theories into practice. But in the GDR, this was not the only reason it queued up to the existing failures in Socialist practice. Another reason was the negligence on behalf of other Socialist states in terms of imports, additional to interior scarcity in terms of raw resources (page 39). Regardless of the incumbent system, an economy that is dependent on production—The Federal Republic of Germany as is today relies on services beside production—eventually has to collapse when it is drained through isolation, just like a flower withers when it is placed in darkness, without any water or minerals.

As good education and a *maison bien rangée* abides, we cannot speak profusely about Socialism and its downsides without at least once mentioning and elaborating on the contemporaneous timelessness of Bolivarian Socialism—i.e. Cuba or Venezuela. Bolivia, the namesake of Socialism with Latin American characteristics, we have already ticked off in footnote no. 18 on page 22, so that it is no longer available to us. And as Venezuela was previously subjected, we now have only one more country to go to: Cuba, the idol to many young self-proclaimed Socialists, may it be due to the second coming of heavily bearded revolutionaries, or because of the anti-American appeal, we cannot tell, but we also do not need to bother. Instead, we should ask ourselves why the Cuban economy is so downtrodden, and unable to get up again. There are two possible reasons perpetually discussed with regards to it: Socialism—an argument that appeals particularly to the right; and the US embargo that had been being in state for fifty years now, with alternate severity throughout time—an argument that apparently appeals particularly to the left. But overwhelmingly, and with forte from both the Left and the Right, the argument seems to be supported. See, for example:

- Griswold, Daniel (October 12, 2005). Four Decades of Failure: The U.S. Embargo against Cuba. Link: <https://www.cato.org/speeches/four-decades-failure-us-embargo-against-cuba>

with work-at-home workplaces. What they are usually right with, next to Rothbard to some extent, is that most employees and workers of today do not consider their job the primary goal of their quest to search for one—it's mostly the money to be gained, although both of them may differ in their opinions on the Why). The question then was where exactly employees and workers were endangered the most—obviously where they inevitably came into contact with outsiders, such as educators, nurses/doctors, cashiers, masseurs and more close

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- Yaffe, Helen (March 01, 2017). Cuba is poor, but who is to blame – Castro or 50 years of the US blockade? Link: <https://blogs.lse.ac.uk/latamcaribbean/2017/03/01/cuba-is-poor-but-who-is-to-blame-castro-or-50-years-of-the-us-blockade/>

(Unfortunately, for the second article, the comments should be read as a caveat as it is seemingly apologetic and defensive of the *Communist* régime and what it does. (More on the latter three words below) While many of the arguments are based on evidence shared as hyperlinks, not everything is, and as it will be read below, downsides like permanent hunger or the actual state of healthcare are not addressed closer, leaving an image of Cuba brighter than real)

Especially the first commenter on the issue, Mr. Griswold, makes an important point that could also be conveyed alternately strong within this text: That it is free trade, the unrestricted human interaction via trade and the sharing of information and experience creates a freer society, leading towards achievements like free speech, free education, free organisation and the freedom of movement. Such peak either in an Anarchist society, so far with lesser evidence due to faulty education on the topic and mutually agreed statutes like the preliminary maintenance of what we call Liberal Democracy. As we have written above, this is fine when an absolute majority of people is fine with it. Once a minority smothers a majority in its endeavour to create a change for the *public* good, more severe measurements need to be drawn into action to rectify the conditions. But this is for a different place to discuss.

What needs to be noted is that for some time now, nutrition has been stricken off the list of goods placed under the trade embargo, so that inhumane catastrophes are averted in the region that is annually targeted by natural catastrophes. (which leaves some countries in a permanent state of bare disaster, e.g. Haiti) Furthermore, the US benefit greatly from Cuban imports, as Cuba does. Still, the government, currently headed by Fidel Castro's brother Raúl, fails to manage the distribution of goods on the island, specifically nutrition, which as has been mentioned above, is not targeted by the embargo, thus leaving the Socialist apologetics with fewer arguments to bring up against the US as an alleged perpetrator deliberately impoverishing the Cuban people to point fingers in its McCarthyist craze conveyed from the fifties. In the summer of 2021, people again marched on the streets to protest the lurking fear of starvation on the island of tobacco and rum. Two sources elaborate on this complex situation:

- The Economist (July 03, 2021). Cuba is facing its worst shortage of food since the 1990s. Link: <https://www.economist.com/the-americas/2021/07/01/cuba-is-facing-its-worst-shortage-of-food-since-the-1990s>
- Redacción Internacional (Noviembre 16, 2021). Cuba sigue igual un día después de la frustrada marcha disidente del 15N. Enlace: <https://www.efe.com/efe/america/sociedad/cuba-sigue-igual-un-dia-despues-de-la-frustrada-marcha-disidente-del-15n/20000013-4677218>

The US can be blamed for abundant atrocities and ham-handed interventions in Latin America, many of which have left the continent in the ill-gotten shape that it is now in, for example in Nicaragua, where the US have supported the Sandinistas militarily to bring men like Daniel Ortega into power to curb the influence of Communist regimes on the continent and—to not forget about the more egoist intent that fuelled the operations down there—to propel the banana market. (To read

contact services⁴¹³. The list could go on and on. But in the end, few of those jobs could be put on hiatus, as otherwise the economy would've collapsed. Of course massages are not an essential good one would likely die without, nor does one need to attend a pub after work, even though the innkeeper would possibly go bankrupt without his (or her) regular customers. About amusement parks we could discuss as children have been hit allegedly the worst as social contacts were prohibited as they too could increase the range of contractions, regardless of schools that have oftentimes run with full classrooms and only occasional, temporary online lessons where children could stay at home to not infect

about this, the following book is recommended:

Langle, L. D. (2001). *The banana wars: United States intervention in the Caribbean, 1898–1934*. Rowman & Littlefield Publishers.

More current and revised editions may be available, no doubt) But at some point, the states, particularly the governments who assumed it righteous and necessary to take over responsibility over the people, have to be held accountable for what they have done, without digging up wars that while having had an impact in the beginning, can no longer be drawn as the sole reason for economic malady or mismanagement. It is comparably disputed as loudly when Palestinian apologetics bring up the consequences of the Six-Days-War when speaking about the people's grief in the Gaza Strip; it is usually spoken about the Hamas' terror in the West Bank and the support they still receive amongst Palestinians. Thus, why shouldn't today's ubiquitous politics be addressed when speaking about high inflation and unemployment, next to governmental suppression and the lack of required renewal in infrastructure affairs in order to show some ambition in an economic as well as generally national renewal? Such could also attract investors who would invest in the country to accelerate the upswing many of these nations urgently need. To some extent, El Salvador's Nayib Bukele could function as the Latin American avant-garde, although he needs to be further observed to see if he would not eventually become an authoritarian, after all. So far, he shows apparent tendencies, while displaying himself as a blend of millennialism and the probable first technocratic leader of Latin America, with his stark interest in Bitcoin investments. Still, he might end up more successful than his counterpart in Perú, the Socialist Pedro Castillo while having won an election democratically, suffering from lacking success. About both matters-of-fact, it can be read hereunder:

- Cartagena, M. (2020). » Dios, Twitter y los militares El Salvador de Nayib Bukele «. Nueva Sociedad. Enlace: <https://www.nuso.org/articulo/salvador-bukele-twitter-dios-militares-derecha/>
- Infobae (Noviembre 25, 2021). 58 % de peruanos no confía en Pedro Castillo, según nueva encuesta de Ipsos Perú. Enlace: <https://www.infobae.com/america/peru/2021/11/25/58-de-peruanos-no-confia-en-pedro-castillo-segun-nueva-encuesta-de-ipsos-peru/>

Maybe it is too early to declassify Castillo, even though he already survived an impeachment in parliament 76-46 in his favour, but one would expect him to be higher in favour by the people after having won his first election as an upstart with no prior experience in active politics—he's a teacher—with a margin of approximately 5.70 percent ahead of the runner-up. (Specifically, he gained about 19.06 percent as compared to 13.37 percent in the second place. The results can be checked hereunder: <https://resultadoshistorico.onpe.gob.pe/EG2021/EleccionesPresidenciales/RePres/T>. Speaking of political fatigue... Then again, the field was certainly packed with candidates, their logos resembling Indian parties' indicating that still, a large part of the Peruvian people are illiterate) In the end, nothing can currently cover up the fact that overall, Socialism, when the people began to figure out a tendency, Bolivian Socialism, as well as such leftist radical concepts may face their own demise. Perhaps all of them were better off learning from Evo Morales, or the US' role modelling, sans

one another, mostly due to insufficient capacities on both sides, the children's as well as the schools'. But in the end, the main question could run solely on the one perimeter: Whether society could dispose some jobs in favour of greater safety. Benjamin Franklin's most famous quote—that those who favoured security over liberty did not deserve either⁴¹⁴—might appear to some misplaced in this context, and for a good reason they may finally be unfamiliar with: That those people seldom have a real choice when it comes to deciding whether they want to take the risk of going to work on a particular day, or in a particular, currently indefinite period of time such as during a nearly uncontrollably raging

the latter's interventionist foreign policies for egoistic purposes, or in general. It may finally depend on what way the recently elected Chilean President Gabriel Boric, himself a millennial too, is going to go for his economically severed country. Only time can tell at the moment. He at least won by a margin of 11.74 percent against his fringe right adversary, José Antonio Kast.

412 I didn't intend to claim that there hadn't been any research concerning the economic impact of the Covid-19 pandemic in ASEAN states, but it has not been broadly discussed in public, despite knowledge that many of those states were either collectively organised, or relied heavily on imports and exports from or to mainland China, a couple of which also reinstated trade relationships with the latter*. As for an overview of how those neighbouring and member states have been affected, see:

Organisation for Economic Co-Operation and Development (OECD) (May 04, 2020). COVID-19 crisis response in ASEAN Member States. In: Tackling Coronavirus (Covid-19). Contributing to a Global Effort. Link: <https://www.oecd.org/coronavirus/policy-responses/covid-19-crisis-response-in-asean-member-states-02f828a2/>

As it can be read, many of the nations especially suffered from the abrupt closure of the tourism sector, off which many lived, to which many jobs were bound. Many also closed the borders completely, only two initiated national lockdowns to isolate the nation and thereby contain the existing cases until they have been gotten rid of. One does not need overwhelming creativity what happens under such conditions.

* Nations like Laos, perhaps not because of the Covid-19 pandemic, but at least during it, has co-introduced a new train track to import goods from mainland China. It can be read about under the following article:

Strangio, Sebastian (December 03, 2021). Laos-China Railway Inaugurated Amid Mounting Debt Concerns. The Diplomat: <https://thediplomat.com/2021/12/laos-china-railway-inaugurated-amid-mounting-debt-concerns/>

Most people would likely say that this were just another part of mainland China's "Belt & Road Initiative", with which they are of course right. But so far, most of the nations that announced to co-operate with Beijing were far away, such as in Europe (Belarus, Hungary, Italy, etc.), while Laos is *just a stone's throw away*. Neighbouring nations, especially those that a crass discrepancy in terms of size, strength and relatedly influence, globally as well as regionally, could incrementally become more dependent on the *big brother*. Although spanned more widely and not narrowed down to only bordering countries, such causes and effects were also assessed in the following paper:

Pal, Deep (October 13, 2021). China's Influence in South Asia: Vulnerabilities and Resilience in Four Countries. Carnegie Endowment for International Peace: <https://carnegieendowment.org/2021/10/13/china-s-influence-in-south-asia-vulnerabilities-and-resilience-in-four-countries-pub-85552>

Hwæt does this mean, in conclusion? That mainland China is certainly the dominant force in the Far East, even as nations like Japan, Indonesia and India build up strong economies to counter the

pandemic. Again, to bring up the debunked argument that they could simply quit their job if they found it unsafe to work there at the moment, is even stupider with regards to the labour market during the pandemic. One cannot and should not quit one's job even though one's employer threatened one's safety at work, as it would leave one on the dole and finally in choppy waters when bills are due. OSHA regulations and general worker protection laws have been passed for good reasons and therefore need to be enforced at all costs. No employer is permitted to treat one's workforce worse than cattle unless it was consciously negotiated in the contract, signed voluntarily by both sides. In the end, it is also worthwhile for both sides to maintain a steady and reciprocally beneficial relationship in business: The worker or employee has got a permanent appointment (unless the contract is only *pro tempore* and not expected or negotiated to be either transformed into a permanent, or expanded for the same time again) with a regular income, and the employer has got an experienced and well-known employee who is familiar with the job he or she has got to do. Only unqualified labourers could likely be thrown out in good conscience by the employer, although this cannot be generalised either. For example, think of postal workers or permanent workers who go on paper roll: Both would be required to know their routes perfectly in order to deliver letters, packages or miscellaneous orders in time, for which it is best to also know the best shortcuts and the whole

Sino-hegemony. Nothing new on the Eastern frontier, obviously, but still something that leaves someone standing in awe when it is visualised in such contexts. In Europe, it is well-known, one only needs to think of products *Made in China*, or the mainland Chinese counterpart to the US' Amazon, AliExpress. Mandarin may not become the next *lingua franca*, but the country will eventually topple the US, step by step.

413 The World Bank has also scrutinised this question and come to a similar conclusion, while also having considered the question of which jobs are essential and non-essential, i.e. required to stay up even during the fiercest of circumstances regarding the pandemic's outreach, in order to keep societal life and availability of vital goods up. Their findings can be found hereunder:

Garrote Sanchez, Daniel; Gomez Parra, Nicolas; Ozden, Caglar; Rijkers, Bob. 2020. Which Jobs Are Most Vulnerable to COVID-19? What an Analysis of the European Union Reveals. Research and Policy Brief; No. 34. World Bank, Washington, DC. © World Bank.

<https://openknowledge.worldbank.org/handle/10986/33737> License: CC BY 3.0 IGO.

414 Verbatim:

"As to the other two acts, the Massachusetts must suffer all the hazards and mischiefs of war rather than admit the alteration of their charters and laws by Parliament. 'They who can give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety.'"

The Works of Benjamin Franklin, including the Private as well as the Official and Scientific Correspondence, together with the Unmutilated and Correct Version of the Autobiography, compiled and edited by John Bigelow (New York: G.P. Putnam's Sons, 1904). The Federal Edition in 12 volumes. Vol. VII (Letters and Misc. Writings 1775-1779). Page 59 [2,887].

It can also be found for free under the following link: https://oll.libertyfund.org/title/franklin-the-works-of-benjamin-franklin-vol-vii-letters-and-misc-writings-1775-1779#Franklin_1438-07_524

of a city's, borough's or region's infrastructure. The same would apply for taxi drivers. Menial labourers would perhaps be the only ones who could be replaced with anyone, excluding those who at least had to bring a certain physical or mental condition, such as great strength to lift heavy objects like washing machines or furniture, or who had to bring a manifest sense of obedience, submission and numbness to work as a frontline soldier in an all-out war. (One may think of the US' mission in the Middle East, or the war in Vietnam) Soldiers, though, are no menial labourers, and so, we find ourselves in the crosshairs of trying to figure out whose jobs were, in the end, disposable. Day labourers would be the lowest imaginable denominator, people like farm hands, errand boys and the likes, some of which we have reckoned earlier too.

Coming back to the quote from earlier and the nuisance one may have with it: Again, it is indisputable that prices are determined by purchaser behaviour, but incomes are not determined by it, unless we applied a lot of corners to go around and some imagination to achieve the quadrature of this circle; or circular argument at this. One determiner of one's income is of course one's place of residence—whether it's a dense vivid metropolis or a surrounding periphery thereof, or a rural area in the middle of nowhere oftentimes determines the height of one's income, regardless of the job one exercises to begin with⁴¹⁵. Education not only determines the outlook for jobs one could possibly exercise, but also one's future income, regardless of the job it is finally going to be, depending on one's choice, the jobs looked for by employers, etc.⁴¹⁶ As a last factor, we can also argue that, yes, the gender pay gap does exist and too has been proven in academic research, as much as some assume it to be an indoctrinated, partisan instrument to prove what simply didn't exist.⁴¹⁷ Rothbard, to

415 Something that has been proven for example in the following paper:

Eastwood, R., & Lipton, M. (2004). Rural and urban income inequality and poverty: does convergence between sectors offset divergence within them?. *Inequality, growth, and poverty in an era of liberalization and globalization*, 4, 112-141.

Others have even gone as far as to claim that one's income, or one's personal adjustment of cost efficiency was determined by one's income. What sounds rather cryptic has not only been assessed but also explained more clearly in this following paper:

DeSalvo, J. S., & Huq, M. (1996). Income, Residential Location, and Mode Choice. In *Journal of Urban Economics* (Vol. 40, Issue 1, pp. 84-99). Elsevier BV.
<https://doi.org/10.1006/juec.1996.0024>

416 Turčínková, J., & Stávková, J. (2012). Does the Attained Level of Education Affect the Income Situation of Households? In *Procedia - Social and Behavioral Sciences* (Vol. 55, pp. 1036-1042). Elsevier BV. <https://doi.org/10.1016/j.sbspro.2012.09.595>

417 Previously, we have spoken about it for example on page 57-58, including about the arguments that are brought forward to disprove it: That women worked averagely more often in jobs that paid less, so that the statistics had to be treated with caution (which is true), that women were less aggressive during salary negotiations, which is generally true, but could again be argued circularly via

stuff him into this list of factors, showed his occasional ignorance in this question for once again, when he wrote that

“whenever a man insists on a wage higher than his DMVP, he will remain unemployed, i.e. unemployed at the wage that he insists upon. But then, unemployment is not a problem, but a voluntary choice on the part of the idle person.”²³ [...] The ‘full employment’ by the free market is employment to the extent that workers wish to be employed. If they refused to be employed except at places, in occupations, or at wage rates they would like to receive, then they are likely to be choosing unemployment for substantial periods.^{24,418}

For the record, it should be explained that “DMVP” stands for “Discounted Marginal Value Products”. For those who are not all that familiar with the concept that is the DMVP and its more worthwhile brother, the “MVP”, it can be read in a short note by Walter Block, who we have spoken about already beforehand⁴¹⁹. But he assumes that job seekers were generally unaware of their job’s average wage or salary; that it was a unilateral question how much to pay an employee or worker for the profession that is offered on the market. Of course it is up for the employer to decide how much the exercise of the job shall be worth, but it should never be a condescending action, where the executor must be an obedient beggar thanking his grantor for every penny shaken out of a small bag of coins. That is an antiquated point of view and unworthy of a true Liberal, almost dehumanising. As we will further manifest, jobs need to pay the bills, need to earn their executors a living, as we would otherwise degrade as a society, and would affirm the many left-wingers who compare today’s work relationships as modern-day slave labour, enforced indirectly via coercion, *c’est à*

“*Exceptio probat regulam*” (Exceptions prove the rule) What the gender pay gap is actually about is about alternate payments between men and women in the same job: That a female accountant, for example, earned less than her male colleague. Statistics of course couldn’t prove or disprove the wage gap as it threw all employments into one single pot. For additional literature, the following journal entry comes in handy:

CHICHILNISKY, G., & HERMANN FREDERIKSEN, E. (2008). An equilibrium analysis of the gender wage gap. In *International Labour Review* (Vol. 147, Issue 4, pp. 297–320). Wiley.
<https://doi.org/10.1111/j.1564-913x.2008.00038.x>

One therefore doesn’t have to be ideologically partisan to admit that there is a measurable wage gap beyond statistics. But the immediate respective incorporation and refusal of such concepts leads towards the impossibility to properly discuss them in public, so that it is left to academics to take care of it. But we’re not going to point fingers at anyone as there are not enough fingers on one human being’s hand.

418 Murray Rothbard (1962), 429.

419 Block W. (1990) The DMVP-MVP Controversy: A Note. In: Rothbard M.N., Block W. (eds) *The Review of Austrian Economics*. Springer, Dordrecht. https://doi.org/10.1007/978-94-017-3454-7_7

dire. Of course it isn't, these days, but gig workers and other seeming *day labourers* could give the idea, although it is in the end up to their personal qualification. Migrants whose certificates from their homelands weren't approved and those who don't speak the language properly yet, whose state of residence wasn't advanced yet, so that they couldn't even seek a job or job training yet, still feel the brunt of stately bureaucracy on the one hand, and impoverishing (slave) labour on the other hand. Payments for jobs shouldn't be ever lower, the more companies expect it; there shouldn't be a generally expected downward competition on behalf of the job seekers and employees; but again, it is the siege situation on the pages 126-127, where we already figured out that employers have got the higher ground. There's little chance for the inferiors to enforce any kinds of demand, so that they are, unlike their superiors, required to make compromises. It's a cat-and-mouse game, with apparent role affiliations. Rothbard's stylisation still is utterly audacious.

Continuing the previous assessment concerning the question of income, disregarding Rothbard's statement about a job seeker's demanded DMVP: Some researchers have gone as far as to say that with regards to the complexity of arguments concerning the inequality amongst employees and workers, that it finally had to be established and couldn't be naturally overcome⁴²⁰. And while this might sound unmotivated, even austere, it comes close to a confession before the existing conditions, and the fact that unless the whole of society moves towards this direction, it couldn't be changed without a debris of negative effects that accompanied statist interventions expected by many of those who lament the natural inequality. Besides unjust payments based upon nothing but the employee's or worker's sex, there are few factors that could be rationally adjusted or enforced by law that could rectify the malconditions that hit some people across the globe. Many might think of broader social welfare programmes to bail those out who work in a poorly paid job and also have to raise one or two (or any higher number of) children, live in a shabby flat and feel the brunt of any encounter worsening their status quo. The empathetic fellow would certainly jump to those people's rescue as he or she couldn't stand and watch this misery continue for one more day. The question is: How? As I have said, social welfare programmes would only function at the gargantuan expense of anybody else; some would say that this were what solidarity is about, but again, had everyone been asked about their consent for such expenses? Democratic elections would be brought in again, but those could only be repeated every four to five years or so, and included alternate amounts of electors across a wide span, from different points of view and socioeconomic conditions, leading to

420 Durlauf, S.N. A theory of persistent income inequality. *J Econ Growth* 1, 75–93 (1996). <https://doi.org/10.1007/BF00163343>

various decisions and arguments. How could such elections be considered serious? At least their outcome and the coalition governments that emerge therefrom could hardly be representative of the electorate that added its votes. From such fallible results, universally acceptable decisions could not be drawn, especially not for a Utopian undertaking like the *Great Equalisation*.

So, to finish this quote too, we can conclude as a verdict that Rothbard was half right and half wrong. Or as others would say: “This quote is 3.5 out of 5 stars—not great, not terrible.” And with these words, we shall move onwards to the next quote:

“The fact that such shifts can and do happen serves to refute easily the fashionable assumption that our capital structure is, by some magical provision or hidden hand, permanently self-reproducing once it is built. No positive acts of saving by capitalists are deemed necessary to maintain.”^{18,19,421}

This quote may have been torn out of context, thus lacking the description in what way one should consider our capital structure “self-reproducing”. But in the end, this is to be understood like a brain that suffered from daily amnesia: That society could be flushed and start anew; that the capital in society would be restructured after every transaction, and that therefore, as it was underlined in the last sentence, “capitalists didn’t have to save money”. Such assumptions are so windy, one could assume that they sold used cars for a living. An honourable mention should also be extended to the indirect rebuke against Adam Smith and his *invisible hand*, about which we have also spoken about on the pages 26, 345 and 393, although never seriously, as it was never possible—the whole idea of transactions that could construct a society without any exterior in-

421 Murray Rothbard (1962), page 393. Emphasis mine.

vovement⁴²². As Ayn Rand has written in one of her essays and as we have paraphrased in footnote 325 on page 440,

*“The chaos of the airways was an example, not of free enterprise, but of anarchy. It was caused not by private property rights, but by their absence. It demonstrated why capitalism is incompatible with anarchism, why men do need a government and what is a government’s proper function. What was needed was legality, not controls.”*⁴²³

There could be no functioning, beneficial and non-corrupt market without the state’s function as a referee. Smith was sometimes declared one of the first Libertarians, exactly for views like these, although he never explicitly denied the states’ merits as a judge upholding laws for fair practices⁴²⁴. To some extent, he certainly was, a child of his time, born into the Old World, reigned over by monarchs and their static comprehension of trade. One could thereby describe his *opus magnum* “[An Inquiry into the Nature and Causes of] The Wealth of Nations” as an extensive pamphlet establishing a new line of economic think-

422 Although he didn’t say that transactions between businessmen and –women shaped society or proved the futility of governments and their interventions on the market, but that businessmen and –women never made wrong choices and that their decisions usually benefitted either the domestic or the foreign market. Verbatim:

“By preferring the support of domestic to that of foreign industry, he intends only his own security; and by directing that industry in such a manner as its produce may be of the greatest value, he intends only his own gain, and he is in this, as in many other cases, led by an invisible hand to promote an end which was no part of his intention. Nor is it always the worse for the society that it was no part of it. By pursuing his own interest he frequently promotes that of the society more effectually than when he really intends to promote it.”

(Smith, Adam; Cannan, Edwin (Ed.) (1977 [1789]). *An Inquiry into the Nature and Causes of the Wealth of Nations*. Chicago: The University of Chicago Press. 593-’94. Emphasis mine.)

This argument recalls a similar argument heard during the crusades or in the Roman understanding of justice with regards to those sentenced to fight until death in the arena: God would lead the sword of those he considers in the right and therefore worthy of surviving the battle. Likewise, the figurative *invisible hand* would lead the minds of the trading men and women, to serve the collective best. Right? The whole metaphor, while never to be understood literally, made little sense. Without a legal body, a society could not usually transact without also ending “in a conspiracy against the public, or in some contrivance to raise prices.” (Adam Smith (1977), page 183.)

423 Rand, Ayn. The Property Status of Airwaves. In: Rand, Ayn (1967). *Capitalism – the Unknown Ideal*. London: Signet Books. Page 135. Plain print indicates her italics, while underscores are mine.

424 It was up for his interpreters and scholars to define his views in such a way; needless to say that there were sufficient hints to declare him somewhat a Libertarian, or more precisely an Anarchist in the faulty views of so many thinkers and writers, including nearly everyone of those we have read in this brief selection of writings about which I have written reviews. Read an interpretation of Smith hereunder:

Reisman, D. A. (1998). Adam Smith on Market and State. *Journal of Institutional and Theoretical Economics (JITE) / Zeitschrift Für Die Gesamte Staatswissenschaft*, 154(2), 357–383.
<http://www.jstor.org/stable/40752070>

ing. Alas, upon first reading it, one could only wonder about the detailed list of bushels of wheat and what they cost in his days. But what he meant to say is clear: Hard borders and tariffs impair free trade and thereby the flourishing of a wealthier populace. In the line of his arguments, the proposed freedom of trade *peaked* in his description of the invisible hand as I have also quoted in footnote number 412. And as it was mentioned beforehand, the idea of an invisible hand conducting all trade negotiations is naïve and couldn't work—it doesn't even work out now, with ham-handed state judiciaries trying to comb through the market to remove corrupt elements therein. We could already think of the state's attempts to blow up cartels gouging prices. (See, for reference, footnote number 159 from page 149 to 150) In this regard, the state fulfilled a function of cleansing the market from infectious infiltrators, although Libertarians would thus consider it an overreach. But what were the alternative? The automatic price determination process is being corrupted by cartels, while the argument that such cartels functioned as a scaffold to create a cooperation doesn't hold: Companies of any fashion are usually free to cooperate for whichever reason they find suitable, no-one stops them. Only when they want to merge, the state will raise his index finger and examine the paperwork filed for this purpose, to see if everything is fine about it. Monopolies, unlike it has so far oftentimes been described, are not as unproblematic as they are displayed⁴²⁵. Monopolies,

425 To look back in this text, we could mention Ludwig von Mises again, as he is one of the few authors who has also written explicitly about monopolies on the market. At one point in his "Human Action", he has written the following lines:

"As has been pointed out already, there is no such tendency toward monopolization. It is a fact that with many commodities in many countries monopoly prices prevail, and moreover, some articles are sold at monopoly prices on the world market. However, almost all of these instances of monopoly prices are the outgrowth of government interference with business. They were not created by the interplay of the factors operating on a free market. They are not products of capitalism, but precisely of the endeavors to counteract the forces determining the height of the market prices. It is a distortion of fact to speak of monopoly capitalism. It would be more appropriate to speak of monopoly interventionism or of monopoly statism."

(Von Mises, Ludwig (1998). *Human Action. A Treatise on Economics*. The Scholar's Edition. Auburn (AL): Ludwig von Mises Institute. Page 674-675 in the Epub edition. Emphases mine.)

The two underscores are again the most delusional statements iterated hereby by the author, von Mises. One only needs to reflect/compare them with the real practice on the market to see that he is wrong. If we, for example, chose the German mattress market, a monopoly emerged not because the market for mattresses was not immovably overregulated, but because some of the leading producers were interested in gouging their prices, and in order to achieve this, they co-ordinated their prices, and attempted to smother the only real competitor who refused to play in this game, and instead offered far lower prices to outcompete them. Such misbehaviour shows that von Mises' theory couldn't possibly be generalised as there are several malefactors who deliberately gouge prices in their sectors, for purposes that penalises the customers, who are also left with a smaller choice. There's no point in arguing that the producers had to do it as they were otherwise penalised due to fatally decreased turnovers. If one couldn't produce on a profit, that's on him or her, but no good reason to delude the customers. Such producers will eventually be removed from the market through the mechanisms thereof. As for the mattress market cartelisation on Germany, there was a final fee extended in 2015:

as has been mentioned beforehand, impair the market's basic functions, finally its *raison d'être*, by disabling the mechanisms that should normally set off during the regular transactions, the price adjustment. And while Rothbard legitimately discarded this ancient fallacy, he also debunked newer ones in this quote above. Capitalism, while flexible and capable of adjusting itself to new conditions if only its actors left it to do so (which many don't, thus growing malicious attitudes that prey upon weaker or disadvantaged co-actors, namely the consumers with less purchasing power), does not reorganise on any base. No societal construct could—money is not usually re-evaluated, and coda signifying and manifesting rules are not negotiated ubiquitously. While we cannot tell if Rothbard meant it this way—he does not elaborate thereunder and didn't beforehand—he is right to reject the statement, regardless if anybody ever said so. It could as well be a strawman functioning as an abridgement, although the text doesn't speak so. But as there is nothing more to say about it, we should now move on to the next:

“In industries where large-scale firms have demonstrated the most efficiency, however, many people have worried a great deal about an alleged tendency for decreasing costs to continue permanently and therefore for ‘monopoly’ to result from ever-larger firms. It should be obvious, however,

Bundeskartellamt (BKartA) [(Federal Cartel Office (FCO))] (October 22, 2015). Mattress case concluded with another fine. Press Release:

https://www.bundeskartellamt.de/SharedDocs/Meldung/EN/Meldungen%20News/%20Karussell/2015/22_10_2015_Matratze.html

The latter source is important to remember that governments are not entirely impotent against even mediocre corporations with spacious power accommodated in a market niche such as the mattress market. It needs to show that competition has to trump stifling monopolies that will defeat aspiring start-ups. Lest we forget that monopolies, as we have stated beforehand, are oftentimes enabled through governments that steer their legislation in the liking of incumbent corporations channelling funds into legislators' pockets—favours that need to be returned to accustom valuable relationships. Read, for example:

Nyberg, D. (2021). Corporations, Politics, and Democracy: Corporate political activities as political corruption. *Organization Theory*. <https://doi.org/10.1177/2631787720982618>

When states are the law, literally, they also need to flex their legislative muscles in order to avoid monopolies. Once governments have been ridden of by the people in favour of the excessively referred autonomous communities that exercise an almost Communist market at best—we will come back to this topic with additional research on cooperatives as they are already exercised as independent businesses; that is, independent also from any state funds, to divert some prejudices—, corporations and the fear of monopolies will at best be gotten rid of as well. This we will see. But at the moment, we have to ascertain the asphyxiation of any monopolistic endeavours. This must be a focal point at all times on the market, even for Libertarians who decry any governmental intervention whatsoever. For good reason, yes, but we have seen the Randian quote on the regulation of the airwaves on page 505 that sometimes, governmental freedom is necessary to keep up the good order as we still deal with people, knowing that humans are naturally unreliable and crooked, unable to control themselves without baring their knives, threatening to cut each other's necks. But we have spoken profusely about this already, so that we can call this topic moot; everything has been said, yet again.

that there is no infinite tendency for ever-larger size; this is clear from the very fact that every firm, at any time, always has a finite size and that, therefore, an economic limit must have been imposed upon it from some direction.”⁴²⁶

A capricious statement from his position, and as I have noted down as a first thought: Who is going to impose those restrictions on growth? Again, this quote has not been torn out disadvantageously of context, there is nothing more to mention to elaborate his point (as if the quote weren't already fairly long again). My first thought on this quote read as follows: “Who is going to impose this limit?” What I mean is the limit that kneecaps continuously growing companies—Rothbard said that their growth will eventually come to an automatic halt, but without a government that would attempt to decelerate said growth, and even expropriate the predatory company that refused to listen to the state's commands as an *ultima ratio*. We could contemplate a mechanism comparable to the calculated breaking point that determines prices on the market, computing the point at which a price's hoisting futile as it would exceed the estimated demand by customers. Almost no product would be worthy of paying for at any price offered. Likewise, we could compare, not every size was worthy of pursuing, according to Rothbard. But is that so? Normally, one would say no, as growth is nothing that is pursued proactively by a company, it is rather the consequence of a flourishing company, of a flourishing market. The better the economy fares, the layman would opine, the more stable it grows. But we may accidentally fall for the same fallacy as we have addressed in footnote 32 on page 27, where we learnt that the Gross Domestic Product (GDP) is not a proper means of evaluating society's, or more generally people's, well-being. Economic growth, apparently, is measured by the same means⁴²⁷, so that we may fall or have already fallen into the same trap again. A well-running economy might be an indicator for and a protection against mass impoverishment and all the negative consequences thereof, but it for sure does not guarantee safety from maladies that could be caused by a laissez-faire market in which it is relied upon mere theories and theses such as that companies could not grow infinitely because they would cap themselves someday, when they found their size apt. Then, again, he has spoken explicitly of companies that would stop their

⁴²⁶ Murray Rothbard (1962), page 437. Underscores mine, while plain print indicates the author's emphasis.

⁴²⁷ Jones, C. I. (2016). The Facts of Economic Growth. In Handbook of Macroeconomics (pp. 3–69). Elsevier. <https://doi.org/10.1016/bs.hesmac.2016.03.002>. Page 12 et seq.; 21–22.

What can be stated with reference to other research is that nonetheless, the stock market's well-being can predict correctly (or mostly correctly) the continuation of economic growth, disregarding what one concludes therefrom. Read:

Levine, R., & Zervos, S. (1998). Stock Markets, Banks, and Economic Growth. The American Economic Review, 88(3), 537–558. <http://www.jstor.org/stable/116848>

growth, not the market or a national economy! What does this mean for an evaluation of the correctness or falsity of his statement? More or less the same, as we have seen with behemoths like Amazon Inc. or Facebook, which know calls itself Meta but will still be called by its old name in this text for better name recognition. Neither of these two, whilst further ones could be mentioned (think, for example, of Tesla, or the Virgin Group; any automobile corporation from Germany, like Volkswagen or Daimler-Benz, the latter which also separated into a car section and a utility vehicle section), has seemingly even tried to slow down its growth, but instead accelerated the growth at the expense of factors like human rights—Volkswagen, cynically speaking, steps into a German tradition of exploiting human rights violations in concentration camps by pretending to be the “IG Farben”, and the interment camps in Xinjiang, in the North-West of mainland China, pretending to be a Third Reich compound⁴²⁸—or exterior factors like sustainability and, for some corporations, workers’ rights and workplace safety conditions. Again, we have spoken about both in detail elsewhere, so that it does not require repetition.

Could we think of companies whose rapid growth had tripped them, perhaps even stopped them from getting up again? The first company one may think of could be “WeWork”, one of the first companies to venture into the market sector of shared office spaces for rent. From a unique race upwards unto an equally devastating downfall—and a documentary!⁴²⁹—, it has finally imploded when it planned to file an IPO at the stock market, valued firstly at a whopping US\$ 47

428 I was not even the first one to draw such comparisons (And this was also not the first time we have spoken about this; see page 207), nor did I copy it from this open letter I will cite hereunder. It lies near, especially since it is known to everyone who has come across the collected evidence that those are not just “re-education camps”, as the mainland Chinese politburo prefers to call them towards the Western media: They are intended to exterminate an entire culture, consequently a people. Read the letter:

Mahmut, Rahima; Hasenson-Gross, Mia; McDougall, Blair; Polak, Michael; Stone, Rogers; Stone, Sheldon (December 27, 2020). Once Jews, Now Uyghurs: Why Would Volkswagen Want to Be Complicit in Another Genocide?. Haaretz: <https://www.haaretz.com/world-news/.premium-from-jews-to-uyghurs-why-would-volkswagen-want-to-be-licit-in-another-genocide-1.9402677>

For those who might have missed it or think that they did not fully grasp the reason for all the attention it is given, I have compiled a continuously resuming directory of news I personally have read and remembered, to be found on my news channel on Telegram: <https://t.me/PoliticsAndEconomicsOllyffer/21865> | Some might think that as it is found on Telegram, it must be full of conspiracy theories, but given my current log in this text alone, it should be clear that I do not fall easily for conspiracy theories or would withdraw to them anytime. Telegram is just practical when it comes to microblogging, so that I can leave my blog solely for longer texts such as this one over here.

429 On the documentary, it can be read about under the following link:

Widdicombe, Lizzie (April 05, 2021). The WeWork Documentary Explores a Decade of Delusion. The New Yorker: <https://www.newyorker.com/culture/culture-desk/the-wework-documentary-explores-a-decade-of-delusion>

billion. If we begged to differ, we could say that it has grown too quickly, thus failing to construct a sound scaffold. It was like a super heavy ion, irradiated to the core. The fate of many unicorn companies in novel market sectors likens WeWork's descent into questionability, likely with an aftermath soon to affect future start-ups with a comparable success in the beginning. It's hard from unbelievable to imagine investors' emerging nervousness when they see young companies with rapid growth catching all the limelight on the stage, asking for capital to file an IPO or an SPAC, impatient to hit the stock market⁴³⁰. A model that could've been a scheme for future entrepreneurship, especially with regards to lowering the obstacles to establish a company of one's own, seems to dwindle due to the high risks of iconoclasts like Adam Neumann.

According to Rothbard, Neumann should have recognised the dangerous path he walked upon, and put his company to a grinding halt in order to not crash it the way he did it, in the end. Yet he didn't, and instead saw his company implode during the filing. We could mention further IPO filings that collapsed similarly, such as BuzzFeed News, or Uber Technologies. Beyond Meat was a mixed case, but cannot be called a disaster, unlike the other two, although neither of them earned as much infamy as WeWork. Didn't the CEOs of BuzzFeed News or Uber Technologies read the room sufficiently? Otherwise, they hadn't filed a premature IPO, had they? In the end, such filings are always to be taken with a grain of caution and gamble, of course, but it still shows that those companies and their Executive Officers are far from perfect, so that they too are prone to make mistakes, as we have mentioned beforehand. "*Errare humanum est, sed in errare perseverare diabolicum.*"⁴³¹ After a failed IPO filing, one does not continue as beforehand, for all the obvious reasons. The erred red threat in Rothbard's thinking, which we have even addressed beyond his writing, is the usual incredulous premise of the market's and its producers' omniscience—the market is faulty, and when we keep it in the existing size as we perceive it in the status quo, there has to be a state to check it and assess the rules for participation therein. If we stifled them as operators surrounded by the individual autonomous communities as I have proposed them in my oft-cited

And to recount the spectacular history of WeWork's short-lived IPO filing, it can be read about in the following text:

Langevoort, D. C., & Sale, H. A. (2021). Corporate Adolescence: Why Did "We" Not Work?. *Texas Law Review*, 99(7), 1347-1386. Stable URL: <https://heinonline.org/HOL/P?h=hein.journals/tlr99&i=1411>

430 Read more about shareholders' vulnerability when investing in unicorn start-ups under the following citation:

Westbrook, A. (2021). We('re) Working on Corporate Governance: Stakeholder Vulnerability in Unicorn Companies. *University of Pennsylvania Journal of Business Law*, 23(2), 505-574. Stable URL: <https://heinonline.org/HOL/P?h=hein.journals/upjlel23&i=513>

431 Lucius Annaeus Seneca, *Epistulae Morales ad Lucilium*. VI, 57, 12.

writings in the footnotes of this one, and maintained them at this controllable size, we didn't need a state as the people could create courts in the fashion as Rothbard has in one of his lesser-known writings, about which we will talk later, when speaking of independent courts sans states to maintain and stuff them. As for now, we shall add yet another quote to comment upon. Here it is:

*"Every man is perfectly free to become a baseball player; but this freedom does not imply that he will be as good a baseball player as the next man. A man's range or power of action dependent on his ability and the exchange-value of his property, is something completely distinct from his freedom."*⁴³²

This statement brought two quotes into my mind, both of which we have addressed respectively in name only as well as in shape of one quote so far—Karl Marx, and Milton Friedman. Both well-known men, and both who have come up with quotes that align well with this statement. We shall mention both of them as follows, starting with Friedman, as his book lies next to me right now:

*"For example, consider a situation in which there are grocery stores serving a neighbourhood inhabited by people who have a strong aversion to being waited on by Negro clerks. Suppose one of the grocery stores has a vacancy for a clerk and the first applicant qualified in other respects happens to be a Negro. Let us suppose that as a result of the law the store is required to hire him. The effect of this action will be to reduce the business done by this store and to impose losses on the owner. If the preference of the community is strong enough, it may even cause the store to close. When the owner of the store hires white clerks in preference to Negroes in the absence of the law, he may not be expressing any preference or prejudice or taste of his own. He may simply be transmitting the tastes of the community. He is, as it were, producing the services for the consumers that the consumers are willing to pay for."*⁴³³

And secondly, we have this quote by Karl Marx from an allegedly lesser-known pamphlet:

„Sowie nämlich die Arbeit verteilt zu werden anfängt, hat Jeder einen bestimmten ausschließlichen Kreis der Tätigkeit, der ihm aufgedrängt wird, aus dem er nicht heraus kann; er ist Jäger, Fischer oder Hirt oder kritischer Kritiker und muß es bleiben, wenn er nicht die Mittel zum Leben verlieren will - während in der kommunistischen Gesellschaft, wo Jeder nicht einen ausschließlichen Kreis der Tätigkeit hat, sondern sich in jedem beliebigen

432 Murray Rothbard (1962), page 481-'82.

433 Friedman, Milton (2002). Capitalism and Freedom. Fortieth Anniversary Edition. Chicago: Chicago University Press. Page 111-'12. All kinds of emphases mine.

*Zweige ausbilden kann, die Gesellschaft die allgemeine Produktion regelt und mir eben dadurch möglich macht, heute dies, morgen jenes zu tun, morgens zu jagen, nachmittags zu fischen, abends Viehzucht zu treiben, nach dem Essen zu kritisieren, wie ich gerade Lust habe, ohne je Jäger, Fischer, Hirt oder Kritiker zu werden.*⁴³⁴

Other than the allegation that I have found yet another opportunity to quote voraciously from other authors' work or to write profusely in my defence of such copycat exercises, which I both deny on the grounds that I comment on both respectively voluminously, I also don't care any longer how much more text this manuscript will add up. I have reached a length that has long exceeded even my most naïve expectations of how this is going to develop. Hence, we shall continue with asking ourselves what has brought those two mutual antitheses together, except perhaps for their Jewish heritage. The quotes hint towards it: they both reflect, in their unique kind, the two pillars that hold this ark of Rothbard's statement together. Together, they weave the rug that holds the rug in this salon of mine together. To analyse the quotes, we shall again start with Friedman—his quote we have paraphrased a couple of times in this text already (such as in footnote number 269 on page 400, including to what the footnote referred), without having cited the example most people may be rather unfamiliar with as it is none that would be mentioned in studies or other analyses found in journals or on Google Scholar. And why should it? We have been debating discrimination against ethnic minorities for estimated years, emotionally as well as from a social-justice perspective, so that bringing in such a controversial suggestion likened pouring petrol instead of fire-extinguishing foam into a forest fire via emergency helicopters. There'd be no use, nor any personal benefit from assuming that it were up to an employer to reject even the highest-qualified cook or chef in the whole neighbourhood solely upon the base of his or her skin colour; not because the employer him- or herself were rabidly racist, but because the restaurant he or she operated were located deep in Mississippi, in a ruby-red district reeking with actual racists who would rather hang a black man or woman than having to think that their meals were cooked by one. This employer thereby didn't behave racist because he gave in to his customers and their prejudices, but only economical: He were not a Congressman (or –woman) who had to at best stand up against such malicious beliefs, but a restaurant operator who offered a service to his or her customers. Some people may claim that every single individual had to transpose the principles upon which a just society had to stand, going as *basic* as taking losses deliberately to show their good intentions, their affiliation to *the good cause*. But this would be misleading, al-

⁴³⁴ Marx, Karl & Engels, Friedrich (1971). Feuerbach Gegensatz von Materialistischer Und Idealistischer Anschauung : Erstes Kapitel des 1. Bandes der „Deutschen Ideologie“. In: Marx-Engels-Werke, Band 3. Seite 33. Berlin: Dietz Verlag. Hervorhebungen die meinigen.

though understandable. Putting it in a different way: Some may have gruded when reading the quote because Friedman didn't speak of people of colour or black men or women, but of *Negroes*. And this was not an adjustment on my behalf, but the verbatim statement as applied by Friedman and passed by the editor of the CUP. I thus didn't see a good reason to edit this either. Did I therefore expose myself as a racist? No, because I don't see myself as a racist and also do not hold any such beliefs. I believe in equity of all people, regardless of their ethnic background, their religious beliefs (or lack thereof), their sex or gender, or their political beliefs. Everyone deserves a fair chance to achieve whatever they want to achieve unless it threatens other people's liberties or safety, health or whatever. Otherwise, no barriers must be artificially erected before them. Natural ones, or such that emerge in order to protect other people's equal rights, on the other hand, can happen and need to be surpassed by them. As with language and what it transports, we have spoken about this in detail in the subchapter "Praxeology & Language" when speaking about Ludwig von Mises: Unless something has been intentionally iterated, it would be a questionable method to presume someone to speak in bad faith. Unless one can present hard evidence that, for example, Friedman or I was or am a racist wishing black men or women to never be employed again, so that they would be forcefully pushed towards the cities' periphery, or on the land, to stroll around like outlawed outcasts. For him, I suppose that he never said so, or otherwise, it would've been the talk of left-wingers' town, to desecrate another alleged darling of right-winged Liberals and Libertarians. His wording as well as bringing up such arguments to make the cause for entrepreneurs' and businessmen's (as well as –women's) *colour blindness*, could be a hint of his own time. The sixties were the time of segregation, of Jim Crow laws, as we have discussed before. He wrote his book in a first edition in 1962, and only two years thereafter, it was, *inter alia*, then-Senator Barry Goldwater (who would later run for Presidency with his running mate and infamous *Dixiecrat* Senator Strom Thurmond⁴³⁵)

435 The latter who also set the record for filibustering the Senate floor, at more than one entire day, 24 hours and some odd minutes. Some may have wondered how it was humanely possible for him to do this, but it has again been sketched during another, more recent filibuster by Iowa Senator Dick Durbin (R): <https://www.govinfo.gov/content/pkg/CREC-2021-03-15/html/CREC-2021-03-15-pt1-PgS1512.htm> | He apparently filibustered the Civil Rights Act of 1964, which, as it needs to be added, gave him the reason to switch sides: From the Democratic party, to the Republican party. It was this Act that paved the way for a mutual course switch of the two parties. Did this make him a racist? To so arduously oppose the equal positioning of ethnic minorities in the US? Not necessarily, according to some scholars. In the end, as it has also been outlined in an obituary in the Guardian, when Thurmond died in 2003, at the age of 100 (until then, since he entered the Senate approximately half a century ago, he has never been toppled by a contestant):

Jackson, Harold (June 27, 2003). Strom Thurmond. The Guardian:

<https://www.theguardian.com/world/2003/jun/27/usa.guardianobituaries>

But this will hard to be proven, it also didn't matter, for the same reason as Marx or Martin Luther are not dominantly remembered for their evident anti-Semitism: It is not the core of their teaching; it is not what they dedicated most of their legacy to. Marx was known for pioneering Marxism to counter both Capitalism and Feudalism in his time, while Luther is known for having established the Protestant church in protest of Catholicism in his time. Neither includes even a grain of anti-Semitism in its theory. And so, it stands manifest to say that even racist or otherwise discriminatory employers cannot and must not be forced to employ someone they do not want to employ for whichever reason. If they should turn down an application by a black man or woman who is certainly overqualified for a vacant position, that is also on them: Whilst they may experience a hard time finding a cracker with even slightly comparable qualifications, the turned-down job seekers would surely find an equally well paid position at a more tolerant employer. But it is no employer's legal duty to employ someone, to pay this person a monthly salary or wage even when their output is terribly underwhelming, subpar. Additionally, there is also no right to work,

He was one of the first Senators beyond party lines to employ African-Americans. Staunch KKK racists would rather have hung African-Americans than to employ them as staffers of theirs. Written in bylines to a biography of Goldwater, even the African-American civil rights activist Martin Luther King Jr. is cited saying that Goldwater was not a racist, but he coquetted with them and gave them a legislative home. Given the argument he made, it could be argued that the same applies for Thurmond too. The citation for the quote can be found hereunder:

<https://kinginstitute.stanford.edu/encyclopedia/goldwater-barry-m> | Some scholars, to finally bring them in, even went as far as to say that he would be too moderate for the GOP of *today*—which was, during the time of the recording, the Barack Obama Presidency, when Paul Ryan (R—WI) was Speaker of the House of Representative, and Mitch McConnell (R—KY) was Senate Majority Speaker, thus determined to postpone the nomination of Merrick Garland for Justice of the Supreme Court until the end of his presidency, to leave it to then-POTUS Donald J. Trump to nominate Brett Kavanaugh for this post. Here's the source:

Crespino, Joseph (N/A). The Life and Times of Strom Thurmond. Emory Magazine:

https://www.emory.edu/EMORY_MAGAZINE/issues/2012/autumn/features/thurmond/index.html (Embedded thereunder is a video of an expert conversation hosted by Emory University)

Journalists, on the other hand, and with reference to Thurmond's estranged (or may we say fiancée's, wife's?) daughter's remarks during a commemoration, draw a different picture of the scene:

Staples, Brent (July 17, 2004). Editorial Observer; Strom Thurmond Continued: The Known World of Ms. Washington-Williams. New York Times:

<https://www.nytimes.com/2004/07/17/opinion/editorial-observer-strom-thurmond-continued-known-world-ms-washington-williams.html>

It may be all more difficult to tell whether he was a racist or not. On the one hand, neither he, nor his father owned a plantation operated with the work of slave labour, but on the other hand, there is this one spike in Thurmond's record that draws exactly this criticism against him. And as the editorial piece shared as a last source, shows, the debate on racism was not far enough 17 years ago. But is it, now, with all the protests across the country, sparked by the "Black Lives Matter" (BLM) movement? It's hard to tell, so that I will not compose a verdict on this question, but end this footnote abruptly to leave it to the reader as an exercise in contemplation.

specifically to a workplace that had to be consequently provided by private employers, businessmen and the likes. This may be the rule in Socialist nations, but to react to such comebacks somewhat snappy, we have seen what happened to them, compared to rather Neoliberal nations.

Now coming for the second quote, the one by Marx. The underlined passages highlight the most naïve premises of Marx', which at least do not speak of coercion against employers to hire wholly unqualified laymen who are interested in snooping into professions other than theirs, as if the market was a workshop where one could learn briefly about other jobs; instead, it speaks of a world in which one could shortly exercise a certain profession without internalising the profession so curtly performed. What may sound enjoyable and worthy of pursuing is in practice an utter pipe dream—how were this supposed to work out in a ubiquitous business situation, where not trainees but the whole of the workforce first had to understand the bits and pieces of their job, so that there were no professionals to help out those still learning? Without any *ad hominem* fallacies, one could tell that Marx never worked in a factory or at a manufacturer whom he praised as the future rulers. Otherwise, he could have told that if one intended to work somewhere, he or she had to become a full professional with a training on the one hand and at best years of experience on the other. One should not jump between miscellaneous professions unless one was unable to set foot in it, capable of imagining to work therein for decades to come, earning a steady income. Wherever one worked, except in menial labour, one has to undergo a training or a period of time under strict supervision before beginning to work independently, as otherwise one could not vouch for the fecklessness of the output. A company couldn't work thereupon without hazarding to endanger the base of the company. This likened gambling with people's existence, and the boss' reputation on the market in case he or she should consider starting anew. Marx lamented that once someone learnt a profession, one was bound unto it until the end of one's days, may it be retirement or death. (He didn't state the latter, but when he speaks of the *Lebensende* (life's end), he could mean either; it's ambiguous) While this is not true—there are many people these days who drop out of their current job to reorient themselves. All it takes is a financial bedding to allow such adventurous decisions in the midst of one's life, but this could never be differently therefrom. The state is not one's fixer for a diversified life, just a state in general should not be one's nanny or custodian. Such beliefs are righteously ridiculed, occasionally feared even, as this presumed people's acceptance for an overreaching, dictating state. But to not turn for doomsday prophecies and apparent preludes, we shall focus only on the reason as to why there's nothing wrong with seeking a job for a lifetime, or at

least approximately four-and-a-half decades, until retirement. (Average period of work life in the Western world⁴³⁶)

In Marx' stream of thoughts, there could be a world in which society organised resources collectively—one of his signature concepts—, so that for some unbeknownst reason, people would be thenceforth able to exercise what I have previously judged to be impossible in practice, at least broadly, as an opportunity to everyone: That one could “[...] do this today, that tomorrow; to hunt in the morning, fish in the afternoon, raise livestock in the evening, criticise after dinner; as I please, without ever becoming a hunter, a fisherman, shepherd or critic.”, to translate at least one passage from the lengthy Marx quote. There's nothing wrong about felling a more-or-less definitive decision about one's life progress, although one can become a hunter, fisherman, shepherd and critic in one lifetime—but unless one plans to exercise those jobs consistently as a freelancer for hire, one will not be able to execute those jobs as without having been trained in them properly. Marx, contrarily, treats those jobs without the import or seriousness that accompanies them. He treats professions like a hobby one treated as a pastime, which they simply aren't. And for someone who fuelled the *lumpenproletariat* with such πάθος⁴³⁷, one should have expected to under-

436 The OECD, in her *latest* numbers, reports something along the lines of approximately 65 to 64 years as an age of retirement, starting off with a career to whichever extent at the age of 22, which thus brings us to a summarised period of working of about 42 to 43 years. Historically, a right to retirement was granted to Germans when having worked for approximately 45 years, although this has since been altered to speak of an age at which one could retire, oscillating between 65 and 67 years, with a small range between men and women, depending on their average life expectation. As for the OECD, the numbers are provided hereunder: <https://www.oecd.org/employment/emp/average-effective-age-of-retirement.htm>

(The numbers, during the time of this writing, ranged from 2013 to 2018)

437 Still, one of the most pathetic iterations was uttered by the humble Rosa Luxemburg, who spoke as follows: „Die Dividenden steigen, und die Proletarier fallen. Und mit jedem sinkt ein Kämpfer der Zukunft, ein Soldat der Revolution, ein Retter der Menschheit vom Joch des Kapitalismus ins Grab.“ (Luxemburg, Rosa (1916). *Die Krise der Sozialdemokratie*. In: *Gesammelte Werke*, Band 4. Berlin: Union Druckerei.) Of course there were also Marx' famous verdict at the end of the “Communist Manifesto”, in which he stated that „Die Proletarier dieser Welt haben nichts zu verlieren als ihre Ketten. Sie haben eine Welt zu gewinnen. Proletarier aller Länder, vereinigt euch!“ (Marx, Karl & Engels, Friedrich (1972). *Das Manifest der Kommunistischen Partei*. In: *Marx-Engels-Werke*, Band 4, 6. Auflage. Seite 492. Berlin: Dietz Verlag.) But this certainly does not even come close to the Luxemburgish description of the workers as akin to heroes in Ancient Greek tragedies, excluding *Œdipus Rex* for obvious reasons. Workers surely felt the brunt most of the time in history when misery dawned before a society, especially during the Middle Ages, when poor harvests introduced hard winters; one could refer with a raised index finger to the many famines of the Green Island, which usually hit the farmers first. Still, without further ado, we must admit that Ms. Luxemburg's comments were unmatched in probable exaggeration, generally painting the workers as consisting almost unanimously with soon-to-be revolutionaries and frontline soldiers for *the good cause*. But as is usually the case with both generalisations and presumed affiliations in partisanship, one can only be wrong. Still, its amusing nonetheless, worthy a soft chuckle.

stand this better. But again, he hardly worked in the class he intended to lead into a revolution—he worked as a philosopher, editor-in-chief and orator, but never as a craftsman or weaver, *inter alia*.

Coming back to the original Rothbard quote, there is little else to say what hasn't already been said: One must curb one's enthusiasm to not fall all the deeper once reality punches back. There is nothing in a free world that could stop one from becoming something special, like a national poet, a tyrannical dictator or a famed baseball player. The way is paved for one to pursue either dedication. One may nonetheless expect that this is going to work out easily, or at all. There are usually abundant caveats and statistical calculations that fathom the probability of one's success. Sometimes, the bare is physical or mental ability; sometimes, it's qualifications; and more often than previously recognised, it's also the mercy of a superior, who may rule by superficial standards such as sex/gender or the provision of *special privileges*, as was the case with the lately disgraced Harvey Weinstein, who abused several women as an offer for jobs in the showbiz. Apparently, he had been held accountable for his misdeeds⁴³⁸, even though the women necessarily agreed upon this trade voluntarily—the point of his conviction was that this was an illicit trade equalling sexual exploitation as sexual intercourse must never be a value to extend in favour for a role in a movie. No need to further elaborate, as the case should be clear: Exploitation as a means of domination over trade partners is malicious, unethical and should be shunned by reputable tradesmen and -women on the market, to boycott the wrongdoing perpetrator⁴³⁹.

The problem with Rothbard's statement above is that it, in comparison to Friedman's statement, it seems unfinished, incomplete. His indirect intent within the statement is not to keep people's hopes and wishes down to earth, but to ascertain them that they will not always get what they wish for, just like a

438 Sisak, Michael R.; Hays, Tom (February 24, 2020). Harvey Weinstein found guilty in landmark #MeToo moment. AP News: <https://apnews.com/article/ap-top-news-harvey-weinstein-sexual-assault-ca-state-wire-us-news-67057b46fcd3f1183cf6a699a399c886>

439 The relation betwixt Libertarianism and Feminism, the latter functioning as a theoretical representative of the excavation and exposure of (male) domination over women in shapes like Weinstein or the aforementioned nuisances like the gender pay gap, has been addressed in the following analysis:

Nahid Sorooshyari, The Tensions Between Feminism and Libertarianism: A Focus on Prostitution, 3 Wash. U. Jur. Rev. 167 (2011). Available at: https://openscholarship.wustl.edu/law_jurisprudence/vol3/iss1/6

Although we must admit that the author of the paper from part II onwards seems to either misunderstand some of the previously correctly outlined similarities and common struggles or not have thought them through to see that there are in fact no discrepancies or crossing paths for them. One could go as far as to claim that there could be no Libertarianism without Feminism, *et vice versa*. It weren't wrong.

child's Christmas wish over a pony or world peace may not be redeemed by Santa Claus. It has now been elaborated clearly, but Rothbard should've done the work when he wrote down those few lines to clarify what he meant to say. He is right, indubitably, and sadly. One could say that many left-leaning theories of varying degrees of radicalism have been founded upon such grievance, over such truisms: That man's life may remain unfulfilled and with many pursuits unredeemed. Prior to theories with expropriation of the wealthy, the bourgeoisie and the aristocracy on their mind, born in the Paris Commune and elsewhere, Stoics have dedicated abundant thought into this depressing matter-of-fact looming over humankind's heads, coming to conclusions like manifested in the aphorisms of Seneca the Elder, whom we have cited beforehand. Again, we shall hear from his wisdom:

*“Maximum uiuendi inpedimentum est expectatio, quae pendet ex crastino, perdit hodiernum: quod in manu fortunae positum est, disponis, quod in tua, dimittis. Quo spectas, quo te extendis? Omnia quae uentura sunt, in incerto iacent: Protinus uiue.”*⁴⁴⁰

To live one's life with great expectations ahead, looking to pursue their achievement, could lead to sorrow in later life—that's the message Seneca intended to convey within this quote, one could assume. And while such advice was barely Rothbard's interest in writing, we could read it in between his lines, while others might smear such interpretations as an attempt to promote deliberate subordination to superiors in business, to be easier to manipulate, more flexible. And while cooperation is key in businesses no matter one's personal position within the company, this is not what is meant. It does not say that one must not have expectations to life, let alone goals like founding a family, building a house of one's own, or destroying the patriarchy. One should just remain rational and realistic, not lose one's head in the pursuit of seeking additions for a bucket list. The argument can help especially when intending to point out an underserved market niche that braces for small revenue but a lot of distress when attempting to outrival the more generally situated competition many withdraw to in resignation—even those potentially interested in purchasing their goods still have to be convinced of the quality and worthiness of spending money. And such processes, until some reputation has been gained, including a community that would advertise their products voluntarily, as bare, vivid fans, are usually tiresome and require abundant Stoic perseverance.

Secondarily, the prior explanation has to be implied: One does not bear a natural right to be employed for any position, let alone a position one is not (deemed) qualified for. Whether one is qualified for a position or not has to be evaluated by apparent professionals, even though they cannot always be pre-

440 Lucius Annaeus Seneca. *De Brevitate Vitae*. I, 9, 1.

sumed unbiased in such questions. We only need to think of the many cases in which women have been turned down only because they were this: Women. Or of men who have been turned down for positions because of their long hair, although their CV showed that they fulfilled all requirements for the position they had applied for. Racism would be another addition to this issue. Humans would always be humans, so that machines had an ace up their figurative sleeve. But as long as HR managers are still human beings, employees need to adapt to them, or become independent as their own bosses, or as freelancers. As Shakespeare has coined in one of his plays: “Beggars can’t be choosers”⁴⁴¹.

In a next quote, we will skim briefly again into one of the more basic knowledge concerning economics. Rothbard asked what were wrong

*“with the fact that the firm more efficient in serving the consumer remains in business, while consumers refuse to patronize the inefficient firm?”*⁴⁴²

For Rothbard, this is of course a rhetoric question: The more economic, more efficient and consequently more successful business remains because of all those factors. That’s one of the reasons why the market is preferable to the state when it comes to the distribution of resources: Because the government usually feels obliged to serve everyone equally, not only those who could afford its goods and services. This is one of the reasons why government-owned companies, as it has been mentioned beforehand, only function by a principle of expense minimisation, not of revenue maximisation. Such companies are doomed to fail on the free market, because even humanism and philanthropy know their limits. And this is where resources cannot be economically, efficiently distributed in long term. Many would say that we had to be forgiving, courteous and helpful, usually to the utmost degree—*moral saints*, as the US-American moral critic Susan Wolf has described this fallacy once, if we wanted to call it a moral fallacy—the idea that humans had to be, or were capable of acting in moral sanctity⁴⁴³. Correctly, on page 11 in the text of this footnote, Ms. Wolf refers in comparison to Utilitarians, which von Mises and Rothbard were affiliated, and who, unlike the moral saints, “wear his saintly moral aspirations on his sleeve”, and do not “will try not to make those around him uncomfortable”, although it

441 Although it was actually first recorded in 1562 in John Heywood’s “Dialogue Conteynyng the number in effect of all the Prouerbes in the Englishe tongue”. But in the end, this is the same discrepancy between coinage and ripeness preparation for market introduction. Just think of Nikola Tesla and Thomas Alva Edison. Also, don’t ask me how I came to think that Shakespeare either coined or used this idiom—I cannot prove it either.

442 Murray Rothbard (1962), page 495-’96

443 Wolf, S. (1982). Moral Saints. *The Journal of Philosophy*, 79(8), 419–439.
<https://doi.org/10.2307/2026228>. Stable URL: <https://www.jstor.org/stable/2026228> | Although some might criticise Ms. Wolf as measuring moral actions and their executors on the standard of being fun to be around them, rather than their contribution to society. But this is where the individualist and the collectivist may part ways. Just as an opinion.

would be harsh to allege the saints of dominantly intending to condescend upon their fellow beings who do not pursue moral sainthood. Even the likely blend of Mother Teresa and Florence Nightingale, or the failed Hitler assassins like the Freiherr von Stauffenberg or Georg Elser, the former who in the end was still a staunch Fascist who saw in Hitler not an Evil Incarnate or the Epitome of National Socialism and everything that was wrong with it, but simply a bad strategist who they—rightly—feared to lose the war on all frontiers, a fate they wanted to avoid for the Third Reich⁴⁴⁴. Moral paramount over allegedly secondary factors like economic operability or the eradication of hunger and poverty cannot hold at all times and at whichever expenses as morality does not pay the bills it would blissfully condone in amassment. There were only one platform at which it could work: Via voluntary donations that would keep the business running, but it would be a gamble to venture into establishing a business on the principle of accepting donations rather than set prices. In a localised context and with little revenue to be expected, as it is oftentimes practised by left-leaning to leftist projects, this is of course no problem, and as service operators like “Substack” have shown, it even works for freelancing entrepreneurs and writers, the latter in particular when speaking of “Substack”, as well as “Word-Press” and to some degree “Medium”, although the community of well-known authors may be inferior to the other two. But when it comes to corporate businesses, such adventures would perhaps be perceived as either too risky to try or even irresponsible, the latter most likely by investors as well as the workforce. In the end, there can be no abolition of prices unless everyone universally endorsed this decision and scrapped their prices so that no-one trapped oneself on the way to an allegedly fairer society in which no-one were bound to purchase inferior products because of affordability. (Already in footnote number 246 on page 329 or so, we have mentioned a source that showed that nonetheless, low income is linked to malnutrition)

The question on why the unprofitable companies shouldn't be given a pass is therefore clear, but I can also elaborate it in terms of a brief, unspectacular anecdote: I was once playing a round of poker at school when we were supposed to tidy up classrooms that were decked for a Christmas bazaar. But as the school was a sham and likened a Victorian borough drowning in its own mire, teachers didn't watch over all pupils' dutiful execution, and so, some of ass retreated into a finished room to enjoy ourselves. The only problem: Only I minded the rules but didn't want to be expelled from the round, so I didn't say anything when

444 Hoffmann, P. (1988). Colonel Claus von Stauffenberg in the German Resistance to Hitler: Between East and West. *The Historical Journal*, 31(3), 629–650.

<http://www.jstor.org/stable/2639760> | Already on the third page, on page 630, it is described as I have known it from German sources, which are repeatedly shared on the social network spaces of Germany when the day of the failed assassination is commemorated. Still an interesting fact to bring up during parties.

others gave losing gamblers some chips to not be expelled either. They showed Samaritan behaviour in pulling the losers up, voluntarily. Normally, everything was fine, and it would also be like this on the market, unless a government coerced others into saving companies on the verge of failure. This is where it became criminal again; still, we have seen this method more or less during the pandemic, when major corporations like the German “Lufthansa” had to file for bankruptcy due to the loss in revenue during the lockdown seasons, when tourism was declared an obstruction in the combat against the virus’ spreading. The German government bailed them out with a credit they eventually paid back⁴⁴⁵ when solvency was back, with lifted blockades and more countries stricken through on the list of *high-risk destinations*. Some might argue that it was a special case as it was the government that barred the companies from operating as usual to begin with—the argument of authoritarian misbehaviour that likened a dictatorship, while exaggerated, contained a true core: Companies were told to cease their operations at wide ranges, only to then be told to enquire for financial aids few of the middle-class companies never saw, or only with massive delays that additionally shuffled them closer to the edge of bankruptcy due to revenues never earned⁴⁴⁶. It comes close to a redemption for desolation and entrepreneurial hardship that has been forced upon them for extraordinary reasons, i.e. reasons that did not occur naturally on the market but from the outside, via the referee who thus becomes an overpowered player on the field. It is common sense for most, if not all Liberals and Libertarians that bankruptcies and insolvencies are natural causes on the market selecting underperforming businesses who have been outcompeted by their adversaries. It’s as natural as predatory carnivores like lions, tigers or packs of hyenas killing prey like gazelles or zebras. The fact that our civilisation has illegalised murder in most cases does not mean that comparable practices were altogether inhumane, unethical and

445 Lufthansa Group (November 12, 2021). Lufthansa Group repays financial aid from the German government. Link to press release:

<https://www.lufthansagroup.com/en/newsroom/releases/lufthansa-group-repays-financial-aid-from-the-german-government.html>

446 Most of the aids were paid out two to three months late, if they arrived on the companies’ bank accounts:

Wilhelm, Lukas (January 12, 2021). Nach technischen Problemen –.Novemberhilfen sollen in wenigen Tagen kommen. Zweites Deutsches Fernsehen (ZDF):

<https://www.zdf.de/nachrichten/wirtschaft/novemberhilfen-auszahlung-verspaetung-wirtschaftsministerium-100.html>

But the lockdown measurements as introduced by the German government did not only consist of telling companies to close their doors to customers, but also of short-time labour (“Kurzarbeit”) for all employees, a laxer insolvency law, and so on. Those have been outlined under the following link, with some descriptive accompaniment and little critique:

<https://home.kpmg/xx/en/home/insights/2020/04/germany-government-and-institution-measures-in-response-to-covid.html>

therefore had to be illicit also per the legal code. We have seen what such disruptions in the environment cause: Hunters have to balance populations of naturally predatory animals in forests because wolf populations have declined so far that they could no longer undertake this task on their own, by scavenging them for their required nutrition. We have previously spoken about monopolies and how they are claimed to be the consequence of stately intervention (see Mises' quote in footnote number 426), while Rothbard enjoined this bandwagon by claiming, in response to a quote by US-American Baptist minister, educator and economist Francis Wayland and his "Elements of Political Economy", that "this type of monopoly"—referring to monopolies as an "exclusive right granted to a man, or to a monopoly of men, to employ their labor or capital in some particular manner"—"can never arise on a free market, unhampered by State interference. In the free economy, then, according to this definition, there can be no 'monopoly problem'."⁴⁴⁷ Doubtlessly he had to join the man who taught him so much. Nonetheless, he is right to some degree, as the government seldom grants a company a monopoly status, permitted to buy out its competition without a prior examination by an anti-corruption bureau. Contrarily, both Mises and Rothbard may refer to state intervention that manipulated the development on the market that led subsequently to an emerging monopoly. This would be a lot of wide-reaching action with a tremendous aftermath, covered by a slippery-slope of a quote, responding to a quote from a Baptist economist. With regards to the whole of his thinking, of their thinking, we know thought that this is indeed what they mean: That the government is guilty of erecting monopolies that are not the state's, but private owners'. It is an unfortunate nuisance that so many state officials are either unaware or uninterested in the power they carry in their hands, the impact they can inflict on market operators, on producers. But it would be one-sided to argue that only the state was capable of declaring monopolies and their victims. Just as it is natural for companies to fail, either from the start, as is the case with many start-ups, or with established companies that have built a pedigree of regular customers, a fandom on the internet and perhaps trained interns as well as has created an internal family of employees. To the customers, such demises may be saddening, to lose a favourite or even beloved companies; but in the end, customer relations are always superficial, the new *opium for the people*, as religions have become obsolete and friendships approach those customer relations in terms of depth and proximity. In times of graduating distancing between people, to work for a certain company can create an alternate personality, something to identify with⁴⁴⁸. The only

447 Murray Rothbard (1962), page 489-'90, or page 735 in the PDF edition.

448 Williams, L. H. (2019). How Career Identity Shapes the Meaning of Work for Referred Employees. In *Frontiers in Sociology* (Vol. 3). Frontiers Media SA.
<https://doi.org/10.3389/fsoc.2018.00043>

alternative options were nationalism or *the good fight*. Those are not everybody's cup of tea, though, so that some draw towards a job that not only pays well but also gives a sense of community.

However, we have come off the track again, so that we should quickly draw a verdict on the brief clipped quote mentioned a few pages ago. There is no reason why certain businesses should not go bust when they have been outcompeted. In a free society, there will be nothing but perhaps a criminal trial when misuse of investors' or donors' funds had been detected in the bust business' accounts that would stop the defeated entrepreneur from trying again. Alas, even such famous business leaders like Richard Branson have failed a couple of times before they finally took off the runway of success.⁴⁴⁹ This flowery language should not undermine the point that is also more clearly explained in the accompanying footnote: Despite the left-winged daydreamers' saying that a failed businessman couldn't work well as a Minister of Finances—RE: Christian Lindner, the former chairman of the FDP who started his first business just shy of the age of majority—, those who have gained experience on the market when trying to become part of the producers are oftentimes those with the largest set of strategic knowledge that comes in handy also in the fields of politics, inter alia. So, Rothbard was completely right, and opened up yet another field of truisms uncharted in his text, although we thereby slipped into a language proper for a pamphlet in the likes of what we are going to read with regards to Ms. Wilder Lane. But as there is nothing more to say, we should now direct our eyes towards a quote denser in content:

*“With intervention, one group gains directly at the expense of another, and therefore social utility is not maximized or even increased; there is no mechanism for speedy translation of anticipation into fruition, but in the opposite; and finally, as we shall see, the indirection consequences of intervention will cause many interveners themselves to lose utility *ex post*.”*⁴⁵⁰

449 See how many of them you already knew: Truong, Lynn (August 02, 2011). 13 Business Leaders Who Failed Before They Succeeded. American Express: <https://www.americanexpress.com/en-us/business/trends-and-insights/articles/13-business-leaders-who-failed-before-they-succeeded/> | (In case the link shouldn't work at first try, copy it into the Internet Archive's "Wayback Machine" to find a working edition) Due to the high age of the article, some more could possibly be added, but the point should be clear: Just as the umpteenth rejection from a publisher doesn't mean the end of one's authorship career, a failed company doesn't mean the end of one's freelance entrepreneur career. At first, one has to evaluate what went wrong, and how one could fare better the next time. Victories are seldom gained at first try, but it takes a strategic sense, the self-esteem to take risks from time to time, perseverance and patience, a cool head and a supportive fellowship who add up on the team that leads the company to success.

450 Murray Rothbard (1962), page 956. Print word his emphasis, underscore mine. Yes, we now skipped more than 400 pages in text, as there have been many repetitions in between.

We have spoken intensely about intervention on behalf of the state on the market already, so that this is nothing new to us, only with the addition that even the state may lose goodly on his own ham-handed interactions, executed dominantly in animus of how the market's development concluded down the line. But in the end, this is only logical: The state does not produce on his own, but rather orders others to produce for him. Of course there are the aforementioned producers, providing water, electricity and services like the waste management. But those are, as we stated, working on debt without any outlook to ever create a profit. (Although we may presume that those businesses, like the social services in the shape of care and medical treatment, could not naturally create profits. We have spoken about this too, beforehand.⁴⁵¹) Unlike the social

⁴⁵¹ In one interesting paper, it has been written that not-for-profit hospitals, which in many Western nations display the majority, should mind their efficiency and the improvement thereof, in order to instate profitability. *Well, duh.*

Rosko, M., Al-Amin, M. & Tavakoli, M. Efficiency and profitability in US not-for-profit hospitals. *Int J Health Econ Manag.* 20, 359–379 (2020). <https://doi.org/10.1007/s10754-020-09284-0>

The size of the individual hospitals was mentioned as well, emphasising that too large a hospital could curb its efficiency, consequently its profitability. While correct in terms of general business operation, this principle could soon contradict or even harm its mission to provide publicly accessible healthcare even for those who may otherwise either not be able to access it, or be encumbered with a hefty burden of debt upon leaving it.

In Germany, the “Nationale Akademie der Wissenschaften Leopoldina” (National Academy of the Sciences Leopoldina) examined the German healthcare infrastructure to evaluate its efficiency, coming to a controversially discussed conclusion: That there are more hospitals than would be efficient, so that they recommended to close some of them, referring to its Northern neighbour, Denmark, and its infrastructure of one hospital to 250,000 citizens. The study:

Hacker, Jörg (Hrsg.) (Oktober 2016). Zum Verhältnis von Ökonomie und Medizin im deutschen Gesundheitssystem. 8 Thesen zur Weiterentwicklung zum Wohle der Patienten und der Gesellschaft. ISBN: 978-3-8047-3656-6. Link:

https://www.leopoldina.org/uploads/tx_leopublication/Leo_Diskussion_Medizin_und_Oekonomie_2016.pdf (PDF, 378 KB)

In hindsight, with regards to the ongoing pandemic, the recommendation may have been premature or fatal in consequence, had the government reacted promptly to this recommendation. Anyway, we might conclude sophistically that healthcare and general care services may not be able to function in accordance to market principles as they had to serve the community and additionally have to be prepared for emergency cases, as races to catch up concluded directly into civilian casualties. An additional problem we saw in comparisons to producers and care servicemen and –women is the provision of the commodities: Thinking of producers, we know that they offer their products on markets, may they be ex works sales, or distribution via retailers. In any way, they would expect their customers to approach them, or the sales points or hubs. There is seldom a direct contact between the seller and the buyer. But care services only function within direct contact between the patient [buyer] and the serviceman or –woman [seller]. One could speak of close contact services. (Not to be confused with the services prostitutes or masseuses, although the latter could still serve a healing function!) While with regards to them, the customers still approach the points or hubs, their competition could not amortise the dissolution of certain points or hubs as their services could not be ramified thanks to an outstanding flexibility—their very employees have to concentrate onto every single customer directly, they cannot serve several of them simultaneously, but with invariantly high quality. It had to in-

services, as it is opined at the end of the 452nd footnote, are not incapable of running on a profit, by far not—they have been nationalised as their goods and services are considered vital to human survival (not necessarily well-being), thus covered by the basic human rights. Their nationalisation is considered well-taxed and efficient method to extend it to every single Jack in Jill within the nation. It is therefore an annual craze when it is heard of recipients of social welfare benefits who have their heating turned off during winter season because they didn't pay for it, mostly because they couldn't afford⁴⁵². This would likely increase when electricity and heating weren't provided by the gubernatorial of-

evitably decrease once one nurse or doctor had to take care of more patients at the same time, far more than were humanly possible. This is a scheme we have observed at multiple places already:

Clarke SP, Donaldson NE. Nurse Staffing and Patient Care Quality and Safety. In: Hughes RG, editor. Patient Safety and Quality: An Evidence-Based Handbook for Nurses. Rockville (MD): Agency for Healthcare Research and Quality (US); 2008 Apr. Chapter 25. Available from: <https://www.ncbi.nlm.nih.gov/books/NBK2676/>

(This chapter from a textbook needs to be read with caution as many of the facts stated lack authoritative data, as the authors point out regularly. This does not necessarily injure the correctness significantly, but reminds one to not consider all of the data presented as safe and sound. Secondary research were necessary) Throughout the text, it has become clear that like children, social services of all colours embody a dilemma for Capitalists and Libertarians alike who take their ideas serious and not as a fortification of immature anti-tax and anti-governance misbehaviour. (I.e. if one weren't a *hippie of the right*, one would either accept the catch-22 that are social services, or argued in detail why this isn't, and instead drafted a concept in which social services were successfully privatised, without an abhorrent descent into a premium laden healthcare that drew its patients into wilful suicide because of the accidental mistreatments they experiences during their stay in a hospital or other service. Many would likely describe the current state of healthcare in the US this way, as it is oftentimes recognised in an almost Dickensian fashion of misery and underdevelopment, unworthy of a first-world country. A sober interpretation of ten key points that stick out for the argument of the US' corrupted health care system have been presented hereunder:

Shmerling, Robert H. (July 13, 2021). Is our healthcare system broken? Harvard Health Publishing: <https://www.health.harvard.edu/blog/is-our-healthcare-system-broken-202107132542>

The shortfalls have been known for a long time, especially in terms of cost not only of the hospitals, but also of the insured persons and finally the patients. Thus presents it a study from 2012, the year Barack Obama, to whom the decrease of drug prices and health insurance premiums was a signature campaign promise—his successor, Donald J. Trump, spent a lot of time not only railing against his signature policy “Medicare for all”, but also challenging it in court to get rid of it. In the end, it was clear that the US urgently needed some recovery:

Ridic, G., Gleason, S., & Ridic, O. (2012). Comparisons of health care systems in the United States, Germany and Canada. *Materia socio-medica*, 24(2), 112–120.
<https://doi.org/10.5455/msm.2012.24.112-120>

Whether it was because of the dominantly red Congress or his own lack of engagement as POTUS with two tenures, i.e. eight years in total, stood up to question. What can be said is that after his years of leadership, little changed down the line. Even doctors were vulnerable to excessive costs after occasionally life-saving treatments, as has been reported by non-profit journalists:

Allen, Marshall (September 05, 2020). A Doctor Went to His Own Employer for a COVID-19 Antibody Test. It Cost \$10,984. ProPublica: <https://www.propublica.org/article/a-doctor-went->

fices. Why? Because private companies cannot be obliged to provide their services to everyone, including those who cannot afford them. Except when the government contracted this service, hence were the original owner and distributed it via delegation. This way, the government held an unnatural and distorting monopoly on the market, with all the negative effects contained therein. Such a monopoly would be argued morally, emphasising the humane catastrophe that followed if it were wholly on the market to provide services that are key to human survival, let alone well-being; that a first-world nation couldn't justify mass mortality every winter season. It is already argued to construct more federal housing to avert the seasonal mass mortality amongst homeless people who cannot find shelter in either emergency accommodations, at friends', a vehicle of one's own, or in subway stations⁴⁵³. But this is a different story—the question here now would be whether it could be justified by free market operators to protect those who couldn't afford their essential services from death by hypothermia, or other preventable causes linked to the inaccessibility to water, heating or waste management. We would thus return to the question of the monopoly problem, from a different perspective: That of the state's monopolies, which peaked in terms of danger when we spoke of the previously discussed monopoly of force, presented in shape of the executive force, alias the police. (E.g. in the subchapter “Does Neoliberalism invoke the worst in people?”, particularly on page 110 et seq. Excluded from this question should be the question of internalised racism and extremism within police forces, as this would stretch the topic too far and thereby distort the scope) We could separate the topics into three parts, while including one that has often been mentioned beforehand but not yet in this section: That of the judiciary branch. The three subparts would thus be listed as follows:

[to-his-own-employer-for-a-covid-19-antibody-test-it-cost-10-984](#)

The investigative article also points out in detail what can be the downside of an unchecked healthcare system in which linked parts of the supply chain snowball bills in order to gouge prices to an abnormal degree. That too is what we will come back to with regards to the import of independent courts even in a stateless society, as the goons that humans are to a great part cannot be trusted without a blend of watchdogs and referees to check upon them, and sanction misdeeds of any alterable degree. As for healthcare, that requires a dedicated text of its own, due to the corrupted dilemma it presents to us.

452 Almendra, R., Santana, P. & Vasconcelos, J. Evidence of social deprivation on the spatial patterns of excess winter mortality. *Int J Public Health* 62, 849–856 (2017).

<https://doi.org/10.1007/s00038-017-0964-7>

453 Zhang, P., Wiens, K., Wang, R., Luong, L., Ansara, D., Gower, S., Bassil, K., & Hwang, S. W. (2019). Cold Weather Conditions and Risk of Hypothermia Among People Experiencing Homelessness: Implications for Prevention Strategies. In *International Journal of Environmental Research and Public Health* (Vol. 16, Issue 18, p. 3259). MDPI AG. <https://doi.org/10.3390/ijerph16183259>

1. Public utility services (Water, Electricity, Heating)
2. Executive force (Police, Security)
3. Judiciary (Courts of any kind)

All three of them have also been discussed by Rothbard, namely in his manifesto “For a New Liberty”. This will thus be focused on just as all the other writings by all honourably discussed authors, via quotes either from the Epub or the PDF edition—most likely from the former, but I haven’t yet decided on this. Whichever it will be, it can be red in the footnote. So, without further ado, we shall start with the first group, the public utility services.

Public Utility Services

“I came to office with one deliberate intent: to change Britain from a dependent to a self-reliant society – from a give-it-to-me to a do-it-yourself nation. A get-up-and-go, instead of a sit-back-and-wait-for-it Britain.”

Margaret Thatcher⁴⁵⁴

Without having started to read, one could already imagine what was Rothbard’s opinion on public utility services, which apparently includes only services brought to every citizen of a state, thus excluding any productive service. Of course they had to be abolished as their performance is allegedly underwhelming, while their costs are perpetually overwhelming. It may be because of this argument that, outside perhaps of his other major work, “The Anatomy of the State”, he dedicated little time and text on this particular topic, although pioneers of a novel school of thought seldom leave any hot topics to the presumption of common sense. If it were common sense, there would consequently be a greater interest in dissolving and finally abolishing public services as the market did it better, and also at a lower price. Rothbard, in a short subchapter to his Libertarian manifesto “For a New Liberty”, wrote what has then been cited many times, although more indirectly and perhaps also unconsciously: That there is nothing for free, especially not allegedly free services that benefitted poor people who could otherwise not afford them. They then only can so because those who earned more and also had larger savings than their poor fellow citizens paid up in their favour, mostly involuntarily. Involuntarily insofar as that no-one is actually asked if he or she wanted to pay taxes, and therefore pay for others they possibly do not know on the one hand, and utilise the services

⁴⁵⁴ Margaret Thatcher in a speech held before the Small Business Bureau Conference on February 08, 1984. The full speech can be read under the following link:

<https://www.margaretthatcher.org/document/105617>

paid for on the other hand. It is the common argument we hear when we speak about hollow parables like “Taxes are Theft”, uttered oftentimes by young self-entitled Libertarians and embarrassing adults who should know better, had they grown up from their adolescent school yard behaviour. We have spoken about this beforehand, so that we will try to cast it out in this subchapter, and instead turn our eyes towards the question of public appeal, which, as I mentioned, Rothbard brought up, and which in me recalled a study shared on the internet in the commonly disadvantageous manner: As a screenshot without a link, but with Karl Marx emojis as an overlay to steer the visual perception towards a certain idea: That public utilities like the postal services were right to be collectivised, i.e. nationalised. In the US, this is the case for the Postal Service that also takes care of votes cast by mail—we remember the reaction on behalf of Democratically voting constituents when Trump employed Louis DeJoy as Postmaster General, in order to hollow it out. It led towards many votes cast belatedly because the workforce was consequently reduced in order to match the decreased budget available⁴⁵⁵. As for the study mentioned beforehand, the time at which it was surveyed was perhaps unfortunate, although one can imagine why it was surveyed in this particular time: It was in August 2020⁴⁵⁶, just months before the fateful 2020 General Election in which Joe Biden, the Democratic Presidential candidate, beat Republican incumbent POTUS Donald J. Trump. It was also the first general election in the US that took place during the Covid-19 pandemic which led many eligible voters to stay at home instead of queueing before ballot offices, risking to contract the virus. Voting in mail was thus the preferred option, but the mails had to be collected by the United States Postal Service, which consequently rose in popularity as it made it possible to vote safely and conveniently. It was perhaps because of this that 91 percent of the people surveyed for this study perceived the USPS as favourable, even though, according to the article cited in footnote number 457, it was in a messy state of disorder and malfunctioning. Inefficiency, as Rothbard would call it. And as the USPS is a governmental agency, there was little else to be expected [than disorder and inefficiency]. If we think about administrative offices, such as those to register a vehicle or a new-born, one city comes immediately to

⁴⁵⁵ His actions were so profound that the Democratically dominated House Oversight Committee ordered him to testify, as they feared the Election to stand at risk of leading towards several ballots to not be accepted as they entered too late:

House Committee on Oversight and Reform (August 16, 2020). Oversight Committee Calls Postmaster General to Testify at “Urgent” Hearing on Sweeping Operational and Organizational Changes. Press Release: <https://oversight.house.gov/news/press-releases/oversight-committee-calls-postmaster-general-to-testify-at-urgent-hearing-on>

⁴⁵⁶ The Economist (August 08, 2020). The postal service has become vital to America’s elections. Link: <https://www.economist.com/united-states/2020/08/08/the-postal-service-has-become-vital-to-americas-elections>

mind for Germans: The infamous offices of Berlin, the capital city. People are known to wait for months, sometimes even more than a year to reach an appointment to register a motorcar, or even themselves when having moved to Berlin. Appointments lying ahead for more than a couple of years are not rare as software is obsolete, slow and the employees are too few to exercise all their tasks in due time⁴⁵⁷. Paradoxically, in this case, money is not even the problem, but simply the management itself, the structure of the administration, and the lack of economic efficiency which so many citizens leaning towards the left would decry as inhumane/dehumanising and misled as it allegedly failed its social/societal paramount. But what would economic efficiency mean with regards to a gubernatorial administration? Nothing significantly different from a company: only employ as many clerks as you need to provide the service to the best of the customers; do not invest more money than required to provide the services; always update your incumbent resources when it helps to improve the service provision—on the market, the means of comparison would be the competitors, but gubernatorial offices do not compete against one another, although it could possibly help to fulfil the aforementioned boxes. We could imagine Rothbard stating that in a better state, people would fell their decision on where to settle down, by renting a flat or building a house, in accordance to the efficiency of the local administration, measured on the customer friendliness and the speed at which requests are proceeded. He may not have said something like this as he promoted the abolition of the government, but a more moderate opinion on this question could sound like this. Rural administrations could thus attract urbanites who sought a life outside of the suburban boroughs and the distressful life in the metro areas. The digital infrastructure would deem it possible, if only the money was there to improve it. Inhabitable land would be there to settle down on the land, where public services are currently little overload as so few live down there. Berlin, on the other hand, is a thoroughly inhabited city that succumbs to its own bureaucratic encumbrance.

Turning towards Rothbard's bylines in the book mentioned beforehand, I have firstly turned towards his outspoken approval of privatising public services, although he was rather vague with reference to which he meant exactly. In the second subchapter, he excluded therefrom streets and roads, another hotly debated and oftentimes belittled topic that would at best be stroked out to begin with—see the introductory quote I have chosen for this subchapter's apparent response; I have found this in

a former Libertarian social media group on Google+, with the movie scene in which it was iterated as a screenshot—, and the police as well as the entire ju-

457 Kaiser, Susanne (18. Dezember 2015). Die Hauptstadt ist kaputt.

<https://www.zeit.de/wirtschaft/2015-12/lageso-fluechtlinge-berlin-personal-behoerden-verwaltung-probleme/komplettansicht>

diciary system. Thus, only electricity production, waste management, etc. were left over. I have noted down that he thus ignored or condoned the possibility that many of the aforementioned poor people could no longer access them. Scenes which we see already and have spoken about in great detail in the oft-cited footnote “Austerity in the UK” (Footnote 180, page 183 *et sequitur*) would likely become more. Again, as we have mentioned many times beforehand, bringing in the poor and how they required protection to not be run over by a steamroller of meritocracy and the burden of their own social or financial inadequacy [to society’s expectations] equals an emotional argument attempting to outsmart an inconvenient truth: That there can be no society in which there weren’t some losers included. One could even argue that a majority of people preferred unequal societies—due to the tautological truths that shape humankind and human presuppositions implemented with almost everyone: That everyone enjoys a better life than in current possession (a sense of eternal incompleteness, so to say), and that almost everyone enjoys to compete against others, either on a level of jest, or on a more serious level, when something is to be gained. Especially the former reason could easily be perceived with oneself, when there is something we wish to have, when something appears to be disjointed or, as said beforehand, incomplete, unfulfilled⁴⁵⁸. An analogy to materialise this argument could be shaped in a single question: How many people could likely just sit down in their rocking chair on their front porch, and just do nothing, other than perhaps watching some children playing soccer on the street, or their neighbour mowing the lawn? (*Those who will snub that no-one other than some selfish boomers could afford a house of their own, and that houses were not only socially devastating but also unsustainable in times of climate change will not be paid attention to, and blocked when they think that they had to provoke fruitless troubles*) In humble fashion, I will only speak for myself, stating that I personally couldn’t. But then again, I do not constitute the average denizen on this planet: Imagining the overworked nurses and caretakers, especially during times of the pandemic, toiling concurrent extra hours to save the business from collapsing, they would certainly enjoy a day off, or perhaps as much as a year to save themselves from suffering a fatal nervous breakdown. But could they, when not worrying and bracing for the next days of pandemic consequences at work all around the clock, to eventually not do anything at all any more, not competing at anything any more, living in a constant state of total equality, with nothing to achieve any more? To quote John Updike, although perhaps falsely, but at least in my sense: “Suspect Each Moment, for it is a Thief, Tiptoeing Away with More than it Brings”⁴⁵⁹ (sic!) What I mean to say is

458 Starmans, C., Sheskin, M. & Bloom, P. Why people prefer unequal societies. *Nat Hum Behav* 1, 0082 (2017). <https://doi.org/10.1038/s41562-017-0082>

459 Updike, John (1976). *A Month of Sundays*. Greenwich (CT): Fawcett Crest. Page 13.

that every single moment, every single second is precious as our time as human individuals is finite, we are mortal beings who, once they have been enraptured, will not return to the earth. Our time is done once when fall asleep and do not awake. Advances in cryogenic technology to preserve the human body are nimble attempts to relieve our nervousness about our inevitable finiteness. But they cannot persist it, but only postpone our decease. To live a couple of years, even decades, in a state of coma, unable to do anything, would come close to death itself, so what good would it be? Instead of longing for eternal life, or a life as long as Methuselah's, we would do better to achieve as much in one life as possible and welcome our demise with content, or at least the feeling that we lived our best life, and could now shelve it, once and for all, not unilaterally, but under mutual consent. There's nothing worse than the feeling to have been unable to do something, and now facing the irrevocable fate to never be done with it. Such is the life of the *faineant* who always procrastinated until he or she realised that time was up. This has to be avoided, and so, time should be managed wisely and spent strategically. Or else, our own failings will catch up with us, and remind us about our own inadequacies⁴⁶⁰.

460 To become a little more personally another time, I myself usually struggle with the lack of time not only per day—let alone per week, month or year—to amortise my daily to-do-list. While I always try to reach the goal of *six clean pages*, as US-American horror fiction author Stephen King once said about himself in a conversation with George R. R. Martin, author of “Game of Thrones”, although I hardly manage to when I don't currently write another page-turning footnote about an abject topic that sprang into my mind. We thus have to say that there is still the possibility—or more fittingly, the *threat*—of not managing to finish one's work before Death decides to enrapture one. We just need to think about Maryland Senator Elijah Cummings, who died at his desk when writing a subpoena against the “Immigration & Border Customs Enforcement” (ICE). It was not an illness that he succumbed to, God forbid, but he also wasn't that old—he was just 68:

Witte, Brian; Garcia, Cano, Regina (October 17, 2019). Cummings, powerful congressman leading Trump probe, has died. AP News: <https://apnews.com/article/maryland-donald-trump-us-news-ap-top-news-politics-472ab99bda374c3ba906366d2f0a6d00>

As a Senator, we can imagine that he worked under a lot of distress: His homeland included the city of Baltimore, where unemployment is regionally high, just as the demographic boiling pot of many young African-Americans. (Source:

<https://www.census.gov/quickfacts/fact/table/baltimorecitymaryland/INC110219> (Last time checked: January 15, 2022)) Under Trump's leadership as President, he had to defend his hometown when Trump ran against him and it. Furthermore, he was one of the two most recognisable civil rights activist who had been occupying seats in Congress—the other one was John Lewis, who represented Georgia's 5th District, which includes the city Atlanta. (It too features a dominantly African-American community, followed by a runner-up Caucasian community: <https://www.census.gov/quickfacts/atlantacitygeorgia> (Last time checked: January 15, 2022)) Distress is a complicated symptom that can conclude in a variety of maladies, from strokes to coronary diseases and a chronic feeling of fatigue. It has been studied for years, as it can be read hereunder, inter alia:

Salleh M. R. (2008). Life event, stress and illness. The Malaysian journal of medical sciences: MJMS, 15(4), 9–18. PMID: 22589633.

Doesn't this mean that there were a moral or even governmental obligation to assure for every single citizen to enjoy complete equity with their fellow citizens? This is the same debate we had beforehand, just in a different dress. The question of a hyperactive welfare state versus a judiciary state that only takes care of the fair play in accordance to the given legislative rules of procedure. The welfare state would say that, yes, everything needed to be done to assure that even the poorest of the unluckiest social background needed to enjoy the very same starting point as the luckiest fellows. The judiciary state, on the other hand, would say that regardless of the social background, there should be no barriers against anyone pursuing a social uprising. Transposing the disparity, we could say that the judiciary state chose a more *realpolitik* position, whereas the welfare state chose an idealist position. To return to our actual issue, we could say that the welfare state would likely expand the public utility services in order to support the poor people: Electricity and water for everyone, regardless of if they can afford it or not, and council flats to reduce homelessness. The judiciary state would either slim them down or abolish them altogether, by selling all resources on auctions to leave it to the market to fill the gap growing thereby. Research insists that the judiciary state would thus be in the wrong, as the privatisation of public services led to growing inequity in society⁴⁶¹. Within the footnote's second source, we find conclusions that match the findings we have found in sources outlined in footnote number 452 on page 585, also showing us why it could end up disadvantageous not necessarily to society as such but to the people such services are supposed to serve, finally its customers, although the customers less likely to afford them in the first place. Yet hospitals will find themselves in a moral dilemma, as we have partially outlined in said footnote before—the Hippocratic Oath, although used nowadays only as a symbolic reference rather than a code to obey by doctors and nurses alike, outlines that “when he is in need of money to share mine with him; to consider his family as my own brothers, [...]”⁴⁶² According to the oft-cited Oath, doctors should even treat those who could not redeem the service; just as there are pro bono advoc-

But in our lives today, distress is hardly avoidable unless we find a job that in which we can divert distress as we simply didn't feel it. Such are rare, though, so that we need to snake our way through it, or find apparent counter measurements in order to find an equilibrium. What are they? I cannot tell. On the one hand, I really don't know, and on the other hand, one has to find an individual solution to suit one's personal conditions. What is universal for everyone is that chronic distress can lead to a grave shortage of lifetime, hence a lack of opportunities to finish off one's bucket list. Health is therefore important—a bromide that becomes more accepted and more important to evermore people in these days, days of health awareness.

⁴⁶¹ Wang, H., Mu, R. and Liu, S. (2018) The effects of privatisation on the equity of public services: evidence from China, *Policy & Politics*, vol 46, no 3, 427–43, DOI:

<https://doi.org/10.1332/030557317X14938075758967>.

Brandt, T., & Schulten, T. (2008). Privatisation and liberalisation of public services in Germany: the postal and hospital sectors. *labour market*, 37.

ates defending homeless and lower-class workers without expecting payment in return, there are also honorary doctors and nurses offering medical treatments to the homes and the unemployed, for free. What are the motivations for such people to undertake their respectively but differently difficult, frankly arduous and exhausting professions without any intent to benefit therefrom financially? For a possible explanation, we could turn towards the famous English statistician and wartime nurse Florence Nightingale, who wrote the following words as part of an explanation for her compassionate commitment to the soldiers in the Crimean War (1854-1856):

*“Secondly, I did not think of going to give myself a position, but for the sake of common humanity. If I wait three weeks, I do not see that I gain anything, and the miserable creatures are dying all the while. Thirdly, they cannot find anybody else, and if I don’t go the whole thing falls to the ground. Money, I am sure, will not fail.”*⁴⁶³

She didn’t put money into a paramount position, as it can be read from the last sentence in this quote, she only considered it as a necessity that would be taken care of via arguments that are mentioned hereafter, but has been clipped in this quote as it is of no interest for this argument. Her priority, as is outlined in the first line of the quote, is the sake of common humanity, her dedication to wartime medical treatments are somehow driven by her belief in humankind’s goodness, or the moral equality of all human beings, even those who would murder their fellows under a general’s command, without thinking twice who they target, may it be a father of four or a young man who had been drawn into war by his government, too fearful to dodge his draft but also to shoot at somebody else on the other side of the battlefield. She considered them all equal, an attitude that is also represented in defendants employed by the state, who may even have to defend serial killers or paedophiles who have incriminated themselves by the rape of a minor boy or girl. One could say that they couldn’t choose, as they were no freelancing lawyers, but they knew what they were going for, they had a choice, and fell one thus. With regards to lawyers and their discipline, we could reach out to a curious anecdote of a former concentration camp inmate, Claus Bastian. He survived the KZ Dachau, and later studied law

⁴⁶² https://en.wikipedia.org/wiki/Hippocratic_Oath#Text_of_the_oath. The original Koine Greek passage should consist of the following: « ἡγήσασθαι μὲν τὸν διδάξαντά με τὴν τέχνην ταύτην ἴσα γενέτησιν ἑμοῖς, καὶ βίου κοινώσεσθαι, καὶ χρεῶν χρηρίζοντι μετάδοσιν ποιήσεσθαι, καὶ γένος τὸ ἐξ αὐτοῦ ἀδελφοῖς ἴσον ἐπικρινεῖν ἄρρεσι, [...] » The full Oath can be read under the given link, in spite of all the many teachers who may grudge over the citation of Wikipedia. In the end, it’s the external links and sources cited in the bottom of the page that matter, not the encyclopaedia itself. A fact that also applies to the Encyclopaedia Britannica.

⁴⁶³ McDonald, L., Nightingale, F. (2010). Florence Nightingale: The Crimean War: Collected Works of Florence Nightingale, Volume 14. Ukraine: Wilfrid Laurier University Press. Page 57. Emphases mine.

to become a lawyer. One of his first clients was a well-known guardsman of said KZ: Karl Friedrich Winkelmayer, one of his torturers. He defended him in court, although to no avail: He was sentenced to death in the end. But to him, this defence bore a symbolic characteristic: He was part of a new, fairer system to be introduced in the former Third Reich, of which Winkelmayer was part. He wanted even the greatest fiends of the more Democratic system to experience the benefits thereof, even though they may never enjoy those freedoms.⁴⁶⁴

So, what could we conclude from those facts? Certainly, as we have outlined before, that the market meets its limits in care services, which would most likely decrease in quality when they had to be arranged in accordance to creating a considerable profit margin. The same could apply to other more general public services, i.e. services that are more often handled as public utilities—in Germany, for example, some of them remain in a simultaneous coexistence: As public and as private utilities. There are public hospitals, and there are private ones; public electricity producers, and private ones; public insurances, and private ones; and so on, and so forth. Insurances are compulsory on the public base in order to assure that every citizen is safe from *American standards* in times of need. Retirement, which has previously been left unmentioned, applies the same symbiosis, but the public one has lost some of its shine as of recently as rising inflation and the negative interest rate⁴⁶⁵, defeated and buried by the ECB in order to support the sacked Mediterranean nations—Greece, Spain and Italy—have slashed the profitability of traditional, publicly financed retirement funds, so that incrementally more people turn to stock trades, independent as well as supported by classical brokers or applications like “Trade Republic” or “Robin hood”. So, if we wanted to tempt the minds and hearts of some apologists of state-built solutions, we could state that one of the pillars of the classical social insurance model has been successfully privatised, even low-income earners could be better off from stock trades than from paying into a public pot of retirement proliferation. Why is that so? Because retirement funding is in practice synonymous to earning an income, although its primary subject is not to make ends meet but to prepare for one’s life after work. But down the line, it’s still about the amassment of money, thus something that the market is certainly capable of supporting one in, complete with mutual consent with the recipients of the money injected and the independence of one’s own financial

⁴⁶⁴ The whole *curricula vitae*, contrarily, is even more surreal, the longer one reads about it. And the two columns of a reprinted, archived newspaper portrait of Bastian and Winkelmayer is an oddity by and large, worth reading and even learning German, just to understand it without a machine translation:

Otzelberger, Manfred (March 08, 1993). Der KZ-Häftling Nr. 1. Tageszeitung (taz): <https://taz.de/Der-KZ-Haeftling-mit-der-Nummer-1/1626704/>

⁴⁶⁵ Wu, J. C., & Xia, F. D. (2020). Negative interest rate policy and the yield curve. *Journal of Applied Econometrics*, 35(6), 653-672. DOI: <https://doi.org/10.1002/jae.2767>

planning, both of which are not guaranteed or even enquired when it comes to the state's enforcement of payments into a fund that is wholly controlled by unelected bureaucratic officials who themselves enjoy at times separate pensions with stable rates and a much higher outcome. This is the same as with salaries paid out to politicians at all national levels, whereas they may not necessarily earn the same on gubernatorial levels, in their home states or city councils or assemblies. But the notorious anger expressed by constituents who lambast the obscene dividend pocketed by their Representatives or Senators, or whichever title their politicians don, is far from unreasonable or borne solely out of populist cracker-barrel philosophies. There is a perceptible disparity when producing labourers may descend into the lower classes while Representatives win election after election in their district, amassing wealth allowing them to invest in real estate to further enlarge their bank account, including the shadow bank accounts they deposited in apparent countries, like the Cayman Islands. (See also footnote 152 on page 144 for further information thereon) We could snub at such governmental, thus publicly funded travesty, and understand in fully how harsh critique across all classes, beyond the partisan aisles and even the most moderate ideologues as well as weekend policy analysts could throw their skin in the ring of abolitionist endeavours—governments have repeatedly proven to disfavour wide-ranging reforms slimming their expenses, as well as their household in general. Public Utility Services are only one part thereof, although one of the most costly. And while we see that there are some institutions that fared excessively worse when privatised and with an altered scope thenceforth considering profits more important than the service—without a publicly funded alternative, the more Samaritan, humane hospitals eventually had to run bankrupt as they couldn't any longer afford the expensive equipment hospitals as well as other care institutions—, the government shows the problems that come with it, the lack of oversight and equally powerful sanctioning in particular. There's too little legislation targeting governmental abuse of finances, or the occasionally asinine exploitation of power on behalf of the government. Why? Because both are vague and subjective opinions based on observations of information publicly available. As the saying goes: One man's joy is another man's sorrow. Although it is far from unusual that both men might condemn governmental actions and decisions concerning the distribution of taxes, especially when there is a selfish intent visible. Returning to the US once more, we could refer to then-Senate Majority Leader Mitch McConnell from Kentucky, and his wife, Elaine Chao, who was then Transportation Secretary under the Trump government. McConnell and Chao cooperated in order to pass lavish projects in their home districts through, perhaps mostly to accelerate their chances to be re-elected⁴⁶⁶

⁴⁶⁶ Doherty, Tucker; Snyder, Tanya (October 06, 2019). Chao created special path for McConnell's favored projects. POLITICO: <https://www.politico.com/story/2019/06/10/mcconnell-elaine>

—at this time, it was still probable to see Trump winning a second term, as well as a majority in the Senate. Corruption, obviously, is a core feature of every government, a fact that has been known long before the pandemic and many officials who utilised their influential position to benefit from deals with PPE like masks and ventilators, or nasal swabs. Expectedly, this decreases trust in government, although we might assume that few people ever expressed genuine trust in a government as their peers are likely to presume general—or as the common voice speaks: *healthy*—distrust in any government, regardless of who is incumbent and who they voted for, if they voted to begin with⁴⁶⁷.

[chao-1358068](#)

467 Sole-Olle, Albert and Sorribas-Navarro, Pilar, Does Corruption Erode Trust in Government? Evidence from a Recent Surge of Local Scandals in Spain (June 30, 2014). IEB Working Paper N. 2014/26, Available at SSRN: <https://ssrn.com/abstract=2471064> or <http://dx.doi.org/10.2139/ssrn.2471064> | although we can also refer to more topical data, as the OECD features an international overview of trust in government. As the data fluctuates with time—the latest numbers are from 2020—I can only refer to the apparent source:

OECD (2022), Trust in government (indicator). doi: <https://doi.org/10.1787/1de9675e-en> (Accessed on 16 January 2022)

In which it was stated during the time mentioned in the quote that amongst the European Union and the United States, Switzerland held the most trust in its government, with an average 84 percent. Heinrich Mann perhaps possibly had his father's first sanctuary country in mind when he was writing his well-known novel "Der Untertan", although there were good reasons to believe that it's liberal comprehension of Direct Democracy that leads so many Swiss into approving of their government. Another reason could be its low profile in foreign policy that allows so much relaxation when all of its neighbours stand on the verge of collapse because of their governments' multiple interior and exterior responsibilities. One only needs to ask oneself what was the name of Switzerland's Prime Minister again, just to then learn that Switzerland doesn't elect a Prime Minister but a President. (For those who wondered: His name is Guy Parmelin, and he was elected for four years, in 2018).

As for its neighbours, the outlook for a prosperous Democracy looks bleak: France, almost traditionally, is dominantly suspicious about government in general, currently clocking in with about 41 percent trusting in government. Germany is a little more confident in the righteousness of its government, with approximately 64 percent, although this may still be an overhang from Angela Merkel's chancellorship, perceived by many as majority positive as she managed to skim all contours of her party, morphing it into a political chameleon, a façade that only slipped a bit during the 2015 refugee crisis:

Helms, L., Van Esch, F., & Crawford, B. (2018). Merkel III: From Committed Pragmatist to 'Conviction Leader'? In *German Politics* (Vol. 28, Issue 3, pp. 350–370). Informa UK Limited. <https://doi.org/10.1080/09644008.2018.1462340>

So, what can we say? In general, what we may perceive on the internet could distort reality by augmenting negative impressions to reality's disadvantage. Nothing new, so to say, although there is nothing wrong with the *healthy sense of the doubt* on government as it has been mentioned in the text. In the end, governments are inherently imperfect, qua being stately structures, and we are theoretically aware of superior alternatives, although the people need to be prepared for those, and willing to undertake the adventure of their materialisation. An unwilling people, an unwilling community is like an uninterested pupil in a school class: He or she is not going to dedicate any more effort into it than absolutely necessary to satisfy the teacher/tutor. Hence, the result is either going to be mediocre or below the median; in terms of a novel societal model, the whole venture is going to collapse by the first

The government is oftentimes designated a kraken, sometimes an opaque conspiracy against the people, holding façade elections to pretend to be commanded by the will of the people, not to speak of all the many anti-Semitic theories about the Rothschild family and the *Financial Jewry*, etc.⁴⁶⁸ All such theories are derived from an alleged gradual distancing of the government from the people. In the US, such concepts could even be justified geographically: Washington D. C., the capital of the United States, is located on the Easternmost coast, although Rhode Island may lie even more Eastern; anyway, already states like Wisconsin or Nebraska could well argue that the officials on *the Beltway* are quite far away from the people of the Midwest, let alone those who lie even more to the West of the country, like the people of Wyoming, Montana, Oregon or Arizona. Beforehand we spoke about Charlemagne, who in his days recognised the problems of such distant rule over a large nation, which is the reason why he declared a couple of Palatia to travel to and reside in when he visited his people on the ground they inhabited, rather than exercising what Germany's early minister of finances Ludwig Erhard called *Politik vom grünen Tisch*, or *armchair politics*, whereas Erhard referred to the negotiation tables that were

internal conflict, and everyone is going to blame its inherent dysfunctionality, thus return to the status quo ante, the stately society, and will file the experiment; some researchers may perhaps examine it and draw their personal conclusion, wherever they may be, but the stately pundits would certainly grasp the opportunity to decry the failed experiment in a fashion of how Socialism has hitherto been colourised: As an inevitable gateway to authoritarianism of the vilest kind, depicted by the likes of Josef Stalin, Pol Pot, Nicolás Maduro, etc. But if those pundits seriously compared Socialist states to the Anarchistic communes, we had no reason to be surprised—pundits will always be pundits, including their wild claims that only served the purpose riling up their audience. Still, such a comparison equalled the idiomatic comparison of apples to oranges: Whilst the pilgrim founders of those communes were free to draft their administration in any fashion they liked, including a Socialistic or a Confederate one, there can thus be no general statement about how they would end up even as a majority. As I have stated many times beforehand, many people could finally return to the status quo ante on a small scale, or even unite to create states of their own. As long as this all happened in mutual outspoken consent, there's nothing to complain about then. All that has to be avoided is the use of force against someone, at worst by means of weaponry. The whole purpose of Anarchism has to be less pompous than some people like to stylise it. Its primary purpose has to be the extension of individual freedom by any regards, but a violent sedition from the present should not be a fixed checkpoint on the pathway untoward it. It has to be a means of last resort, an *ultima ratio*. The prerequisite of universal common sense—or such of a dominant majority—on the correctness and virtue of its pursuit should nullify any such necessity. Otherwise, the death toll and the casualty toll should be kept as low as possible. Massacres usually only preceded failed revolutions, such as the French Revolution. *Exceptio probat regulam in casibus non exceptis*. And a bloody crackdown on behalf of the incumbent government that clings towards its power would only prove itself of be solely self-serving and not bowing down to the will of the people. As for teaching the people what Anarchism *actually* is, and how the *vox populi* misunderstood it, nonetheless also perpetrated by otherwise smart men and women who fell for fallacies too, implementing them in their writing, this is a topic for a separate essay and should be spared in this footnote. Thanks a lot.

468 Campion-Vincent, V. (2017). From evil others to evil elites: A dominant pattern in conspiracy theories today. In Rumor Mills (pp. 103-122). Routledge.

usually covered in green cloth or leather. Any ambiguous equivocations with poker tables are coincidental and bear no relations to Erhard's idiom.

What is to make out of such tendencies? Overall, people are more favourable of governments than we may think, but this is not to say that government is still perceived as flawed, especially when it comes to prudent management of finances, to which everyone—voluntarily or involuntarily, and with almost no say in the household planning after the elections—contributes, not in accordance to how much would like to contribute, but in accordance to what has been set, measured on their regular income. Additionally, supranational agencies like the European Union monitor financial politics internationally too, currently to many people's injurious disadvantage. Hence, political fatigue is understandable, and could be a good reason to grant the people some relief from the feeling that they are being permanently overrun in their freedom of self-control. The current measurements exceed by and large the core principle of the government to assure safe and peaceful coexistence between fellow human beings, to avert conflicts without infringing onto their liberties. The common mantra that governments need to retrieve their referee status and therefore withdraw all functions, agencies and services that are outside of the government's purview. Some of the public utility services could be targeted for this instance, although it should be cautiously evaluated which can be ticked off the government's accounts. Premature actions would only continue fallacious policies, only in a different fashion. This brief excursion into the topic should have given an overview of what can be done, and what shouldn't be done. We will thus rest our case and move on towards the next topic: The police.

Executive Forces — The Police

“But 100 years later, the Negro still is not free. There are those who are asking the devotees of Civil Rights: ‘When will you be satisfied?’ We can never be satisfied as long as the Negro is the victim of the unspeakable horrors of police brutality.”

Rev. Dr. Martin Luther King Jr.⁴⁶⁹

If there is one bipartisan topic that radically thinking people left and right of the centre can agree upon, then it is the assessment that the police no longer serves properly all people of our society; an assessment that can be heard in

⁴⁶⁹ March on Washington (Program), 08/28/1963; Bayard Rustin Papers; John F. Kennedy Library; National Archives and Records Administration. Link to the third part of a tripartite transcript of the rally, in which MLK Jr.'s speech is featured:

<https://www.archives.gov/files/social-media/transcripts/transcript-march-pt3-of-3-2602934.pdf> (PDF, 53 KB)

every country across the globe, although the US, next to some third-world countries boiling over civil wars initiated by corrupted politicians who see no other way than to smother their people when their latest scandals have been publicised by some fearless journalists, stick themselves out of the crowd with their noise applied in not only criticising the police, but calling for its outright abolition, insisting to replace it with stronger community management and initiatives. After the heinous murder of Minneapolis local George Floyd, formerly just a petty criminal who was at the time of his murder through intentional suffocation did not exercise a crime but was targeted by policeman Derek Chauvin and his nearby colleagues perhaps mostly just because he was an African-American—before Chauvin placed his knee on Floyd’s neck, he was not identified, nor was his criminal record spoken about, so that he was just suspected of trying to cash in a faux check. As he did not show any armed threat to either civilians or the police officers, it was almost expected that this murder case would spark nationwide outrage, as did prior cases like Michael Brown’s in Ferguson, Missouri, or Breonna Taylor’s in Louisville, Kentucky⁴⁷⁰. Just to name a couple of names, we could actually mention further ones, but the point should be clear: When it comes to police violence, police brutality or homicides enacted by police officers, African-Americans are disproportionately often targeted. This happens not only because African-Americans are disproportionately more often petty criminal or felons, or because dominantly African-American communities are being *overpoliced*, but because they are more often perceived as in the minority, so that they would not be considered as powerful enough to cause a threat to their immunity to legal prosecution in consequence to murders. Qualified immunity has been pointed to in the wake of “Black Lives Matter” protests condemning police brutality that at best led to the suspension of the incriminated officer, but no time in gaol. Their immunity barred them from any more severe sentence as it was supposed to protect them from unlawful severity in court that would send disturbing signals to their colleagues, meaning that they could no longer exercise their professionally openly as their actions applied to stop criminals could be used against them as evidence, when the criminal sued them for alleged abuse of power thus leaving him free⁴⁷¹. Upon realising how deeply rooted the nuisances were inside the police force, public pressure

470 Lett, E., Asabor, E. N., Corbin, T., & Boatright, D. (2021). Racial inequity in fatal US police shootings, 2015–2020. *J Epidemiol Community Health*, 75(4), 394–397. DOI:

<http://dx.doi.org/10.1136/jech-2020-215097>

Fatal police violence by race and state in the USA, 1980–2019: a network meta-regression. (2021). *The Lancet*, 398(10307), 1239–1255. [https://doi.org/10.1016/s0140-6736\(21\)01609-3](https://doi.org/10.1016/s0140-6736(21)01609-3)

471 Due to the related implications accompanying Qualified Immunity, the staff at the Libertarian “Reason Magazine” have been one of the most outspoken voices calling for the abolition thereof. Read, for example: Root, Damon (October 2020). Abolish Qualified Immunity. Reason Magazine: <https://reason.com/2020/09/05/abolish-qualified-immunity/>

quickly encumbered the legislators' breasts, so that they proposed the so-called "George Floyd Justice in Policing Act of 2020", formally known as "House Resolution 7.120". It so far passed the House and is appointed on the Senate's calendar to be voted upon, having made it further than a similar bill proposed in the state of Minnesota, calling—unsuccessfully—for the abolition of the police⁴⁷². In the end, the general mass of people is just not as radical as one may believe. We could even return to the little surprising news story that African-Americans, the single most oft-victimised group of people targeted by those supposed to be protected, are still largely in favour of police's local presence. Finding solutions for the dilemma of police in our status-quo society is not as easy as some social activists think it is.

It is therefore even more interesting to read how scholars would solve the issue. Apparently, we thus return to Murray Rothbard, who has addressed the question in his previously cited manifesto, "For a New Liberty". His proposed suggestions are expectedly foreseeable—he suggests a complete privatisation of security sector, although some passages are bizarre to read. To begin with the outline of a solution, he writes that "police service in the libertarian society would be supplied by the landowners or by insurance companies." He furthermore states that in his schematic society, "since insurance companies would be paying benefits to victims of crime, it is highly likely that they would supply police service as a means of keeping down crime and hence their payment of benefits." Concerning the payment for their courteous services, he suggests that "it is certainly likely in any case that police service would be paid for in regular monthly premiums, with the police agency—whether insurance company or not—called on whenever needed."⁴⁷³ That there wouldn't be a possible centralised police force, was clear from the start—why should a new society convey the old one's errors instead of fixing them to do better? Still, the idea of coexisting police forces appears strange as it hasn't been undertaken except between neighbouring nations, co-working only against internationally operating crime syndicates, mostly drug traffickers⁴⁷⁴.

472 The aforementioned bill, as described in its state of pending on the 22nd January 2022, can be found hereunder, although it may since have moved further at the time of checking hereafter: <https://www.congress.gov/bill/116th-congress/house-bill/7120>. Likewise, the report on the death of the Minnesotan bill can be found under the following citation:

Karnowski, Steve; Ibrahim, Mohamed (November 03, 2021). Minneapolis voters reject replacing police with new agency. AP News: <https://apnews.com/article/2021-election-minneapolis-cc108d1707d9cb8cbaa6135bb60e7fbd>

473 Rothbard, Murray (2006). For a New Liberty. The Libertarian Manifesto. Auburn, AL: Page 214-215 (Epub Edition).

474 Only recently, as of the time of this writing that is, Europol has busted another cocaine trafficking ring on the "Balkan route": <https://www.europol.europa.eu/newsroom/news/over-60-charged-in-crackdown-balkan-cartel-behind-cocaine-pipeline-to-europe>. Cyber crimes, such as

Thinking about the simultaneity of separate police forces in the same borough, the same neighbourhood, one could imagine that when patrolling the streets, police forces affiliated to a particular *owner* and his apparent clients, which might not be recognisable upon first glance except with advanced surveillance technology the clients are equipped with in order to usually receive their services upon request. Or so one may think, although Rothbard had a different idea in mind: Policemen and –women, in his point of view, would serve all people in need in general, regardless of whom they were accustomed to; may it be owner A, B or C. The service provided would be paid in return. Prior to the provision, the question of whether a service were demanded would come first, of course, as they could vary in price—and no-one likes unquestioned services money would be expected in return, one only needs to think of the migrant children waiting at traffic stops for a red light and an inattentive driver being panned so audaciously. Still, one may wonder whether policemen or –women would be so selflessly to offer their services before having asked whether they should, for example, chase a pickpocket or should track down an alleged mall thief. The price could become a hot topic in the end. Considering a tighter issue, we could think of situations *en face du mort*, such as when someone was promptly taken hostage, being raped (especially women), or grabbed as a human shield; the latter of what would hopefully happen less often. Imagine a woman being torn into a dark alley by a rapist, being raped; a couple of seconds, a policeman hearing some smothered screams from said alley would draw his gun and sneak towards the scene, where he would see the rapist lying on the woman. He would point his gun towards him and scream “Stop! Police! Put your hands where I can see them, and get up, slowly!” (Or something like this, I am not familiar with common procedures in the US) The rapist would get up, pull the woman up as well, and place a knife next to her neck, swiftly turning their faces towards the policeman, putting him in an intense situation on how to behave in this very moment.

Cliff-hanger – as we are not interested in writing a suspense novella, we will stop here and ask ourselves if this situation could’ve been encountered this way in the Libertarian society where the policeman could likely not tell whether this woman was a client of his or not. Perhaps it wouldn’t matter at this point, in such a situation of life and death, although not the policeman’s. Unless the po-

the provision of illegal VPN connexions for criminal purposes such as drug and arms trafficking, have fallen under their scope as of recently as well, blowing up German operators, inter alia: <https://www.europol.europa.eu/media-press/newsroom/news/unhappy-new-year-for-cybercriminals-vpnlabnet-goes-offline>. As for whether those operators or traffickers were in fact criminal, this could be up for debate. We have spoken about this beforehand, concerning drug abuse and the carrying of guns, but in the end, they are all victims of their time, to speak in the words of Johnny Cash. No need to elaborate upon this in this context, as we would find ourselves in yet another catch-22.

liceman were paid by case solved or closed, he might not even require the likely traumatised woman to pay back for his service of saving her life. Contrarily, enquirers who until then didn't know they couldn't afford the policeman's or –woman's service could hardly be forced to pay them back except with forced labour. This would require a court's ruling, a subject to which we will dedicate a separate subchapter. Thus, we had to stop our contemplation on how this would be handled. Forced labour or a garnish of worthwhile possessions were the only imaginable and comparably humane consequences imaginable in a society that still kept its standards. Such that wouldn't and also didn't feature Solomonic authorities like courts could also retrieve more inhumane options like slave labour—forced labour, but not limited to amortising debt; more like a debt transformed into a lifetime of payback. Apparently unlawful, but without the aforementioned authorities impossible to nullify—, as it would be solely up to the debtors on how they wished their fees to be paid back.

Another issue that required an urgent reaction when the scene was opened by an offender or perpetrator would be school shootings. Returning briefly to the public utility services, to which schools were more or less affiliated—a service similar to healthcare and the likes, with equally little material outcome and no natural profits to be reaped therefrom—the owners also had to take care of their safety, which in the US oftentimes include drill exercises to prepare the children for potential shootings, perceived by many foreigners as a grim travesty borne out of the unilaterally liberal gun ownership laws. (Responded selfishly by NRA officials with the advice to arm up the teachers so that they could respond to shootings on their own) Normally, everyone would say that the owners will host both, a security subsidiary to provide guardsmen and –women for the school they host as well. But what if host A's guardsman either dodged his duty anyhow, while B's policeman passed by the crime scene during a patrol, feeling an intrinsic urge to intervene at the scene? We once experienced such an encounter of irresponsibility on behalf of an on-duty police officer during a school shooting, so it doesn't require much imagination to consider this a realistic scenario⁴⁷⁵. Assuming that this genuine interest in protecting the children regardless of the work relationship or lack thereof, we next had to ask ourselves how the employer would react to it: Would he demand of either the school proprietor or the police officer to pay for the mission? Would either one be liable to pay for it? In case the employer of the heroic police officer expected some payment by either party, but the school owner refused to pay as he (or she) never enquired his involvement, could the employer expect of the police officer who, independent of any order or professional affiliation, decided to get involved to

475 Sabovic, Sanela (August 18, 2021). Ex-school cop Scot Peterson emotional after hearing on Parkland shooting. WPLG Local 10: <https://www.local10.com/news/local/2021/08/18/ex-school-cop-scot-peterson-emotional-after-hearing-on-parkland-shooting/>

pay for this act? In the end, his order was to patrol the street, likely one inside his purview qua the employer's ownership—we assume that the school lied opposite the street, hence lying parallel to one another; something that we could well imagine from reading Rothbard's manifesto, comparable to video games like "Saint's Row: The Third" or Saint's Row: IV", in which a city is separated in approximately four boroughs respectively dominated by competing gangs—; a duty he violated by becoming involved in an operation that was outside of his purview, so that he could as well be admonished for his selfless decision. He could be ordered to pay a fee for the time he were going to be paid for although he didn't work officially. To answer the question: Yes, someone could be ordered to pay therefore, although there would be little chance to order the school operator for money as no order was placed, nor was the policeman told or asked to intervene. There will be some redemption, somehow. There is little chance outside of a general of sense of naïveté as Rothbard applied on the pages 215 to 216 in his manifesto that goodwill and charity were going to provide to self-entitled heroes and the poor who could be drawn into slave labour to do good again for their inability to pay for such essential services like police protection. Thus, we didn't consider him broader in this paragraph: It's plainly ridiculous for an economist who is supposed to work by the means of raw data and its interpretation.

What other conflicts could happen under such a model? Rothbard addressed the issue of gang warfare, which he nevertheless considered as less dangerous than national wars as such "neighbourhood 'rumbles' or conflicts" were "as nothing to the total mass devastation of interstate wars"⁴⁷⁶. Why does he think so? Again, it is partially a sense of naïveté and wishful thinking: He doesn't believe that private military owners were going to use nuclear missiles or biological weapons like lab-grown germs (as it was rumoured to be the case with SARS-CoV-2, allegedly a biohazard weapon of the CCP, intentionally released in Wuhan to use it against the West, although there is no hard evidence proving this rumour⁴⁷⁷) He states that the warmongers would not risk the danger of hec-

⁴⁷⁶ Murray Rothbard (2006), page 217.

⁴⁷⁷ The last study that has dedicated to the laboratory theory and its argumentation was the following, not acknowledging it altogether, due to lack of evidence:

Xiaolu Tang, Changcheng Wu, Xiang Li, Yuhe Song, Xinmin Yao, Xinkai Wu, Yuange Duan, Hong Zhang, Yirong Wang, Zhaohui Qian, Jie Cui, Jian Lu, On the origin and continuing evolution of SARS-CoV-2, National Science Review, Volume 7, Issue 6, June 2020, Pages 1012–1023, <https://doi.org/10.1093/nsr/nwaa036>

A more common theory is the contraction from animals to humans, well-known to have been contracted to *subject zero* on a wet market in Wuhan, in the Hubei province. A bat is ought to have contracted it, bringing to attention *operae buffo* like Jacques Offenbach's "Fledermaus" (Bat). But this is a different subject which doesn't belong here. So, here's the last theory dedicated to the animal-human contraction:

tares of scorched earth caused by the utilisation of nuclear missiles, the irremovable fallout befouling the land. Viruses, on the other hand, know no borders, and unless a nation didn't lock itself up as some authoritarian nations like mainland China did via its *Zero Covid* strategy of imprisoning entire cities after the first fistful of positive Covid-19 cases, disregarding the toll it takes with people, as well as the economy that is placed on an artificial gridlock implemented by the government⁴⁷⁸.

But would they fear such consequences? The application of ICBMs to countries that may even be located on the same continent as one's own country

Lytras, S., Xia, W., Hughes, J., Jiang, X., & Robertson, D. L. (2021). The animal origin of SARS-CoV-2. *Science*, e. <https://doi.org/10.1126/science.abh0117>

As long as we do not know for sure where it originally came from, it will be up to everyone on his- or herself to make up one's mind to decide; in the end, it doesn't make a difference as to how to behave during the pandemic, how to end it or keep it away from oneself. Few of us are microbiologists, medicinal scientists or virologists/epidemiologists.

478 While acknowledging the social toll such radical strategies take, especially in the beginning of the pandemic, when the objective of zero infections and therefore zero deaths or chronic sufferers, when needy people and those dependent on sociality in order to not fall back into conditions of anxiety and depression, one paper concludes that a prudent blend between radicality and moderateness would do the trick best, the tandem objective of curbing the pandemic's impact and saving the economy of the nation. Read it here:

Jecker, N. S., & Au, D. K. (2021). Does Zero-COVID neglect health disparities?. *Journal of medical ethics*. DOI: <http://dx.doi.org/10.1136/medethics-2021-107763>

The economy as an argument to avoid radical approaches to protect the people from infections and long-term symptoms impairing their well-being and physical as well as mental abilities was oftentimes brought forward—it was said that the economy could not be turned off like a computer, without also throwing a country aback, into a state of inferiority and incapability of providing for its people, both in terms of finances, linked to social safety with employment and the ability to pay the rent as well as bills, and in terms of maintaining one's standing in the globalised world. The latter affected leading nations like the US and Germany the most; smaller nations without an important role in the world were able to turn themselves off, as long as they didn't rely largely on either tourism or exports of commodities that on their own relied on proximity between the workers, such as in the meat processing business. Then, there are institutes that state what has been denied hitherto: That *zero-Covid* strategies did well for the economy:

Philippe, C., & Marques, N. (September 21, 2021). The Zero Covid strategy continues to protect people, economies and freedoms more effectively. Institut Économique Molinari: <https://www.institutmolinari.org/2021/09/21/the-zero-covid-strategy-continues-to-protect-people-economies-and-freedoms-more-effectively/>

Funnily, especially with reference to New Zealand's strategy of isolating the insular state, the Molinari Institute makes a good point, as the economy didn't slump, even though PM Jacinda Ardern earned abundant criticism for locking cities like Auckland down immediately after one single Covid-19 test turned out positive. Such nervous tactics create a state of unpredictability, a poison not only for the economy but also the people who may enjoy some days off the pure madness, just to then be told to not go anywhere outside of one's workplace and one's home, because someone tested positive. But the harsh mistreatment may be the best solution to cope with the pandemic even long-term. This is also telling for a Libertarian society in which there are no governments to fell those highly unpopular decisions—many Libertarians condemned governments for it, so that entire communities in the

might be imaginable even amongst the most insane leaders, but geographical implications can be betraying: When the US dropped the atom bomb over Nagasaki and Hiroshima, the nuclear fallout could have reached the US' West coast just as ashes from a volcanic outbreak in Indonesia lead towards a year-long winter in Europe. We have spoken about this beforehand, about the outbreak of Mount Tambora on what is now known as Indonesia, in footnote number 202. For good measurement, let's keep in mind that the shortest distance from Jakarta to Paris, for example, is about 11,578 kilometres, according to Google. The thick fuliginous clouds managed to travel this whole distance and stay over the European continent for over one year. The approximate distance from Tokyo to Los Angeles is even shorter: About 8,814 kilometres, a distance that gamma rays could surely surpass, but finally didn't, at least to my knowledge⁴⁷⁹. At least it left its marks in the nearby fishing grounds, which again have been polluted by the more recent disaster of Fukushima-Saichi. A more European example would be the nuclear disaster of Чорнобиль: In Bavaria—Munich, if travelled to by car from Чорнобиль in the Київ область, where the nuclear plant was located, is only 1,846 kilometres away—, wild hogs were still irradiated, as well as mushrooms in the forest, which could thus not be picked up.

Rothbard would be right to assume that leaders, as mad as they may be, would not take the risk of shooting their own legs by using weaponry of any kind that could inflict harm onto themselves, either in short-term or long-term. Aristotle already proclaimed an even more fearsome principle that no-one should start a war with a neighbouring country, in his case Egypt. Verbatim, he said that

„Es sei z.B. A »Übel«, B »gegen Grenznachbarn Krieg beginnen«, C »Athenen gegen Thebaner«, D »Thebaner gegen Phokier« ;²⁸⁹ wenn wir nun also zeigen wollen, daß es ein Übel ist, mit den Thebanern Krieg anzufangen, so ist zu nehmen: Gegenüber Grenznachbarn Krieg zu führen ist schlimm; Belege, die das glaubhaft machen, nimmt man aus ähnlichen Fällen, z. B.: Den Thebanern (ist) der (Krieg) gegen die Phokier (schlimm aus-

non-state world may remain open if a pandemic should break out in this Utopian world, leaving others to sustain an unnecessarily prolonged state of emergency, because many of their neighbours and importers preferred a strategy of endemic contamination, while the recipients preferred a strategy of full protection via vaccinations. Such discrepancies hinder a unanimous strategy to get the pandemic under control. Disunity is the greatest virus of all amongst human beings; it works like a chronic immune deficiency, making the body more vulnerable to other diseases that will finally defeat it.

479 My knowledge failed me, as the radiation from the Fukushima-Saichi disaster only reached past half of the Pacific Ocean; fish, nonetheless, could have brought the radiation to the US West coast if they survived until then, as they of course do not necessarily swim westwards. See further information on this topic hereunder:

<https://www.fisheries.noaa.gov/west-coast/science-data/fukushima-radiation-us-west-coast-tuna>

gegangen); nachdem nun also (das Kriegführen) gegen Grenznachbarn schlimm ist, gegen die Thebaner aber (antreten, für Athener) gegen Grenznachbarn heißt, so ist einsichtig: Gegen die Thebaner Krieg führen ist ein Übel.⁴⁸⁰

And while we can tell that he did not mean to thereby introduce a theory of war in the tradition of either Sun Tzu or, to precede an actual war theorist by centuries, Grotius, he does present to us an argument we could scrutinise if we wanted to. And shortly, we could, as there is hardly a red thread in this text anyway. So, what is Aristotle's argument for not leading wars against abutters, to use an all-American term? Nuclear missiles or viruses advanced artificially in laboratories are out of the ball game as none were even imaginable in his days: Neither Niels Bohr was yet born, nor Enrico Fermi, nor Albert Einstein, nor Marie Curie. Some of the leading thinkers and practitioners were yet born, and those are only for the realisation of the "Manhattan Project". (Also, sorry for ruining the joke) His argument is that previous wars between neighbouring states ended poorly for either side, so that no wars of such proximity could be profitable for either antagonist, ever. The general assessment already deems it a fallible argument, although we thus had to present a war between neighbours that did end well for at least one side. And while this may appear controversial to many people reading it, I would mention the First World War, particularly the war between France and Germany, as it was certainly profitable for France. It has got a couple of colonies as well as the region of Alsace-Lorraine with its dominantly French-speaking community; the Saar region was being demilitarised, and reparations on behalf of Germany were paid out; not to speak of the relieving factor that *the war to end all wars* had ended⁴⁸¹. Down the line, in a historical retrospective, France of course didn't benefit all that much from this war as it only preceded another, even more devastating war, World War II, which also brought the siege of Paris by German troops and the subsequent introduction of the Vichy regime. France, as we all know, left the war not victori-

480 Aristoteles; Zekl, Hans Günter (1998). *Erste Analytik. Zweite Analytik. Serie: Organon. Band 3/4.* Hamburg: Felix Meiner Verlag. Seite 69a [293].

Of course this is not a verbatim citation of what he has said, but a German translation thereof. As I do not speak Greek, nor can read it fluently, I will not add the Greek original statement. Alas, I cannot even trace it directly on the opposite page of this edition of the text.

481 As my own contribution could only remain controversial due to its meagre content—in the end, I am not a historian and know only little more than everyone who has attended a Western European school—I can still refer to scholarly perceptions on the Paris Peace Conference in 1919, which too suggests that France, *inter alia*, left World War I on the benefiting side, although of course there is no unanimous voice, as there never is on any issue, including history. See:

Steiner Z. (2001) *The Treaty of Versailles Revisited*. In: *The Paris Peace Conference, 1919. Studies in Military and Strategic History*. Palgrave Macmillan, London.

https://doi.org/10.1057/9780230628083_3

ous but at least on the winning side, while the Third Reich was thus occupied by France, the US, Britain and the Soviet Union. France kept Alsace-Lorraine and returned to Democracy after having lived through the horrors inflicted by Pétain during the *régime du Vichy* from 1940 to 1944⁴⁸². Down the line, the longer we range onwards in time, we will learn that wars, no matter how far the competing parties are distanced between one another, there are hardly any victors, but only parties who lost either more or less than their adversary. But winners we hardly find in wars. As a wise man once said: “War—war never changes”⁴⁸³. It could likewise only be worsened when weapons of mass destruction were applied, as this could draw rows of condemnations from neighbouring communities and countries who perhaps were even affected by nuclear clouds travelling across their borders, infecting their soil and people. To stay within the Libertarian realms and their theories, there could be no secure way to use weapons of mass destruction without injuring non-participating subjects’ freedom of health and security, generally their invulnerability to third parties’ actions. More precise weapons such as ballistic arms or melee weapons were thus preferable over any explosives that usually interact within a barely estimable perimeter. Unfortunately, Rothbard misses this point and instead emphasises that the smaller the warfaring parties are, the smaller their armies will be and in conclusion, the number of casualties as well as the average proprietary damage remains comparably low. Whether this accounts as a decent argument may depend on one’s general view on wars: Whether they are enshrined in human nature or an artificial onset enforced by nationalists or personal vitriol displayed by individual humans⁴⁸⁴.

À propos du guerre : Libertarians as well as more radical right-winged Liberals have been known in the US for being vivid draft dodgers and if not proud thereof, then at least determined to know that they exercise their freedom of not partaking in wars they do not support, or to oppose the illiberal practice of drafting youngsters as well as free adult men and women for wars they have not

482 For those who do not know what the Vichy régime stands for, or what it is known for, they can find some core information on its chronology hereunder:

SIEGFRIED, A. (1956). Le Vichy de Pétain, le Vichy de Laval. *Revue Française de Science Politique*, 6(4), 737–749. <http://www.jstor.org/stable/26747749>

483 Of course I am talking about Ron Perlman, who gave the introductory narration to all “Fallout” games by both Bethesda Studios and Obsidian. You can read it here: https://fallout.fandom.com/wiki/Fallout_intro#Narration. Some people state that he indirectly quoted the early President of the US’ Northern States, Ulysses S. Grant, but there is no known source in which he said something similar to “War never changes”—the closest one comes to is a quote from a speech he held in London, England, in which he said that, “although a soldier by profession, I have never felt any sort of fondness for war, and I have never advocated it, except as a means of peace.” (as quoted in *Memorial Life of Gen. Ulysses S. Grant* (1889) Edited by y Stephen Merrill Allen, p. 95)

484 Rosen, Stephen Peter. *War and Human Nature*, Princeton: Princeton University Press, 2009. <https://doi.org/10.1515/9781400826360>

been asked about as to whether it should be declared or not, whether they wanted to protect their country in a war they did not support or even condone. On the one hand, it appears reasonable to protect one's country from an antagonist invader who threatened their liberties and freedom of health and security, inter alia. On the other hand, one must never be coerced into doing something he or she didn't want to do, assuming that he or she was aware and understood all the negative implications his or her refusal instated upon declaration. Libertarians who hosted a community of their own and suddenly saw an adversary marching armed to teeth towards their gates had no chance to forcibly draft their people to protect themselves, they had to ascertain themselves that their peers were aware of what was about to happen, and that they had no chance but to protect themselves from the invader. Otherwise, they would be overrun, ransacked, raped and murdered at the worst. Self-defence is one of the core principles not only the US are built upon, but all freedom-centred schools of thought. The term of the militia is frequently mentioned in debates concerning this topic, lest in the US when another debate about second amendment rights are discussed. It is debated particularly because of the opaque language many people nowadays are unfamiliar with, as it allegedly veils the concrete permissions and prohibitions of self-defence. For those who are unfamiliar with the amendment's text, it reads as follows:

“A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.” (sic!)

We could blame the authors of the Constitution for not having added a couple more phrases to this amendment, not to limit its range, but to specify for the ensuing ages what they understood by a “well-regulated Militia”. Luckily, the “Federalists” have left us a trove of papers in which they elaborated and debated the benchmark assessments of the Constitution, including her many amendments. In “Federalist no. 29”, Alexander Hamilton finally spoke about the idea of militias protecting the then-independent states that not yet united under a central government. Therein, he wrote that

*“To oblige the great body of the yeomanry and of the other classes of the citizens to be under arms for the purpose of going through military exercises and evolutions, as often as might be necessary to acquire the degree of perfection which would entitle them to the character of a well-regulated militia, would be a real grievance to the people and a serious public inconvenience and loss.”*⁴⁸⁵

⁴⁸⁵ Hamilton, Alexander. Concerning the Militia. In: Daily Advertiser, January 10, 1798. Page 134 in the Dover Thrift Edition (2014), and available at the Library of Congress under the following link: <https://guides.loc.gov/federalist-papers/text-21-30#s-lg-box-wrapper-25493342>. Emphases are mine.

He spoke about obligations, thus about the state's command to the people that they had to be trained regularly in the art of self-defence in order to protect themselves or their state; something Hamilton could not support in good faith, lest because they yeomen, as he called them, could not be expected to grab their arms and move to the battlefield, a practice that was exercised mainly during the Middle Ages, when freeholders ordered their peasants to go to battle when it dawned. He feared about the loss to society, in terms of its workforce as well as an emotional burden, although the latter is only according to my understanding of his words. As for what constitutes the caste of the yeomen, we had to assume that he spoke about the common man, and not only the farmers and their helping hands. Hence, the concept of militias as independent common people training the utilisation of rifles and handguns in their free time to protect themselves, and subsequently posse up in order to overthrow an oppressive government, while well within their realms of rights, was not the norm Hamilton expected of the young nation. Instead, he wrote that

*“The attention of the government ought particularly to be directed to the formation of a select corps of moderate size, upon such principles as will really fit it for the service in case of need. By thus circumscribing the plan, it will be possible to have an excellent body of well-trained militia ready take the field whenever the defense of the State shall require it.”*⁴⁸⁶

486 Alexander Hamilton (1798 [2014]), page 135. *Sic era scriptum*. Emphases mine. He was also contradicted by the Anti-Federalists who considered the right to keep and bear arms essential to self-defence and the erection of a standing army, which all of those who spoke about it considered a threat to Democracy. Nonetheless, some of them indirectly referred to Hamilton's argument in such a way as that to agree with his proposal that militias should only be erected under the supervision of the individual states, in order to protect themselves from the probable tyranny of the central government. Read, for example, John DeWitt's argument from his address “to the Free Citizens of the Commonwealth of Massachusetts”:

“That the power of organizing, arming and disciplining the militia shall be lodged in them, and this through fear that they shall not be sufficiently attentive to keeping so respectable a body of men and the yeomanry of this Commonwealth, compleatly armed, organized and disciplined; [...]”

A much more direct and also less Hamiltonian argument was drawn in the “Amendments Proposed by the Massachusetts Convention” on 07th February 1788, stating that

“The people have a right to keep and bear arms; that a well-regulated militia, composed of the body of the people trained to arms, is the proper, natural, and safe defence of a free state; that standing armies, in time of peace, are dangerous to liberty, and therefore ought to be avoided, as far as the circumstances and protection of the community will admit; and that, in all cases, the military should be under strict subordination to, and governed by, the civil power.” (Emphasis mine)

Therefrom we draw the argument we have read above, that standing armies could cause a threat to Democracy, for reasons we see especially in these days, when governments can spontaneously activate the military in order to suppress its people. Think, for example, Kazakhstan and Hong Kong, where in both times the incumbent government could order a militaristic response to unrest amongst

So, what was meant by a militia was in effect nothing but a state military, unlike what we have as military in these days, subordinated only to the central government and particularly either the ministry of defence/secretary of state or the Commander in Chief, namely the President, depending on which nation we're talking about. Not one word in favour of minutemen arming themselves to live as independent warriors protecting their state was uttered. It was, from Hamilton's point of view, the state's obligation to take care of its security—not the people's alone, and not a central government's. The comprehension of some modern-day Conservatives or NRA-like organisations, let alone some unaffili-

the people, respectively because of rising commuting costs and petrol prices. So, while it would be heinous to allege all governments of bearing in themselves the adversarial intent to instrumentalise the military against its own people, its mere existence and readiness makes it a ticking time bomb. Individual people, trained in the proper application of their home weaponry would cause less of a threat as the possession of a gun doesn't necessarily equal blind loyalty to the incumbent government, and the readiness to die for it. In the best situation, the people would fight against an oppressive government, but we have spoken about this before and therefore do not again need to detail why to believe in such a best-case scenario were delusional.

More than ten years after Hamilton, on 11th October 1798, co-author of the Federalist Papers John Adams has written a brief letter to the Massachusetts Militia on what may be read as worries about the deeds and limitations a militia's work. He wrote inter alia, that

"[...] should the People of America, once become capable of that deep <[...]> simulation towards one another and towards foreign nations, which assumes the Language of Justice and moderation while it is practicing Iniquity and Extravagance; and displays in the most captivating manner the charming Pictures of Candour frankness & sincerity while it is rioting in rapine and Insolence: this Country will be the most miserable Habitation in the World." (sic!)

(Full letter: <https://founders.archives.gov/documents/Adams/99-02-02-3102>)

He was further inclined to express his worries about the probability that given the lack of government and the consequential dominance of the militias to maintain law and order within their realms, the United States, or what could be traded under that name at this time, could descend into a den of iniquity. We would say nowadays that the lack of governance and the consequential reign of militias could descend the United States into a Wild West movie. To some degree, he was right: The strongest power in a specific environment is also in charge of making the rules, likewise enforcing them as it likes to. Without a government, the states could handle affairs to their liking, via the militias and comparable minutemen groups. From this spirit—here we come to the point of this additional paragraph —, the Second Amendment was drafted. With reference to the preceding paragraph, we learn what constituted a "well-regulated militia". This was not just a mere artistic exercise during the composition of Amendments to the Constitution, but followed a particular purpose: For as long as there were no "well-regulated government, elected by the people by means of their proportionate representation", to adapt the Founding Fathers' language, well-trained militiamen were ought maintain said law and order to the best of their abilities. This, on context of today's debates about gun ownership *at the heart of liberty*, this means that the Second Amendment is actually obsolete since a representative government in accordance to the Founding Fathers' expectations is in charge and elected anew every four years. Given the intervallic uproar in mass and social media, it must be just to all sides alike, given that Democracy usually seems at stakes—either for both or all sides. January 06th also showed that when it came to using arms in the hands of privateers to topple unjust governments, the populace may not be the ablest decision-maker at-large. Yes, Thoreau has written that the people should be able to overturn unlawful or malevolent governments. We all know that he wrote things like these in his famous essay "On Civil Disobedience":

ated neighbourhood watch or homeland security organisations of what the Founding Fathers or the Constitution intended to offer them goes crassly against the original intent. It is their opinion, their interpretation alone⁴⁸⁷. And while occasionally replicated in some Supreme Court justices' opinion, it is still extraordinarily ignorant and short-sighted as it does not consider some of the implications of what an extremely liberal and unregulated gun ownership sector creates. As it has been outlined in footnote number 488, gun ownership under the argument of self-defence in a neighbourhood is a symptom of a corrupted environment, and while this hardly does up for the desire of safety, it shows that

"If a thousand men were not to pay their tax bills this year, that would not be a violent and bloody measure, as it would be to pay them, and enable the State to commit violence and shed innocent blood. This is, in fact, the definition of a peaceable revolution, if any such is possible." (Henry David Thoreau (2001), page 17)

But even he didn't explicitly speak about a violent putsch of the incumbent government. (I had to check it for myself again as well; he never mentioned this, but repeatedly emphasised the import for a government to usually work in accordance to its people's expectations and desires, or else it discredited itself) One could say that this was still within the realms of the permissible actions. In the end, no-one should be forced to live under a malevolent ruler, as life is too short for obedience to wrongdoers with too much power. And when there is no peaceful solution in sight, nor any chance to persuade the malefactor to leave the post unconditionally and without any fights prior, violence should not be forbidden.

The only argument that stood against both the Second Amendment's language and the probability of arms' application for violent overturns of Democracy in favour of Authoritarianism would be the right to self-defence, which again did make sense and would pave the way for a non-partisan, bearable compromise: To withdraw assault rifles and military-style rifles from the public and make them exclusive for military personnel—if one wanted to handle such rifles, one had to join the military and at best be deployed abroad in actual war zones, where their application made actual sense, rather than in peaceful neighbourhoods or on school yards.

487 The Second Amendment, nonetheless, has been the bully culprit of several unending debates as to how far it may reach in terms of private possession of firearms of any size and calamity, especially within the hands of the wrong person, e.g. political or religious extremists or mentally disabled people, as well as psychopaths. But even within the hands of a superficially perceived non-dangerous person, such as someone with strong opinions but impossibly radical or extremist individual, a firearm can become a danger to the public. So, a lot of times, the Supreme Court had to opine on this difficult topic, knowing that many understand it to be one of the most essential pillars of the United States. We shall therefore take a look at a couple of the rulings considered landmarks within the field of Second Amendment decisions, even though we need to emphasise that courts are never perceived as supreme authorities on the question of rightfulness, as this would constitute a legally positivist position, a stance that has long been dismissed as fallacious; we have spoken about this beforehand, but as we now approach court opinions as such, we should put this back into our minds.

The first court opinion we are going to look at will be: *New York State Rifle & Pistol Ass'n, Inc. v. Cuomo*, 990 F. Supp. 2d 349 (W.D.N.Y. 2013). The background to know is that then-governor Andrew M. Cuomo and his state government past the "SAFE Act" that limited the opportunity of certain individuals—inter alia mentally ill people—to purchase guns, and cracked down on illegal gun ownership and the ownership of illegal guns. Scholars already argued that this Act missed the actual issue:

Jacobs, James (January 13, 2020). Missing the Target: James Jacobs argues that the gun control measures in New York's SAFE Act aren't working. NYU Law News:

some more profound nuisance begot the community in which people rush towards gun shops to prepare themselves for intrusions or hostage situations. The police is thus usually considered the ombudsman who protects the people from those dangers, and according to Rothbard, they would still be present even when there would be no state who could factually tell the people which armoury they could get under specific considerations. (Needless to say that the landlord or freeholder could enforce such regulations as well) Finally, in terms of accountability and safety of the polices and the independent militias; safety and quality in service, the two concepts do not differ largely—what it takes for them

<https://www.law.nyu.edu/news/ideas/james-jacobs-toughest-gun-control-law-safe-act>

But what sparked the reason for challenging this new Act in court? As we learn throughout the opinion's text, it was mainly the ban of magazines larger than ten. (We are not going to address the differentiation between magazines and clips, and the amount of bullets as our question concerns rather the question of carrying guns and the likes, which is the reason why we will include other, more important rulings later on; this one is just the latest and heavily draws on one important ruling: *District of Columbia v. Heller*, 554 U.S. 570, 128 S. Ct. 2783, 171 L. Ed. 2d 637 (2008)) Plaintiff was interested in seeing this prohibition withdrawn, although we could seriously question what were the point of carrying an assault rifle with such large clips outside of a war zone, although such questions must never be an argument in court rulings or their challenging, et vice versa. Instead, it should rather be questioned what were the point of possessing assault rifles outside of a war zone. The most populist arguments occasionally bring up the nostalgic references to texts by Emerson or Paine, speaking about the overthrowing of tyrannical governments by the people, while even during the singular encounter of the Insurrection at Capitol Hill on January 06, 2021, where the fewest of the participants brought assault rifles, which nonetheless didn't argue a case that this was only a *sightseeing tour*, that the insurrectionists were only *tourists* or that they all just practised their right to enter Capitol Hill, which they were never denied in the first place.

Coming back to the ruling on the SAFE Act and the question of whether the prohibition of averagely larger, perhaps modified clips, the court opined briefly that

“because ‘the prohibition of semiautomatic rifles and large-capacity magazines does not effectively disarm individuals or substantially affect their ability to defend themselves’ — because, in other words, alternative channels for the possession of substitute firearms exist — the restrictions should be judged under intermediate scrutiny. Id.” (Emphasis mine, non-cursive indicates author's emphasis)

Again, we see that plaintiff considered the possession of assault rifles with large-capacity magazines a main pillar of his right to self-defence. One may wonder what enemies plaintiff expected to raid his house, and whether he thinks that he alone could either defend against a house raid either against armed police officers or a SWAT team, or if he could become an immortal martyr when losing his life during the defence of his house against an oppressive state, or during an insurrection against an oppressive governor—we all remember when a group of self-proclaimed militiamen planned to kidnap Michigan Governor Gretchen Whitmer for her Covid-19 policies—, but this must not bother us as it is not subject even to the question of the second amendment's limitations and opportunities to defending oneself against intruders and thieves, amongst others. We could imagine such utilisation, in such situations, but they are statistically unlikely, and are contrasted, as the authors later point out, by likelier encounters of criminal mass shootings against unarmed civilians: The mass shooting in front of a movie theatre in Aurora, CO, during the premier of a new movie was mentioned, as well as the Sandy Hook Elementary School shooting in Newtown, CT; we could also mention the shooting at Marjory Stoneman Douglas High School in Parkland, FL; Virginia Tech would be another example, in Blacksburg, VA; at last, the Columbine High School massacre which as one of

to introduce them into a society in good conscience, they need to be held responsible for wrongdoing of any kind, there need to be courts in which to try those of them who have abused their power in order to exploit those they are supposed to protect, as is the contract they signed. It would likely be short-sighted to hold their employer to account for single incidents, but only for recurrent incidents reported to courts, as it would thus be questioned whether the employer, the owner, pursued genuine consequences to uproot the source of the repeated cases. Such considerations are necessary because of one basic truth that underlies within services like the executive branch's, but also courts, *inter*

the first school shooting reached international attention. The list could go on almost infinitely, but the point again is clear—the public is likelier to witness unjustified mass murders than the proposed utilisation of assault rifles in a context of self-defence. And when arms are applied in such a context, the weaponry of choice is mostly the handgun, as the criminals are oftentimes lowly armed and could thus easily be struck with, for example, a 9mm handgun. As it has been quoted in the court's opinion from a Congressional testimony, “the net effect of these military combat features is a capability for lethality — more wounds, more serious, in more victims — far beyond that of firearms in general, including other semi-automatic guns.” Obviously no purposes that reflected the intent of self-defence. We shall thus close this case for us and move onwards to the next ones.

The next case we will discuss in this layman fashion (I don't hold a law degree, which may since have become clear, duh) is the following: *McDonald v. City of Chicago, Ill.*, 561 U.S. 742, 130 S. Ct. 3020, 177 L. Ed. 2d 894 (2010). Already from its first sentence in the syllabus we can tell that this one, unlike the previously discussed SAFE Act case, deserves the title of a landmark case because it discusses the very foundation of the amendment, upon the ground from which schools of legal interpretation like originalism or textualism grew, manifested in the nine Supreme Court justices. Herein, to commence the examination of what has been decided in this ruling, we find that next to historical arguments derived from *Washington v. Glucksberg*, 521 U.S. 702, 117 S. Ct. 2258, 138 L. Ed. 2d 772 (1997) about a principled right of the people to keep and bear arms and references to *Heller*, we also find references to the United States Constitution's 14th Amendment, which verbatim reads that

“No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.” (Emphasis mine)

It is further explained that the 14th Amendment refers to privileges as outlined in the “Bill of Rights”, which too includes said right to keep and bear arms, meaning in consequence that Alexander Hamilton was outnumbered early within the states of the soon-to-be nation's legal construction. What we also heard is that handguns are also understood in previous decisions to be an acceptable choice under which to defend any particular gun rights, although there are also voices emphasising that especially easy-to-handle armoury could attract law-abiding citizens and criminal thugs alike: Justice John Paul Stevens, in his dissenting opinion at 3108, mentions that

“Guns may be useful for self-defense, as well as for hunting and sport, but they also have a unique potential to facilitate death and destruction and thereby to destabilize ordered liberty. Your interest in keeping and bearing a certain firearm may diminish my interest in being and feeling safe from armed violence. And while granting you the right to own a handgun might make you safer on any given day—assuming the handgun's marginal contribution to self-defense outweighs its marginal contribution to the risk of accident, suicide, and criminal mischief—it may make you and the community you live in less safe overall, owing to the increased number of handguns in circulation. It is at least reasonable for a democratically elected legislature to take such concerns into account in considering what sorts of regulations would best serve the public welfare.” (Em-

alia: The problem that those who don the uniform and are given guns, next to the authority to harm suspects for given reasons and without the fear of any prosecution, unless extreme violence is applied in the exercise of e.g. a subpoena or a stop-and-frisk order, exert questionable dominance over other people⁴⁸⁸, not seldom deciding over their fate. Dominance that is criticised almost as often when speaking about the state as when speaking about the police, at least when it is installed by the state. Literature on alternatives to the police in a Libertarian world, as opposed to the frequent critique on its stately institution, is rather hard to find. Bluntly, some would say that as long as the security is provided by a phasis mine)

This time, we cannot say that the general assessment predetermined a natural fallacy, as we have to speak about a dense presence of ballistic weapons within American society, one of the only few first-world nations in which children are unusually often trained on them. They are thus witnessed at almost every corner, leading towards daily reports about accidents and even murders as well as sudden deaths caused by them. As justice Stevens notes, what may be one's surplus in safety and self-determination, knowing that one could defend oneself when a home intruder entered one's dominion, or when robbers entered a store one currently occupied, intending to take all occupants hostage to coerce the city assembly to pay a hefty ransom in return for the hostages' survival. The underscored sentence is of significant verves as it revives the excessively affiliated analogy that one's liberty ended where someone else's nose began. (With occasional variations depending on the person reiterating it)

What is usually more important than the question to carry a gun is the training that should be linked to it, as the possession of a gun in crucial situations can lead to disadvantageous severity, meaning that someone could draw it during a verbal dispute as he or she grew gradually angry about the other side, and wanted to cut it short. Sometimes, it doesn't even have to be overreaction sparked through the sole availability of a gun, but only nervousness, ignited through whatever. The feeling of being threatened has brought many police officers to draw their gun against an unarmed suspect believed to have a gun. We only need to think of the man who fell asleep in a drive-thru, with a gun in his lap. Police officers were called to the scene, having drawn their gun against the sleeping man, and when he woke up and intuitively reached for the gun in his lap, they started shooting at him. He was dead on sight. Police officers should not be that scary, not only because they are armed, thus could survive a bullet or two before defeating the threatening suspect, but also because their very purpose is to calm down and de-escalate situations, rather than escalating them beyond the boiling point. If police officers are unable of fulfilling this point, they need to be discharged. As for gun ownership, there is no chance that repeated, compulsory safety trainings have to be enforced by stately institutions in order to maintain safety even in times of large percentile ownership within a society, per capita. As for how this were handled in a non-stately society, by any community individually, this were up to them on their own, although similar measurements were useful in order to avoid involuntary accidents with ballistic weapons, as well as any more fatal incident such as murders. As it can be read from Federalists and the Anti-Federalists—as it was also quoted in the court opinion—, it was expected to be the individual states' duty to train the common people interested in establishing a militia on the guns, it was not expected to leave it to the people to train themselves. How would this work out, anyway? Trial and error methods would end up as well as the volunteers of the Provisional IRA in Ireland during the Troubles, when frequent accidental deaths were reported because some of them attempted to build bombs but got only little intelligence about chemistry, thus succumbing to spontaneous combustion and explosion because of the golden rings they wore. Read about this here:

Jackson, B. A., Baker, J. C., Cragin, K., Parachini, J., Trujillo, H. R., & Chalk, P. (2005). Provisional Irish Republican Army. In *Aptitude for Destruction, Volume 2: Case Studies of Organizational Learning in Five Terrorist Groups* (1st ed., pp. 93–140). RAND Corporation.

<http://www.jstor.org/stable/10.7249/mg332nij.12>

private company, to be protected by them, more broadly to negotiate contracts with them were a voluntary choice, and accountability could be enforced via the aforementioned private courts. Rothbard presumed this as common sense in his chapter, not speaking further about the catches and hinges upon which others could raise their eyebrows. Still, outside of newspaper commentary and crucial reporting on the latest cases of police brutality, murder and unlawful protection via presets like qualified immunity, which we have talked about beforehand, there are at least two scholarly pieces published in law reviews and journals on

If the states left the people to their own fate in learning how to fire a rifle without breaking their shoulder, or without wounding or even killing their peers, this would come close to a shepherd leaving it to his or her flock to find tactics to get rid of the wolf plague: It would be possible, but would come at the immense expense of distrust and owing sense of preferring to get rid of the incumbent government. A government that chose to no longer take care of its responsibilities and duties could as well be abolished as the people thus also got rid of the costs that came with its very existence. And with regards to the establishment of a Constitution—including her ratification—and a central government, states were expected to have an ace up their sleeve in case the aforementioned entity suddenly turned tyrant and greedy for more power, i.e. to overturn the federalist stance in favour of a total republic. This sentiment would now be perceived obsolete, as the times have changed and the revolutionary spirit has died out, replaced with the normalcy of an Old World republic. This doesn't mean that the government, either the states' or the Beltway's, didn't have to take over their responsibility, even though it would be more favourable when people returned to the communitarist spirit of resurrecting the superiority of their homestead communities, rather than secluding themselves to ideological echo chambers, relating rather to people they hardly know and have got nothing in common with other than despising a common, far-away enemy—perhaps even one that doesn't exist, outside of their (schizoid) minds—, an ideological bond and a love for guns. There is no closer relation than the one to one's personal neighbourhood, and to hold something like this dear could cure many *21st-century-maladies*. Without attempting to stretch this footnote further by explaining how a feeling of being uprooted and left without a footing in life, I shall instead again refer to my essay “De Mundo pro Omniem”, as well as the following chapter:

Institute of Medicine (US) Committee on Assessing Interactions Among Social, Behavioral, and Genetic Factors in Health; Hernandez LM, Blazer DG, editors. Genes, Behavior, and the Social Environment: Moving Beyond the Nature/Nurture Debate. Washington (DC): National Academies Press (US); 2006. 2, The Impact of Social and Cultural Environment on Health. Available from: <https://www.ncbi.nlm.nih.gov/books/NBK19924/>

To summarise this assessment shortly, we should state the following: A community as such is a living space consisting of many different individuals living in various constellations, such as singles, couples and families of alternating sizes. As such, they will share common necessities such as nourishment and healthcare, inter alia. And the more is available of those vital as well as luxury necessities in close proximity, the better off the inhabitants of those communities will be, the lower the crime rate will be, and the healthier they will all be. Even social bonds will be knitted—life will generally be better. Likewise, the more precarious a community is, the looser social bonds will be, there will be greater animus against one another, and a youth exodus might be recorded too, assuming that there will be any descendants in this deteriorating non-community. (Desolate mavericks seldom reproduce) We could think of a bright couple who lived a good life with a steady income that even allowed for some luxury, until a crisis broke out on the market and either one of them lost their jobs. The good life had gone, troubles became more frequent, and eventually, the wife suggested a divorce. The husband, while still trying to realise what had just happened, will eventually agree in order to divert an even greater trauma. It is occasionally claimed that a strong, healthy relationship also managed to

the construction of a private police⁴⁸⁹. We are going to have looks into them and disseminate them to the best of my abilities to see what needed consideration in order to understand the crucial aspects of private police forces. Preliminarily, we will also place before them some benchmark questions we need to watch out for as we speak of plentiful police forces hosted by private owners, but with closer proximity: The realisation as reborn *kleinstaaterei* as before the Napoleonic intervention in Germany, is still the theme we were going to see in the Libertarian Utopia.

overcome such temporary downsides in life, but it would be naïve to believe that this were at least a general truth. The more emotional a relationship becomes, the more profound crises can reach as the skin remained thin and vulnerable to even superficial cuts. Relationships built for more *economic* reasons, such as the aversion of solitude, the faster amassment of wealth, a more beneficial tax group, etc. are thus more stable and likelier to withstand crises and disruptions, at least in theory. (A more detailed and evidence-based theory on what makes for a good relationship can be found hereunder:

Meunier V., Baker W. (2012) Positive Couple Relationships: The Evidence for Long-Lasting Relationship Satisfaction and Happiness. In: Roffey S. (eds) Positive Relationships. Springer, Dordrecht. https://doi.org/10.1007/978-94-007-2147-0_5)

But with a strong community that also supported the downtrodden as well as those who currently undergo a hard time, relationships can be saved as well, just as the showman in circus will survive an accident at the tightrope when he or she is caught by a safety net thereunder. A safe community in which everyone knows one's neighbours and even those living further away from one, trust persists, and guns would likely be avoided. The very existence of guns inside one's community could stand proof to a general sense of distrust in one's neighbours, except when owned for big game hunt. Of course trust needs to be developed, it needs to manifest itself in the heart of the community; an anti-globalist would possibly say that the looseness and boundlessness sowed the fruit of distrust, although this would be too easy. Marxists and the likes would say that the coercion to work drove the people away from the land and into the cities because that's where he well-paid jobs sat, whereas rural towns and villages were abandoned by employers, but this again would only tell half the story. The problem with both of their arguments is that they on the one hand try to find an argument proving that the shift away from the land and into the cities happened instantaneously, such as in a cloak-and-dagger attack; and on the other hand, they try to find the one argument that led to this disjoint condition. Either one applies a too short-sighted point of view, disregarding that the actual problem is the crawling demographic development: Cities were usually perceived as the land of hopes and dreams, where jobs and a thriving lifestyle. In the meantime, on the land, there is only one direction imaginable: Out. It's either rock or bust. While communities of almost any level offered the most essential services (only the fewest didn't feature grocery stores or petrol stations by default, and only those bound to die out sooner or later, when the last generations will have deceased), they seldom offer more luxurious services such as discos or chic restaurants. The jobs, moreover, may be located dominantly in the crafts-men's sectors, with few office jobs or ones more dedicated to academics of any branch, may it be STEM sciences, economics or liberal arts. Everything is limited to the most essential, with additions being rare and depending on some start-up folks who would venture into a trial improvement on the land. Yet this simpleness is underappreciated and oftentimes cluttered with clichés, starting from books and movies based on "Our Little Farm", Regency novels by Jane Austen and Wilhelminian traditionality (a term I once spot in a comment to describe the onset of "Effie Briest"—I liked it) in novels by Theodor Storm. (A very special selection, perhaps) But reality comes closer to relaxation, homeliness and safety; what sounds so prissy at first glance would be accompanied by vast conveniences and a life *sans souci*. It finally depends on the younger generations to shape the future, but as many different challenges ahead as there are, the root problem is the uprooted state in which their en-

The text by Mr. Sklansky is obviously the more thorough, so that the text written by Mr. Joh is a mere supplement with few small pieces of additional information. Nonetheless, both manage to manifest some common truths, such as that the privatisation of the police is hardly new, but rather the predecessor of the publicly held police forces. At first, there were many private detectives who investigated criminality, as well as some private thief takers and, later on especially in the United States that hardly were in the shape of today, vigilante groups which we would nowadays perhaps compare to militias and minuteman groups that patrol the border to México. It all boiled down to authoritative vironment is located, growing also the suspicion towards changes—a frozen state as Conservatives desire it once a favourable condition has been created, is only just a sign of nervousness as it is feared that the result of arduous work could be overturned in a swipe, recreating a state of incompleteness and uncertainty. To thus counter them with incomprehension and anger over their anxiety and suspicion over the proposed changes only worsens the prior loggerhead, but also shows the deep-rooted mutual lack of understanding, and will to approach one another with compromises. To some degree, those are all nuisances we have spoken about, but it was necessary to reiterate them to outline what are the symptoms that all grow from the same root system: A loose community with little to no more profound relations to one another. The same incomprehension and consequential animus that also leads people to choose guns over mutual approaches, even though such sermons necessarily ignore the status quo that already contains criminality—a similar naïveté could be observed with missionaries who enter indigenous communities known to be fiercely suspicious about foreigners, and who are not afraid to murder them on sight. Of course one should be armed when a neighbourhood is known to be full of pickpockets, thieves and gang violence. But there should be serious efforts to remodel one's borough in order to make it more inhabitable, more empowering towards minorities and the community in general. This way, gun violence would decrease automatically, as it is not a virus that spread across the country but is located within communities, hence in a closed space. Vagabonds are not prone of such violence, and serial killers seldom cross state borders only to either vanish their trace or outsmart the law. Despite what we have read previously with regards to Camden, New Jersey (a topic to which we will actually come later), similar solutions have previously been documented in studies such as this one:

Wilkinson, D., LaMarr, F. V., Alsaada, T. F., Ahad, C., Hill, D., & Saunders Sr, J. (2018). Building an engaged community to prevent and heal from gun violence. Stable URL: <http://hdl.handle.net/1811/84799>

Drawing a verdict on this bloated footnote, the end may have been unfortunately steeped in honey, but in the end, this is not a murder trial we dedicated time and pages to, but a symptom of a society that deceived itself in pursuit of goals that separated it from itself. People wanted to eat the cake and have it too when they thought that they could hand out guns to everyone to crank self-determination and self-defence to the extreme while also preserving safety in their neighbourhoods, but when everyone is given a gun, a tool whose sole purpose is to inflict harm onto others, miserable consequences are bound to take place within an exponential decrease to the increase of extended licences, not to speak of all the illegally acquired guns. And unlike Wayne LaPierre's motto that the only one who can stop a bad guy with a gun is a good guy with a gun, the only solution that is there to end gun violence is a return to closer communities that will naturally grow trust over distrust. To take guns away is not a solution, not only because it runs crassly against evolutionary concepts of a recovering society, but also because it inevitably spawns a violent opposition, comparable to a country being invaded by its neighbour, thus reactivating its military resources to counter the attack. The more natural response to diverting any risks of such a zero-sum invasion would have been to stay in permanent contact, diplomatically, trying to find compromises for existing divisions. This only doesn't work when one party is a natural wrongdoer, an individual of low moral fibre. Then, there is no chance for

definitions which we are not going to discuss as the point should be clear: Voluntary groups intending to uphold public morale and the rule of law are far older than institutionalised officers in uniforms patrolling the streets to hunt down felons as well as petty criminals. Even today, next to security services that can be ordered to either replace or support the police in a neighbourhood are surely present: We can think of distributors who sell security equipment like cameras for private dominions, or services who deploy door bouncers as well as stewards who keep the peace during public events. *Inter alia*. Both Sklansky and Joh also mention mall officers who enjoy the right to arrest shoplifters and a natural recovery of the conflict, but in our context, the people could get ready to remove the problem as we thus spoke about a government. In the Utopian society, this problem would not emerge anytime soon again. Hence, the circle closes.

Addendum:

In order to not disjoint the whole footnote due to posterior additions to a certain detail of the argument, we shall briefly emphasise the significantly disparate conditions in terms of health on the land as opposed to urban and suburban communities. Ahead, we can state that people who live within larger cities or in the metro areas thereof are likelier to suffer from poor health, as it has been proven years ago in Berlin, Germany's capital city:

Gruebner, O., Rapp, M. A., Adli, M., Kluge, U., Galea, S., & Heinz, A. (2017). Cities and Mental Health. *Deutsches Ärzteblatt international*, 114(8), 121–127.
<https://doi.org/10.3238/arztebl.2017.0121>

The reasons for such a phenomenon should be clear: They are denser, louder, and personal contact are rarer because the hectic lifestyle oftentimes implemented downtown makes it nearly impossible to get into contact with one's peers, as close as one may be physically. On the countryside, things are almost opposite to this, with less density and a lower average population. Commuting to one's workplace is also more relaxed, less because public transport is usually almost non-existent. The only problem is that when one falls ill in a rural village, access to healthcare is hard to find, if there is still at least one residential doctor; a downside that doesn't exist in the cities as potential patients abound in a deliberately pathogenic environment:

Carta, M. G., Aguglia, E., Caraci, F., Dell'Osso, L., Di Sciascio, G., Drago, F., Del Giudice, E., Faravelli, C., Hardoy, M. C., Lecca, M. E., Moro, M. F., Calò, S., Casacchia, M., Angermeyer, M., & Balestrieri, M. (2012). Quality of life and urban / rural living: preliminary results of a community survey in Italy. *Clinical practice and epidemiology in mental health: CP & EMH*, 8, 169–174. <https://doi.org/10.2174/1745017901208010169>

The sentiment expressed by the authors, that it was paradox to observe that the internet made cities more than less attractive as a space of living, cannot be logically shared, as it makes perfect sense, given that the internet creates abundant opportunities for self-expression and fulfilment. Moreover, it becomes more and more compulsory in order to make it through the day, given that evermore services are bound to the requirement of a device able to connect to the internet. Young people also tend to grow up with the internet and technological innovations, meaning that they cannot imagine a life without the internet anymore, it would cut them off their life support, figuratively. There's also no reason why they shouldn't make its access a prerequisite in choosing their future home. In terms of health, it also comes with a couple of opportunities, as we have also observed during the pandemic (as much as I tried to shield it out of the text, it had to necessarily become even obnoxiously frequent due to the impact it had on society and the perspectives it opened regarding so many assessments): Telemedicine has become more common, and many residential doctors had adjusted their work in accordance to especially the elders and middle-agers who either were particularly vulnerable or pre-

other kinds of petty criminals, although this right is held by almost all Americans, unlike in many other countries. Since Ahmaud Arbery's murder, though, we can imagine that even there, the right of citizens to work as self-made officers exercising arrests under the subjective precedence of any kind of crime is questionable⁴⁹⁰. In Arbery's case, the citizen arrest was of course a façade to defend oneself in court against the murder charge, preceded by a chase by three men⁴⁹¹ who, to some degree, embodied the vigilante actions of the Ku Klux Klan, which is mentioned in Ms. Joh's text as one example of postbellum groups. Sklansky discussed the question of part-time police officers but con-

ferred to stay at home even during appointments in order to protect each other from contracting the virus. *Even* the internet of things contributed to easing the applicability of technology in medicine, aside of everything that has already been created and integrated therein:

Albahri, A. S., Alwan, J. K., Taha, Z. K., Ismail, S. F., Hamid, R. A., Zaidan, A. A., ... & Al-salem, M. A. (2021). IoT-based telemedicine for disease prevention and health promotion: State-of-the-Art. *Journal of Network and Computer Applications*, 173, 102873. DOI: <https://doi.org/10.1016/j.jnca.2020.102873>

Concerning the argument of increasing loneliness, in this case even consciously and voluntarily contributed to, doesn't count as even the title of the summarised inventions and additions names the reason for the reasonableness of this tempo to distance oneself from possible contractors. It should also be noted that unlike previously stated, residential doctors still make house visits to elders, especially those who can no longer just leave their home because of their bodily immobility. Yet, to return to the actual topic of this addendum, and to also close the footnote once and for all, we should emphasise that proportionate to a related factor, men are affected above average by specific diseases when living on the land; related to this phenomenon is that it is also men who tend to move to the land, although the reasons for it differ from individual to individual. About this, one can read a study under the following citation:

Kroneman, M., Verheij, R., Tacken, M., & Van der Zee, J. (2010). Urban–rural health differences: primary care data and self reported data render different results. *Health & place*, 16(5), 893-902. DOI: <https://doi.org/10.1016/j.healthplace.2010.04.015>

What does all of this tell us? Firstly, that in order to save the people on the land, who are destined to become idols in the fight against climate change, as a greater distribution of the people across inhabitable land can deskew denser areas, create more affordable living space and, along the way, also dissolve *hot spots*, i.e. grounds that heat up continuously because they are paved with concrete and asphalt without any plants to cool them down. To achieve an increase in the countryside's attractiveness, as we have mentioned time and time again, infrastructure needs to be improved by and large, an Herculean task that only the free market could achieve, but currently, prices for such large projects are high, while bureaucratic paperwork and regulations add up to the obstacles that stop businesses from venturing onto the flatlands. In the Utopian society, more start-ups and established corporations would possibly approach to enter such niches with riches to generate. The opportunities are laid out, and the people who already inhabit the land would surely be grateful. The only one who isn't, seemingly, is the one who is in charge of assuing those people's well-being.

488 The best-known example that proved this matter-of-fact was the controversial, even inhumane, "Stanford Prison Experiment", about which it can be read for free under the following citation:

Zimbardo, P. G., Haney, C., Banks, W. C., & Jaffe, D. (1971). The Stanford prison experiment. Zimbardo, Incorporated. https://web.stanford.edu/dept/spec_coll/uarch/exhibits/spe/Narration.pdf (PDF, 3.56 MB)

cluded with no verdict on whether it were a good idea or not, so that it is up to us to question the idea of citizens becoming law enforcers. This is of course closely linked to the Second Amendment, as self-defence does not only include one's personal bodily safety and well-being—such a view would be too narrow and falsely exclude the influence of one's social environment on the prior factors. That is, in order to ascertain one's safety and well-being, one needs to also take care of one's neighbourhood or borough. It cannot be emphasised too little that the perception of libertarianism as being pioneered and borne solely by egocentrics who could not recognise the world beyond the tip of their nose and considered anyone unimportant or inferior to oneself, regardless of how their own wealth has been created, and that wealth as well as joy are seldom created by one person alone. We could extend this argument far further, also scrutinising the more vague assessments about the necessity of conviviality for human well-being... However, in order to cut it short, one thing must be clari-

Zimbardo himself revisited his experiment two years after, collecting and addressing critique he earned when it became public, justifying it with reference to the (allegedly) positive results the participants gained from it personally, and the fact that it left no chronic/permanent negative marks:

Zimbardo, P. G. (1973). On the ethics of intervention in human psychological research: With special reference to the Stanford prison experiment. *Cognition*, 2(2), 243–256.

[https://doi.org/10.1016/0010-0277\(72\)90014-5](https://doi.org/10.1016/0010-0277(72)90014-5)

Still, more than thirty years after the experiment was conducted and has made its way into several textbooks and other studies on similar theses as well as the human psychology in general, researchers detect shortfalls within the study's results and conclusions as to how far humans would go in dominating their peers when given the power to do so without any risk of sanctions. One such rectification can be found hereunder:

Le Texier, T. (2019). Debunking the Stanford Prison Experiment. *American Psychologist*, 74(7), 823–839. <https://doi.org/10.1037/amp0000401>

Aside of the criticism provided by Le Texier, much of which is valid and should be emphasised, it was important in retrospective that this experiment failed so tremendously in terms of ethical standards, as it shows that humans are even unintentionally able to become involuntary—unconscious—sadists. Human nature is finally animal, relentless and occasionally uncontrolled when one does not perform consciously all the time. The transition of power has to always be understood as a great responsibility as it can lead towards the unintentional harm of third parties that are thenceforth subordinate to someone.

489 Sklansky, D. A. (1999). The Private Police. *UCLA Law Review*, 46(4), 1165–1288. Perm. Link: <https://heinonline.org/HOL/P?h=hein.journals/uclalr46&i=1182>

Joh, E. E. (2005). Conceptualizing the Private Police. *Utah Law Review*, 2005(2), 573–618. Perm. Link: <https://heinonline.org/HOL/P?h=hein.journals/utahlr2005&i=583>

490 Robbins, Ira P. (2016) “Vilifying the Vigilante: A Narrowed Scope of Citizen’s Arrest,” *Cornell Journal of Law and Public Policy*: Vol. 25: Iss. 3 , Article 1. Available at: <http://scholarship.law.cornell.edu/cjlpp/vol25/iss3/>

491 The editors of the New York Times have created a chronology from the day of Mr. Arbery’s murder to the day of his murderers’ end of trial: <https://www.nytimes.com/article/ahmaud-arbery-timeline.html>

fied yet again, as the whole question of whether it requires a police force or not in, say, a commune or other kind of society of lower scales—it becomes a necessity once a society can no longer be overlooked by a stationary municipality alone any more—: It would be short-sighted and generally counterproductive in the long run to only foster an inner circle of *koristne burale*, thinking that this sufficed, and that in the future, if a surplus were required, they could be ordered at a snapping of one's fingers, from thin air. This is helplessly naïve and would be crushed within the first time the inner circle turned its back on one. It is better to maintain a healthy environment of friends as well as peaceful neighbours. Libertarianism, as any more radical shape of society, thus not require to overthrow the status quo entirely, but to only make improvements where they are certainly due and agreed upon mutually. As many apologetic former GDR citizens speak in defence, something's in jest, sometimes in all seriousness: "Es war nicht alles schlimm im Sozialismus", or "It wasn't all that bad in Socialism." Likewise, it isn't all that bad in the half-baked Corporatist world we inhabit in Western Europe and Northern America. That's why so many moderates who confront juvenile radicals of both sides of the aisle with the question what exactly were so bad about today's world. Nowadays, many would lament the financial hardship and the delusional outlook in the future, with the lost ability to afford a house of one's own from a simple job, while rents skyrocketed. We have addressed some of those issues in past chapters, so that it is enough to emphasise that it isn't all that bad across entire countries—such issues still differ respectively in various regions, from city to city, et cetera. What single individuals can present is anecdotal evidence, news reports tend to distort reality. However, as this is not our issue at the moment, it cannot be denied that some people, while also being partially guilty for poor decisions concerning their choice of job analogous to their decision on where to live, without intending to broaden a possibly natured allegation against subject X, it would be wrong to place a sombre allegation in front a clearly defined scapegoat, which is all-too-often Capitalism, even though Capitalism as such is barely realised, due to the frequent intervention on behalf of governments as well as central banks. Moreover, supersize corporations with monopolistic powers add up to the impairment of the market. One could say that while such lamentations on behalf of people who tend to consider Socialist tendencies, Socialism in its pure theoretical form and the call to the proletarians to *seize the means of production* a serious consideration to counter an unbearable state of society are not fully wrong in their collective *j'accuse*. The only problem that exists at the moment is that their perception barely fits their own shoe, not the whole society's. Furthermore, Socialism and its related shapes, including those that many outside of Europe prefer to call Social Democracy by European standards, which I as a European would like to contradict, are incapable of maintaining and serving a

society in the long run, may it be due to internal infighting or the power vacuum it creates, and which is usually filled in due time by some power-greedy autocrats. There's no need to discuss it here, as scholars have contributed largely to this discussion. The solution thus has to be to fight together in the beginning and part ways to create separate communities by preferred fashions, and find in consequence a way to either cooperate or stay away from one another. There can be no humankind without its single individuals' cooperation by any means, for whichever effort or goal. Diplomacy is a part thereof, the art to cooperate with one's closest enemies in order to achieve a common goal, even if the goal may be to stay away from one another in the future. But sometimes, it's better to maintain a business-level relationship as both may own or produce something that is of the opposition's interest. The short-sightedness of some (very online, or otherwise poorly educated) Libertarians is a minority point of view for one good reason: Were it the majority opinion and the future onset to build upon, it would collapse like a house built on sand next to a tempestuous waterfront. Theoreticians and scholars are akin to what Plato suggested: The kings who should take the lead.

Now, back to the actual topic, the police and its controversial privatisation. We have highlighted that there have been pendants of this kind in history, some of them existed in raw combinations like vigilante groups of the postbellum America, while a less fitting example would be the soldier groups that can be hired by wealthy warlords as well as rogue putschists in Sub-Saharan or Central Africa, for example. We could think of the Wagner group from Russia that wreaks havoc in Mali while having previously served in the Syrian civil war. We could think of Erik Prince's "Blackwater", which in this combination would make a great name for a Progressive Rock group but in this case symbolises one of the most prominent soldier groups that has even cooperated with George W. Bush's US Army⁴⁹². Such soldiers are, again, not comparable to police officers firstly because they do not run on patrols and hunt down criminals who rob shoppers or intrude houses as burglars to steal jewellery and the likes—they as-

492 It is hard to find any more useful chronology of Blackwater, which in the meantime changed its name to "Academi LLC", which nevertheless lowered neither its reputation and brand awareness, nor its history of questionable participations in foreign wars, as an independent asset working on behalf of whoever pays for them. A historical tradition reaching as far back as the times of Machiavelli.

On the Wagner group, there is a good text on its relations to the Kremlin:

Feinberg, P. (2020). THE FLUCTUATING RELATIONSHIP BETWEEN RUSSIA AND THE WAGNER GROUP (Doctoral dissertation, Johns Hopkins University). Stable URL: <http://jhir.library.jhu.edu/handle/1774.2/63828>

On Blackwater, alias Academi LLC, the following text is worth paying a visit:

Harden, Marina (2017) "Blackwater USA: The Success and Failures of the World's Most Powerful Mercenary Army in the War on Terror," Pepperdine Policy Review: Vol. 9, Article 3. Available at: <https://digitalcommons.pepperdine.edu/ppr/vol9/iss1/3>

sist in warfare abroad or in a civil war of their own country, again to anybody's service whoever pays the most to them. Secondly, we could consider them a symptom of stately warfare, as the Bush cooperation with Blackwater or the Wagner group's cooperation with the Kremlin are by far not the only cases. Turning back in history, soldiers for hire were common on the Italian peninsula of the 14th and 15th century, although there is some little controversy as on how to interpret this epoch of warfare on behalf of those who knew no patriotic affiliation⁴⁹³. But because of their different purpose and scope in terms of security maintenance or recovery, we shall henceforth ignore them. Our focus lies upon security services who offer their profession on the market, to find out that with regards to this, there are fewer organisations as controversial as the likes of Wagner and Blackwater. What we may consider is the institution of private prisons, to which we will return briefly hereafter; of them, there are several to find. But private police forces enjoy a poor reputation for little good reason, mostly because they serve one buyer, with little to no (negative) impact to third parties. As it was shortly mentioned beforehand, third parties may enjoy surplus value they did not pay for, such as when those private officers run through the street, thus scare away potential criminals from the entire borough, because they know that this is a secured area. The buyers may prefer private police forces to protect them over the obligatory state-owned officers for similar reasons to why people prefer insurances held privately over state-owned ones: Because of a feeling of a more efficient services they finally pay for, and because of the premiums they are going to enjoy when they include them to their order. Efficiency could also contain a sense of trustworthiness—such factors we have addressed beforehand: Officers who were reported to exercise their job poorly, to the customer's disliking, have to fear a more severe repercussion on behalf of their employer, they could finally lose their job. In countries where state officials enjoy a levered position, which consequently makes it harder for them to be fired, they may be more laid-back in terms of their responsibility, they could turn out to be slackers. Germany would be such a country, although the police is there known to be leaning further towards the right. One reason could be the strict hierarchies, the sense of an *esprit the corps*; downsides of working for the police in this country are the poor payment, the underemployment, and the poor equipment. Aside of this, although the latter reason could well argue the hiring of a more advanced, privately held security service, next to some technological advancement of one's own home, carelessness on behalf of the officers in duty could also be represented in the acceptance of bribes, something that we see often in Hollywood movies depicting third-world or developing countries. And as

493 Caferro, W. (2017). The Florentine army in the age of the companies of adventure. *Millars. Espai i Història*, (43), 129-150. DOI: <http://dx.doi.org/10.6035/Millars.2017.43.5>. Stable URL: <http://hdl.handle.net/10234/172086>

every tale has got a true core, such depictions, although some leftists might consider them US propaganda and the argumentation for further interventions to *introduce Democracy*, it holds truth as well, although the third world is not alone in this shortfall⁴⁹⁴. Those who either want to or have to rely on a police officer's credibility and responsibility could fall into suspicion when approaching one, especially during investigations in which they are either a victim or a witness. In the United States, one could argue that distrust in the police has been recently increased due to increased cases of police brutality that led towards pointless and avoidable fatalities of innocent civilians, most of them African-Americans. The US are not at least because of such disproportionately many cases of racist murders that their police suffered from a deeply rooted racism problem. Another problem that exceeded all problems of racism is the threatening militarisation of the police—not in case of special operations, but even when confronting civilian protesters on the streets, few of them ever carrying heavy armoury and meeting the police with assault rifles, even though many of them certainly possess one at home—which has the protectors and helpers of the ordinary people like Peace Corps. and Marines on a foreign mission in a war-stricken country. Such armour causes distrust amongst the people in such a way as that the police officers, when confronting peaceful demonstrators on the streets, considered their protégés like the actual enemy to them. IN German, such behaviour would be called as *Unnahbarkeit*, or *untouchability* in the English language, both of which describe different attitudes of police officers: One either cannot approach them (without being frisked or put down by them) or touch them (without facing similar or the same response). The further the police officers appear, the

⁴⁹⁴ In one case study exercised in the Netherlands, it was seen that especially high-ranking officials in the executive sector were prone to accept bribes, or take advantage from inferior officials, especially those who were still being trained. See:

Gorsira, M., Huisman, W., Denkers, A. et al. Why Dutch officials take bribes: a toxic mix of factors. *Crime Law Soc Change* 75, 45–72 (2021). <https://doi.org/10.1007/s10611-020-09919-w>

Another case study, this time exercised in Bosnia i Hercegovina, which I myself consider a third-world country due to high levels of both unemployment and poverty, as well as a poor state of Democratic standards. Civil wars raged on after its post-Soviet independence and hostilities between ethnic as well as cultural minorities are still boiling to this day. Police officers in this country can for these reasons be considered especially corrupt and prone to take bribes. The following study to some degree argues this assumption:

Mangafić, J., & Veselinović, L. (2020). The determinants of corruption at the individual level: evidence from Bosnia-Herzegovina. *Economic research-Ekonomska istraživanja*, 33(1), 2670-2691. DOI: <https://doi.org/10.1080/1331677X.2020.1723426>

Public servants as well as police officers were the two groups likeliest to fall for such inductions. Both of them also are employed by the state, regardless of the gubernatorial level we could have taken into deeper consideration. Yet as it is not important in terms of either confirming or contradicting the question, we will ignore it. *Luckily*, we can state that the state of the government's and the country's well-being are no fixed determiners to separate the wheat from the chaff—the only thing that may differ betwixt is the reason for why someone accepts a bribe.

more suspicion they experience on behalf of the populace⁴⁹⁵. The same topic once came up in a conversation with a friend, who said that even the titles of police officers in the US convey an almost militaristic understanding of the police's *raison d'être*, and she was not wrong: In the US, one could become a lieutenant, a sergeant, whereas we hitherto spoke about officers, which in German, contrarily, would certainly be understood as a term from the army, as an *Offizier*. And while titles, like names of any kind, are nothing but transient shadows, they fade away by the blink of an eye. But for the time of their being, they convey authority, entitlement and superiority, especially above inferiors who were unable to protect themselves from them when they abused their power. We have previously addressed the problem of power as it was examined in the infamous "Stanford Prison Experiment", and what power does to a man when given in a specific context. And while the experiment was criticised for its methodology, we still saw in a raw, unfiltered vision how humans tend to treat their next ones when given unchecked power. Added with heavy armoury and weaponry, we, in the worst possible situation, see images as it was shot during a brutal crackdown of a civil unrest in Kenya, where a police officer trampled a civilian's head with his heavy boots on a pavement, a scenery that was hitherto only seen in the beginning of the movie "American History X"⁴⁹⁶. (That is, seen by the majority of moviegoers. The practice was of course previously recorded in real-life scenes too. In Germany, it was also known from fringe-right extremists who used to frequently assail homeless people and left-winged punks) Such behaviour stands adverse to the directed purpose and would be condemned on the spot, were they active on the free market rather than subsidised by a tax-paid government. A nationwide boycott could inflict substantial harm to an entrepreneur who were dependent on a massive stem of regular customers, let alone an international or fully global boycott.

Now, what we have spoken about most referred to executive forces as the henchmen of corrupt governments inflicting the harm Rothbard has addressed as being decreased when they worked on the behest of only one operator,

495 Mummolo, J. (2018). Militarization fails to enhance police safety or reduce crime but may harm police reputation. *Proceedings of the national academy of sciences*, 115(37), 9181-9186. DOI: <https://doi.org/10.1073/pnas.1805161115>

496 Mutiga, Murithi; Graham-Harrison, Emma. (May 17, 2016). Kenyan police launch inquiry over attack on man during protest. *The Guardian*: <https://www.theguardian.com/world/2016/may/17/kenyan-police-launch-inquiry-after-officers-filmed-beating-protester>.

But police brutality is by far no issue limited to authoritarian nations which expose themselves to be the executors of their own people, but also countries like the US. As we have mentioned extensively in the process of this text, the US, like Germany, have alternately severe problems with the handling of criminal suspects as well as civilians in general, with the US being the more controversial case. Also, beforehand, we have spoken about police brutality targeting African-Americans in particular. Apparent sources were mentioned in footnote 471 only a couple of pages ago.

namely the aforementioned entrepreneur, rather than a government hosting several millions of people. The most topical example would be Myanmar, where the military junta also instrumentalised the police to crack down on the urbanite inhabitants, while the military itself razes entire villages across the country. Could we at least imagine something similar on the private level? Neither of the two authors have addressed it, and in the end, when it comes to the Utopia I have outlined and referred to multiple times, we could very well imagine something like this to happen when enough communities teamed up to haunt the landscapes of their continent as resurrected medieval robber-barons. And unlike in these times, it would require a new “International Court of Human Rights” as we have now in The Hague. Again, we will address this later. The likelihood of raiders approaching one’s community under such low intents is also the reason why even in this Utopia, guns and perhaps a security infrastructure could not (yet) be amiss.

What the two authors did address, on the other hand, were the question of where the line in our status quo were to draw when it comes to the coexistence of stately and private police forces. A question that comes up for good reason when it comes to the rights of a private security officer, and an issue that we have already touched tangentially beforehand, when speaking about the citizen’s arrest—in the end, security officers could not enjoy more rights than ordinary citizens when it came to arrests, as it would otherwise compare to false imprisonment and therefore a deprivation of one’s liberty. Mr. Sklansky, on page 96 of his text, wrote, in reference to *Flagg Bros. vs. Brooks*⁴⁹⁷ and the consequential elaboration on the 10th Amendment of the US Constitution, that the problem of a distinction of the two groups’ duties and permissions

“arise[s] because the Supreme Court has limited the public function doctrine to functions that traditionally have been exclusively public. Were the Supreme Court to retract that limitation, the difficulty would largely disappear. But then the Court would be faced with the forbidding task of finding some other basis for distinguishing functions that are essentially public from those that are essentially private. Not so long ago the Court abandoned this task as hopeless in the context of the Tenth Amendment, recognizing among other things that “the traditional

*” nature of a particular governmental can be a matter of historical nearsightedness; today’s self-evidently ‘traditional’ function is often yesterday’s suspect innovation.”*⁴⁹⁸ (sic!)

497 *Flagg Bros., Inc. v. Brooks*, 436 U.S. 149, 98 S. Ct. 1729, 56 L. Ed. 2d 185 (1978).

498 David A. Sklansky (1998), page 96-97 [1259-1260]. Emphases mine.

And as we are not all US-Americans who could recite the Constitution by heart, or at least all of the Amendments presented in the Bill of Rights—some of us may not even be aware of our Miranda rights—, we should take a look at this as well:

“The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.” (Emphasis mine)

The Framers wrote that everything that is not presumably affiliated to the central government in Washington DC would be the respective state’s duty. This would still exclude single companies who could thus no longer police at their liking. Or could they? *Flagg Bros.* was about a contract to assure the safe storage of goods which remained unfulfilled as when the contracted warehouseman failed his duty from Brooks’ point of view, although it seems that she failed up to the negotiated expectations. The more important question in this context, on the other hand, is how this case is actually linked to the question of public vs. private security officers or other employees in such business. The oscillated point is the safe storage of private property, for which a private company was hired. What we must emphasise in this context is that Sklansky has eclipsed a far more general question, whether private security services should take over such duties, which we would never dare to ask as this could only be responded to with a hollering “Of **course!**” As long as there is a demand for such services, they should not be barred from being satisfied. The Supreme Court, in the *Flagg Bros.* case, agrees with this sentiment in paragraphs 163-164 when the justices wrote that

“We express no view as to the extent, if any, to which a city or State might be free to delegate to private parties the performance of such functions and thereby avoid the strictures of the Fourteenth Amendment. The mere recitation of these possible permutations and combinations of factual situations suffices to caution us that their resolution should abide the necessity of deciding them.”

Otherwise, the case shouldn’t be that hard to argue: When a contract was agreed upon and either one side fails to abide by the agreed-upon points manifested in the contract, the respectively opposite side is permitted to include an ombudsman or –woman to clear the sanctions to be placed upon the non-abiding party in the contract. Next to the ombudsperson is of course a court who mediates in between the troubling parties. Again, we see that courts are here to stay even under the detailed scheme of a Utopian world—their role is confirmed to be essential to the functioning of a proper society. Just like the *raison d’être* of a judiciary system is indisputably established in a functioning society, be-

cause troubles and quagmires are natural in human interaction, the obviousness of abiding by mutually designated contracts, unlike Rothbard's belief that no-one was bound to abide by them. As was good luck to see that Martin Luther's condescension upon revolting farmers and pious Jews, we are concomitantly lucky to see that this false belief didn't add up to Rothbard's legacy, as it runs against all good reason to believe that contracts didn't mean anything but what either side wished to follow by.

A couple of pages ahead of this, Mr. Sklansky brought up a topic we have addressed beforehand as well, with an apparently negative verdict: Community policing, which he spoke about on page 89 of his text. What sounds graciously simple and positive is unfortunately less effective than hoped by many, especially on the left, who prefer empowerment of abandoned minorities and neighbourhoods, rather than policing them as if their boroughs were nothing but lenient open-air prisons. In footnote 488, we have rumoured that the reason for so many particularly minority-inhabited neighbourhoods around the periphery of metropolitan areas, is that the cities grew too fast and left few opportunities for everyone to rise and shine, to build up a life of one's own. Concomitant to this were racist prejudices that cast many minorities out from well-paying jobs, a legacy that few managed to break out from, so that a majority of the minority affiliates were left in their areas, creating a collective poverty that was further entrenched by racist legislators. We could draw a lineage to Jews who, in the end, managed to still prevail, although they faced similar opposition on all levels of society, especially the powerful legislative ones—we all know the story of how Jews were barred from entering the jobs of craftsmen in the Middle Ages so that only the *dirty work* in finances were left to them, so that many Jewish families in consequence made a living or even a fortune in this business, some of them rising up to become powerful players in this discipline as moneychanging rose in its importance in politics⁴⁹⁹. Likewise, the forefathers of today's racist individuals may have contributed personally or indirectly in the social exclusion of those people they know demean for having a hard time trying to catch up with the social ladder. But in the end, this would reach too far away from our topic, so that we should admit that while community policing as a style of empowering and supporting communities in need is less efficient in the pursuit of goals like defunding the police without worsening existing problems, or getting people off the welfare checks and ready to improve themselves, to live on their own feet, able to support a family and perhaps even send their children to college eventually. To put it short: Helping them to live the American Way of Life. Policing, contrarily, would only keep them down, even

⁴⁹⁹ Stillman, N. A. (1995). The Jew in the Medieval Islamic City. In *The Jews of Medieval Islam* (pp. 3-13). Brill.

though many African-Americans still support the presence of police in their neighbourhood.

Let's return to the issue of the 10th Amendment, as we have still a question to ask ourselves: If it's not the government's duty, it's the state's duty; so far, so good. But when it comes to private security, may it be for the purpose of storing furniture after an eviction or because someone moved and therefore had to clear the flat to be left in favour of a new one, or because someone felt unsafe in a neighbourhood and therefore ordered an apparent company to deploy a couple of officers to patrol the streets at specific times. Aren't those duties the state is funded for? At least for the patrolling? And what if someone hired a private detective to clear the case of a robbery at one's home during a vacation, when the flat was unoccupied, seemingly to a thief's awareness too. While not our particular concern, the question could be raised when speaking of a private community in which perhaps only one security service were in charge, which would be unlikelier in our Utopia, unless a community had become a despot's personal enjoyment, more technically a kingdom, fiefdom or other kind of authoritarian or monarchical dominion. Sklansky brought up the question of a separation between a stately and a governmental duty, something that could also be asked about a community **owner's** police force and a competing police force—we finally cannot tell how many of those more autarkic communities remained purely Anarchistic, i.e. without a leader and all operations exercised within private hands, self-organising people alone. The idea of a mayor (in English it's misleadingly broad in translation; in German, it would be called a *Dorfschulze*⁵⁰⁰) can still be favourable when it comes to creating long-term order. It can help to accelerate decision-making while still maintaining the dominance of the public choice rather than delegating decision-making to a rotunda of de-

500 The problem with the umbrella translation the English language provides us with is that the medieval Dorfschulze does not fairly compare to the modern-day mayor, or Bürgermeister, even though the first source mentioned in this footnote refers to a historical example from 1718-1719 anno Domini. The legislation of today doesn't compare well to the days of the patchwork of the yester-years. However, for those who may not be familiar with the jurisdiction of these days with especial regards to the role of the Dorfschulze, they can read about it under the following two sources, the latter which will also be of our interest when speaking about the independent courts in the follow-up chapter later:

1. Peters, J., Krug-Richter, B., & Schattkowsky, M. (Eds.). (1995). *Konflikt und Kontrolle in Gutherrschaftsgesellschaften: über Resistenz-und Herrschaftsverhalten in ländlichen Sozialgebilden der Frühen Neuzeit* (Vol. 120). Ruprecht GmbH & Company.
2. Krug-Richter, B. (1997). Konfliktregulierung zwischen dörflicher Sozialkontrolle und patrimonialer Gerichtsbarkeit: Das Rügegericht in der Westfälischen Gerichtsherrschaft Canstein 1718/19. *Historische Anthropologie*, 5(2), 212–228. <https://doi.org/10.7788/ha.1997.5.2.212>

On page six of the latter source we can already note that in the wake of the jurisdiction of their time, some villages emphasised their will for more self-determination and consequential independence from the dominant leadership. While not a topic for this chapter, it is nonetheless noteworthy that medieval jurisdiction is not necessarily a scheme to return to when reconsidering jurisdiction sans governmental oversight.

cision-makers-elect. Direct Democracy could be applicable as the circle of eligible voters were sufficiently narrow to allow for popular votes even on more substantial issues that were too sturdy to vote on with eight-digit numbers of eligible voters at most.

However, with the option of competing security forces within an enclosed community, the question on who were in charge of what would be rather clear: As they had to advertise their services in order to create a client base, they would obviously mention the range of their service, and unlike in these days, where the range of a security services company is limited by law—something that Sklansky cited severally in his essay—all of them could offer the same service analogously: Mall officers, private detectives, street patrols, even border patrols or watchmen protecting property after nightfall—if a community preferred a state of paranoia and turned its village or city as a fortress, such watchmen would be a necessity in order to protect the sleeping community from predators or cloak-and-dagger ransacks. A nation, on the other hand, of course has to make separations in order to not create any unwanted court trials on the question of responsibility and gang wars.

Or is that possible to happen? Rather not, as the situation in which private security services refused to serve their clients were unlikely to happen, whereas those who did not order a company's service could not sue a company for refusal of service which led to their consequential harm. Likewise, a company could not expect refunds for a service exercised although neither ordered, nor paid. We spoke about this before. What we spoke rather little about, contrarily, is the question on what would happen to people who couldn't afford a private police's service, thus were disproportionately more vulnerable to burglary or thieves, regardless of such blunt rebukes as that those who couldn't afford them either didn't own anything of worth or just shouldn't invest in expensive commodities in order to not be targeted by potential criminals. They are wrong insofar as that few thieves are aware of a potential victim's possessions and their inventory's estimated value on the black market. The government's duty to protect the people with the establishment of such an institution is the reason why they incorporate the "monopoly of violence", as Max Weber originally coined it⁵⁰¹—the government's legal right to exercise violence in its objective to maintain peace and order in society, comparable to Hobbes' moloch. Without a government, the monopoly becomes subject to market competition, with everyone free to apply it. The conclusion of such freedom, which in the US is seemingly given in this shape with the aforementioned "Blackwater", while in Europe and

501 Anter, A. (2020). The modern state and its monopoly on violence. In E. Hanke, L. Scaff, & S. Whimster (Eds.), *The Oxford Handbook of Max Weber* (pp. 225–236). Oxford University Press.

Also, to refer to Weber's work in which this concept came up first, he coined it in his "Politics as a Vocation" (*Politik als Beruf*), a book concluding from a lecture he gave to an independent student union, as a succession to his "Science as a Vocation" (*Geistige Arbeit als Beruf*).

elsewhere, it is either partially given (in Europe, for example, although limited solely to the protection of private property), or not at all, thinking about more authoritarian states in which the rulers are dependent on their monopoly of—limitless—violence. Community leaders in shape of mayors or despots could advertise outstanding security, thereby attract an influx of qualified personnel that could save on costs for protection thanks to an institutionalised executive force as it exists today, in our modern states. Whether this could betray the idea of an Anarchistic society stood up to question, although, as I have iterated many times before, an Anarchistic society is not dogmatic in its materialisation, but only in the freedom of the people to decide how to organise themselves regardless of a nation into which they were born. An Anarchistic society, in its most foundational comprehension, cannot be enforced by violence of a majority onto a minority, and at best exists without a national government that assembles involuntarily people of multiple points of view on how to organise society, without giving them any chance to secede from it; an Anarchistic society permits secession and autonomy from undesired leadership, whereas the smallest unit is the individual, but at best organises in village-sized communities. It would be naïve to believe that a police were no longer needed, but it is not impossible to reach such a state, depending on its seclusion from the outside world. (Remote islands like the *terra Australis* or the Micronesian and Polynesian islands were examples thereof) The aforementioned exterior threats would argue their instalment still, as Nationalists could lurk in the outskirts, attempting to vanquish their peaceful ranch to reinstate a nation that was previously dissolved harmoniously. The mockery on behalf of populist right-wingers on neighbourhoods that naively pointed out the gun-free zone that they were holds some core of truth, although this core is rather small: It misses out the possibilities of passive defence against burglars, many of which are able to scare away petty thieves as they naturally dread attention of eyewitnesses. Thus, when it takes too much time to open a window or a door, or when out of the sudden, a loud screeching noise sets off, alarming nearby neighbours, they will immediately run away. A thief deserves death as little as anybody else does, they don't deserve ballistic injuries more than an innocent civilian who happened to occupy the wrong fast-food restaurant at the wrong time. Johnny Cash, in his signature song "Man in Black", lamented that the criminal who "has long paid for his crime" were just a "victim of the times". (Assuming that he was none of the *fake news* propagators and meant the *Times* to be written with an upper-case T). What did he mean by this dictum? He meant to say that those who commit crimes are oftentimes in desperate situations, mostly because of a poor financial situation. To some degree, he was right: On a theoretical base, the satisfaction of basic needs is not necessarily the driving motivator of becoming a criminal: It is rather a twofold phenomenon of an economic achievement of one's desires

with as little application of personal resources as possible; and a symptom an elementarily unequal society that spawns lowermost trust in between people⁵⁰². This does not mean that income uncertainty or sudden poverty within one's own realms were not a (potential) driver for a descent into criminality: One of the pioneers in this theory wrote exactly this, referring to an *income shock*⁵⁰³. As for whether economic hardship *motivates* people to become criminals, there is in fact theoretical evidence to be found in both more and less recent, at least indicating a leitmotif in criminological research⁵⁰⁴.

502 De Courson, B., Nettle, D. Why do inequality and deprivation produce high crime and low trust?. Sci Rep 11, 1937 (2021). <https://doi.org/10.1038/s41598-020-80897-8>

Kostadis J. Papaioannou, "Hunger makes a thief of any man": Poverty and crime in British colonial Asia, European Review of Economic History, Volume 21, Issue 1, February 2017, Pages 1–28, <https://doi.org/10.1093/ereh/hew019>

503 Becker, G. S. (1968). Crime and Punishment: An Economic Approach. Journal of Political Economy, 76(2), 169–217. <http://www.jstor.org/stable/1830482>. Although this referred primarily to the question of how to properly punish a criminal in order to curb risks of recidivist behaviour. This would not only fit closer to the follow-up chapter but also showed a misunderstanding of the socioeconomic conditions in which criminals find themselves in, although Becker himself approaches this issue just like this, although from a different point of view: While I would say that fines and bail relativized the crime committed and left poorer criminals on a disadvantage as opposed to many white-collar criminals and those who are generally wealthier, thus abler to pay themselves out of gaol. If a crime is worthy of being punished, fines should not be put in place; but more on this will follow on the question of prisons and punishment.

504 Anser, M.K., Yousaf, Z., Nassani, A.A. et al. Dynamic linkages between poverty, inequality, crime, and social expenditures in a panel of 16 countries: two-step GMM estimates. Economic Structures 9, 43 (2020). <https://doi.org/10.1186/s40008-020-00220-6>

Herzog, S. (2005). The Relationship between Economic Hardship and Crime: The Case of Israel and the Palestinians. Sociological Perspectives, 48(2), 189–211. <https://doi.org/10.1525/sop.2005.48.2.189>.

On the latter source, as well as with the source from "European Review of Economic History", I need to emphasise that although I usually prefer *Eurocentric* or more *Western* research to not juxtapose statements that are hardly comparable to wholly different conditions, culturally as well as historically, economically, etc., I found the question of what triggers criminality in a hitherto spotless person with no criminal record to be sufficiently disjoint of all cultural, social or other prerequisite, which has only been proven in those two research pieces: Civil individuals are drawn into criminality once they are thrown into miserable conditions from which there seems to be no legal way out, lest an immediate way.

What we cannot deny as a general assumption to be cautiously applied is that in spite of all the misery many people are born into, particularly those affiliated to ethnic minorities, is that while being born into the lower classes, pressured upon with prejudices on behalf of superiors and supervisors, criminality is not a predetermined inevitability, as harsh and blunt as this may sound. This is what research pieces of course cannot mention as such sentences are either understood as populist, ignorant or apparent only for a political pamphlet or a manifesto. Neither of those standards must be applied in a research piece, but as we do not write such a text, we can very well mention it: Criminality is a choice, and one that is easily fallen into. Success, on the other hand, requires abundant efforts and almost equally much luck. And the latter point is where some sympathy can be extended towards left-wingers: It's one of Capitalism's downsides that there are at least two factors that determine one's

Police officers are not known for their leniency in duty, nor for their sympathy for criminals who cannot be classified as acting out of desperation rather than crookedness or immoral intent. We think about any crimes linked to vengeance, such as rape or murder, or mere personal benefaction, such as grand theft, bank robbery or property crimes (burglary and the likes). When it is said that everyone is equal before the law, this may count for court trials, in which it is paramount to stand by this principle, but also before the police officers, where this principle can be disadvantageous when an obvious victim acting as an offender is not given a *special treatment*. Sometimes, as we have addressed beforehand, inequality in treatment leads to fatalities, but this is a different topic which we already addressed beforehand.

What is meant thereby? The problem is that the police officers usually undertake a first evaluation of the scene—of course, they are not called the *executive* for nothing. They select the victim and the offender and prepare them for the court trial they are given. It takes them to scan the scene and to evaluate who violated the law and who was violated by the offender in his or her Constitutional and legal rights. In a best-case scenario, a police officer could recognise when an offender acted in relatively good faith, i.e. didn't act out of evil or immoral intent, but out of desperation, thus would let the offender go on either an extrajudicial settlement or without anything because no harm was inflicted, or damage caused. Such amicable situations are of course rare because the officer in duty could experience severe repercussions when it was exposed and disliked by the supervisor in charge. When the rule of law didn't allow such leniency, an officer would violate his or her code of employment and threaten to be suspended from service. And what good could a probable offender do in return for being let go? If it weren't for an influential manager or a middle-class Big Whig with some vacant positions to urgently be occupied with a job seeker, the officer didn't have any known backup plan to fall back into when he or she was quit from this source of income. In the end, it is usually hard to tell from first glance whether someone acted out of desperation or criminal intent. Interrogations could tell, on the other hand. That's where a proper job training comes into play, something that in the US has as of recently been claimed to have been replaced with crash trainings to get officers on the beat as soon as possible⁵⁰⁵. Improper exercises of the officers' duty are thus an inevitable symptom that

success on the market: Luck, an immaterial and vague factor onto which no-one has serious influence, and the chance to know the correct persons that can pave the way towards success. *Networking* has become a rather new addition to the list of requirements, and is also one that comes closest to the allegation on behalf of left-wingers towards right-wingers: That in order to succeed on the market, one had to *lick boots* and behave utterly obedient to functionaries in order to climb the career ladder. Of course this is humbug, as no-one would reach a top-level position by usually kneeling. It's the same as in diplomacy: Find the correct blend of both strength, confrontation and approaching. Otherwise, a critique of the market can be understood, as there are too many influences that can neither be controlled, nor determined.

could possibly be exterminated once such services are operated by entrepreneurs who are dependent on customers' reviews to outcompete their co-competitors. This could still trigger adverse effects to what has been suggested hereby: Since outstanding leniency based on empathetic judgements on behalf of officers or the boss of the security company could be perceived as a weakness, thus as a reason to boycott or at least ignore this company, other competitors could steer towards the opposite and make outstanding austerity fashionable and even preferable, leading towards mass arrests and, consequentially, because it is to the people's liking, mass incarceration. Whether a Constitution could be altered when it were to a majority's liking depended on the individual Constitution instituted in a commune, but this thesis already shows the weakness of a private security service when placed in a hoisted position: It could quickly become the tool of a populist movement, adjunct from any righteousness. Governments are usually supposed to treat such institutions with cautiousness and unpolitical. This means that they are only supposed to maintain it, but not intervene therein, so that they can maintain their independence from political alterations, such as a new government that takes office. They do not have any power over their deployment, though, or their equipment's growth or shrinking. Yet it is hard for them to become the cue ball for a ruling party. Or is it? When we think about right-winged populist rulers, such as Rodrigo Duterte, Donald J. Trump, Jair Bolsonaro, and perhaps Viktor Orbán too, they oftentimes bragged about their plans or actions to militarise the police or stack up their numbers in order to either maintain or bring back *law & order* even though it may never have gone away in the first place. The usual platitudes⁵⁰⁶. Populists have in

505 Khazan, Olga (April 22, 2021). American Police Are Inadequately Trained. The Atlantic: <https://www.theatlantic.com/politics/archive/2021/04/daunte-wright-and-crisis-american-police-training/618649/>

506 A recent addition to this reign could be the Presidential candidate for the French « Républicains », Valérie Pécresse, who announced that once she came into power, she would *clean the streets with a Kärcher*, a reference to a statement the former President Nicolas Sarkozy uttered during his campaign. Both referred obviously to criminality happening on the streets, but in France, this refers particularly to the *Banlieues* of metropolises such as Paris, where migrant rates are almost as disproportionately high as are the crime rates. The quote, which I hereby interpreted into English was cited in an AFP notification printed by Le Monde on January 06, 2022: Kärcher, in the meantime, doesn't have an easy play in France, where it has now thrice been adapted in metaphors concerning criminality: Twice by Sarkozy, and once by Pécresse. All three times, it has sued the iterator for withdrawing from those statements due to their being mentioned:

La rédaction de l'INA (Janvier 06, 2022). Nicolas Sarkozy https://www.lemonde.fr/election-presidentielle-2022/article/2022/01/06/valerie-pecresse-veut-ressortir-le-karcher-de-la-cave-en-matiere-de-securite_6108373_6059010.html zy en 2005 : « Le terme “nettoyer au Kärcher” est un terme qui s'impose ». Link: <https://www.ina.fr/ina-eclaire-actu/nicolas-sarkozy-en-2005-le-terme-nettoyer-au-karcher-est-un-terme-qui-s-impose>

All three times one could insist that neither person understood the root cause of criminality, which is seldom bad intent and most often just the symptom of a failed social policy that left the criminals

common to either not know better than to believe that the cure for criminality were an iron fist, or they deliberately spout such falsehoods in hope of thereby winning the election, regardless of how this multiply failed experiment is going to work out. Duterte has unsuccessfully turned towards an iron-fist policy during his *war on drugs*, which turned out to be as effective as the butchers of Shankill Street, with casualties containing both drug users and traffickers, next to dealers, and innocent civilians who inadvertently ended up in the murderers'—vigilantes' and police officers'—scope. The death toll is estimated to reside in the five-digit numbers⁵⁰⁷. Trump remained with his words but brought up no deeds, even the deployment of the National Guard in certain states to manage the Covid-19 pandemic remained a lip service, fortunately. (The Federalists would've ascended from their graves to throw Trump out of the white House personally) Of Bolsonaro, I haven't heard that he radically increased the number of police forces patrolling particularly the favelas, which may also be due to my ignorance of Brazilian politics—India, (Eastern) Europe and the US. What can be found, nonetheless, is his favouritism for the police and their actions⁵⁰⁸. Perhaps they all know that good optics are paramount when it comes to ruling as a populist, who can hardly gain larger momentum from just satisfying superficial needs without a long-term plan securing as many jobs as possible and also recover a usually run-down welfare state—many true voters are often dependent on governmental aid⁵⁰⁹. Other reasons could be the effect it

with no other choice but to become what they are: Criminals.

507 JOHNSON, D., & FERNQUEST, J. (2018). Governing through Killing: The War on Drugs in the Philippines. *Asian Journal of Law and Society*, 5(2), 359-390. doi: <https://doi.org/10.1017/als.2018.12>

508 Agencia EFE (Mai 10, 2021). Bolsonaro felicita polícia por operação com 28 mortos em favela do Rio. Conexión: <https://www.efe.com/efe/portugal/mundo/bolsonaro-felicita-policia-por-opera-o-com-28-mortos-em-favela-do-rio/50000444-4532455>

509 It is unsurprisingly difficult to find proper data on the demographics of populist voters, as elections are of course anonymous and statements from surveys on who one would vote for are hardly evidentiary of future votes, but there are studies on what motivates eligible people to vote for (right-winged) populist parties. Such are those two, for example:

1. Ferrari, D. (2021). Perceptions, resentment, economic distress, and support for right-wing populist parties in Europe. *Politics and Governance*, 9(3), 274–287. <https://doi.org/10.17645/pag.v9i3.3961>
2. Sipma, T., & Berning, C. C. (2021). Economic conditions and populist radical right voting: The role of issue salience. *Electoral Studies*, 74(102416), 102416. <https://doi.org/10.1016/j.electstud.2021.102416>

The simultaneity of both the fear of economic deterioration in one's nation and the usual reference to it, which we have also seen with Trump all the time, who ended up leaving his country's economy in shambles due to a poor pandemic policy, leaves on in belief that those who vote for populist parties are usually either unemployed or work in lower-class professions. This also matches the tendency to not have enjoyed higher education, although this is not a necessary relation: Many crafts jobs

could have on foreign investors, as the mainstream opinion states that creating a police state or an atmosphere of constant dread is unfavourable and should be sanctioned, such as with a mild boycott. In the end, to abridge any such rumours and contemplations, we should say that *overpolicing* is expensive and often-times comes with little to no improvement for either the people or one's poll rates. The police in general are a powerful tool that needs to be handled with care and a calm hand. With regards to a universal privatisation, this could open Pandora's Box as it would open the doors for wanna-be autocrats who love to smother their critiques' and opponents' voices with the sole of a combat boot. Yet there is no remedy that could be applied to avoid such exploitation; only the frankly dissatisfactory recommendation to escape a harmful community could be iterated. Then again, there are few other options given for the status quo in which many women suffer unbearable conditions in areas like the Arab League or Sub-Saharan Africa. The only *fly in the ointment* to be found is that a community is possibly easier fled than a nation. Whether the next community to be found were any better and not just a recourse from the frying pan into the fire cannot be stated either. We certainly leaped into the dark with the adventure to denationalise this world to the utmost, but as the Bremen Town Musicians usually declaimed: "Etwas Besseres als den Tod finden wir allemal!" ("At any rate that will be better than dying!") Perhaps such gallows humour is good for a start; in the end, it will be up for the people to make the best out of their new-found situation, which leaves them all opportunities at once, with no start off ground zero as it is usually described in theses, Rothbard's included, who pointlessly applied the Crusoe thought experiment, where subject zero is handed only the raw resources and nothing besides, as if we started off with something like this in reality. We do not only start off with an advanced infrastructure (in most parts of the world, that is) and with the experience of the then-status quo ante. How shouldn't we benefit therefrom, except we all drained our brains and behaved like the children in "Lord of the Flies"? In terms of policing and how to achieve a state in which we can get rid thereof, we should (be able to) learn from our past mistakes. This also includes the question of prisons and whether to focus on punishing or rehabilitating wrongdoers. A humongous question indeed, and one that should therefore be granted a chapter on its own, even though Rothbard didn't care for it at least in the books I hereby review. Whether it was included in books like his "Anatomy of the State" I cannot tell, so that I do not want to allege him of ignorance as I cannot tell for sure. Still, we should treat it the same as we treated the police: With scrutiny. *Allez !*

pay fairly well, thus could possibly lift a workman into middle class or upper middle class.

Prisons – Private & Public

«Об уровне цивилизации общества можно судить по его тюрьмам.»
Фёдор Достоевский?⁵¹⁰

Emma Goldman, in her 1917 essay “Prisons: A Social Crime and Failure”, has referred to one of the above-cited author’s short stories which he has written during his imprisonment in one of the Soviet Union’s worst Siberian labour camps, a story that was featured in his seminal work «Бесы», or “Demons” in English. It is a story that, from what Ms. Goldman has cited in the beginning of her essay, appears to be a mixture of both Utah Philipps’ “The Preacher and the Slave” and Charles Dickens’ Scrooge in “A Christmas Tale”. Hers and Dostoyevsky’s point, nonetheless, were a different one: Both want to point out the cruelties that we experience on the world, the atrocities man consciously inflicts upon his fellow man. Prisons are one of those atrocities, although the latter experienced an especially gruesome abomination of the methodology of incarceration as a means of either punishment or rehabilitation, although we can suspect that the labour camps, which were later called «ГУЛАГы», which are commonly known as kulaks in the English language, alternately written with Gs instead of Ks. It is far from surprising that those camps, comparable to the Third Reich’s concentration camps sans the gas chambers, have influenced two of Russia’s best-known modern-day authors: Dostoyevsky on the one hand, and Solzhenitsyn on the other hand, the latter who has written his «Архипелаг ГУЛАГ» trilogy during incarceration. To read either author’s *memoirs* from imprisonment is harrowing when having to think that what has been written therein was not borne out of a madman’s mind but from first-hand experience. Speaking of the most horrible deeds committed from man to man is a narrative we normally see when speaking of warfare and how it has been industrialised after the turn of the last century, but we seldom speak of the prisons in which

510 This quote is perpetually referred to Dostoyevsky’s semi-autobiographical book «Записки из Мёртвого дома», although there is no reference to any such phrase in this book. I have been looking for a couple of editions of this book, but to no avail—it just doesn’t exist. Moreover, none of the references even tried to mention a page; this didn’t stop editors and authors alike to bring it up over and over again. See, for example this translation into English, with a renowned source thereunder:

“The degree of civilization in a society can be judged by entering its prisons.”

Достоевский, Фёдор (1862). Записки из Мёртвого Дома. N/A: N/A. Page: N/A. Quoted in: Shapiro, Fred R.; Menand, Louis (Eds.) (2006). Yale Book of Quotations. New Haven, CT: Yale University Press. Page 235.

Shapiro didn’t name a page, but instead referred to a couple of authors—Pearl S. Buck, Ramsey Clark, Samuel Johnson and Helen Keller—who too quoted Dostoyevsky and his 1862 work, “House of the Dead”. A proper editorial would look different from this, as the editor in this case just jumped leaps upon a bandwagon, reproducing an urban legend. (Needless to say that we do the same, finally, although we are just obliged to name any source from which we could derive the quote)

we, for example, host our prisoners of war as well as those who have broken the law, regardless of its current condition—in the outline of the previous chapter, we have already slowly transferred into this chapter with some nuances that will be covered in this chapter. It was inevitable to address them already as the question of policing and imprisonment are interchangeable, they are two of a kind. Those who were arrested would soon be imprisoned, and those who are imprisoned were previously arrested by police officers. Furthermore, the idea still holds that those who are being imprisoned, regardless for how long, are being torn out of society and morphed incapable of re-enter society, thus being particularly prone to recidivate, back into crime. From the short story, we can also learn that the camps maintained a state of gutter, like a cloak or century-old canal inhabited only by rats and waste. We thus have to treat such primary sources with caution as much has changed throughout the past two centuries those sources usually span. Some people might point towards the US, where such conditions could occasionally still be found, although the base of evidence is scarce and in need of fact-checking. There were reports of unheated prisons in Brooklyn, New York City, during winter⁵¹¹, leading to deaths exposed towards the public in the wake of the death by suicide of Jeffrey Epstein, a convicted serial sexual offender⁵¹². A brief debate on the conditions of prisons came up, concerning both hygiene and personnel—Epstein was removed from suicide watch shortly before his suicide and his first failed attempt, when he was found unconscious in his cell. Insufficient staffing was blamed for his untimely death. By some time it was unveiled that the problem reeked deeper and was present for longer than was then recognised. This is a problem insofar as that many people were *falsely* imprisoned also had to cope with the consequences of a disadvantageously rationalised institution. A prison dissolved from its former duties and reused as, for example, a multi-storey dwelling or a rehabilitation centre, closing the circle yet again.

Speaking of punishment and rehabilitation, or of «Преступление и наказание», to again refer to Mr. Becker beforehand: of Crime & Punishment, the question comes up what to do with those who have committed crimes that could not be described in the fashion of the prior chapter: The murderers, rapists, and so on. (Excluded therefrom are, as nowadays, the people who suffer

⁵¹¹ Correal, Anne; Goldstein, Joseph (February 09, 2019). 'It's Cold as Hell': Inside a Brooklyn Jail's Weeklong Collapse. New York Times: <https://www.nytimes.com/2019/02/09/nyregion/brooklyn-jail-no-heat-inmates.html>. Some might point out that the date didn't match up with the source hereunder, talking about Epstein's death, but this is only because the report hereunder followed up after two years, when the investigations concerning his suicide were wrapped up. 2021 was not the year of Epstein's death, but John McAfee's, who took his own life in a Spanish prison, after he was arrested for his tax evasion.

⁵¹² McKinley Jr., James C. (December 07, 2021). What is known about Jeffrey Epstein's suicide. New York Times: <https://www.nytimes.com/2021/12/01/nyregion/jeffrey-epstein-suicide.html>

from mental disorders; additional to them we had to mention those who act out of desperation, as was elaborated in the last sequence of the chapter before) If we couldn't get rid of prisons—there is the Utopian vision of a substantially equal society in which crimes were no longer committed consciously because there were no endeavours any more to pursue an upper hand over one's peers—, we should ask ourselves what should be their purpose. In this regard, the prisons of the Western world have achieved a lot already, they have been steered in the right direction: towards rehabilitation. Punishment didn't bear any benefit in terms of *rectifying* a misled person, reintegrating a lost sheep into its flock.

A rather new phenomenon, to my knowledge, is the concept of private prisons, i.e. prisons operated by private entrepreneurs rather than by the government, which is even more strictly bound to the Constitution, the public scrutiny and watchdog agencies that release reports on the proper or improper operation of the institutions, including prisons and gaols. In the US, private prisons and customs agencies have come under fire because of alleged rates of prisoners who had to be provided to the operators in order to fulfil a contract. This is of course wrong as it could become a case for the court of human rights in The Hague. But still, privatisation sees its downsides, some of which come close to what we have observed with regards to the hospital and general care service⁵¹³: The correlation of an oligopoly in providers and an oligopsony in buyers (most likely states and the government) leads to a rather meagre outcome in superiority over publicly owned prisons, excluding the depressing anecdotal evidence from former inmates and relatives to them who recount what they have heard about the conditions inside those prisons. This does not mean that the government didn't have problems concerning the conditions of its own prisons themselves, especially when compared to one another. Some of the most stagnant peaks of badness have emerged, of course, in the wake of George W. Bush's Iraq war, and the fallout thereof: The *prison* Abu Ghraib, nearby Baghdad, would be better described as a torture camp, given the photographs that emerged therefrom, with men lying on the concrete floor, being forced to stand upon a narrow box while being threatened to be electrocuted when falling down, or being humiliated. Many of the prisoners have died in custody, and the soldiers who occupied the prison took seemingly happy photos with the dead bodies⁵¹⁴. The article linked in this footnote mentions the issue of many un-

513 Culp, Richard, Prison Privatization Turns Twenty-Five: The Evolution of a Mature Private Prison Industry in the United States (July 15, 2009). Available at SSRN: <https://ssrn.com/abstract=1462792> or <http://dx.doi.org/10.2139/ssrn.1462792>

514 Hersh, S. M. (2004). Torture at Abu Ghraib. *The New Yorker*, 10(5.2004). <https://www.newyorker.com/magazine/2004/05/10/torture-at-abu-ghraib>

But when it came to the torture camps the US erected in the Middle East, subsequent investigations by the Senate Intelligence Committee excavated an entire trove of atrocious methods exercised by the CIA in its pursuit to acquire intelligence on terrorist activities by Iran or Islamist organisations

trained soldiers of different ranks, which on the one hand doesn't justify the behaviour shown in the photos that were not linked hereby, and doesn't speak for the US' activities in the Middle East on the other hand. Critics might emphasise that the actual issue in this context isn't that of prisons in the US but of the US' war stratagem and its individual soldiers' respect for their enemy. The "Geneva Conventions relative to the Treatment of Prisoners of War", composed in 1929, stated clearly that

*To this end the following acts are and shall remain prohibited at any time and in any place whatsoever with respect to the above-mentioned persons:
Violence to life and person, in particular murder of all kinds, mutilation, cruel treatment and torture;
Outrages upon personal dignity, in particular, humiliating and degrading treatment;⁵¹⁵*

Needless to say that the US violated especially the points that have been underscored hereby, and this is just the first glance on the convention, it is far from a definitive examination of what the US were in violation of during the operation of this torture camp in Abu Ghraib. Whether we want to turn this into

such as al-Qaeda. The same Committee later published its famous page turner, the "Study of the Central Intelligence Agency's Detention and Interrogation Program", which can still be read hereunder, for the curious individuals who have got the time and patience to comb through its 712 pages: <https://www.intelligence.senate.gov/sites/default/files/publications/CRPT-113srpt288.pdf>. (PDF, 43,8 MB) Parts of the main conclusions delivered on page Roman Numeral ten et sequitur (X et seq.) liken the success of the Spanish Inquisition: Some of the suspects interrogated by the officers fabricated false information, probably in order to be released earlier, via satisfying the officers' demands. Another little surprising main conclusion, number three, concluded that those *interrogation techniques* equalled torture as prohibited by the Geneva Convention, so that it wouldn't have been a talking point reserved by anti-American leftists to usher against the Beltway. Alas, the CIA was put on trial at the International Criminal Court (ICC; or Court Pénal Internationale (CPI) in French), but the trial has been pending for almost a year as of the time of this writing, as it can be read elsewhere, including the various arguments therefore:

Elderfield, Julian (November 12, 2021). Uncertain Future for the ICC's Investigation into the CIA Torture Program. Just Security: <https://www.justsecurity.org/79136/uncertain-future-for-the-iccs-investigation-into-the-cia-torture-program/>

As it seems, topicality of Islamist terrorism predominates the damnification of the probably unlawfully arrested detainees that now seek justice before an International Crimes Court, against the torture they had to endure because a seemingly unqualified and poorly informed secret service figured them out as suspects of terrorism. But when criminality of such height and committed by a first-world nation can end up unsanctioned for lower reasons, justice itself is no longer anything more than a hollow word; a concept that can be put on hiatus by more powerful entities, thus arbitrarily applied as a pulpit to smother inferior, weaker entities, granduously. It can be instrumentalised for political purposes, and as of now, it seems to have happened just like this.

515 Geneva Convention relative to the Treatment of Prisoners of War. United Nations Human Rights. Office of the High Commissioner: <https://www.ohchr.org/EN/ProfessionalInterest/Pages/TreatmentOfPrisonersOfWar.aspx>. Article 3, letters a) and c). Emphases mine.

a critique of their operation of prisons abroad or of their war crimes abroad, it doesn't matter in general, but in context of this chapter, we will point it out as the governmental failure of penitentiary operations; disregarding the fact this is a prison erected abroad. Nationally, this would never be dared to withstand as it could injure re-election efforts for the Representative in whose district this prison stood⁵¹⁶.

A more recent example, and one that actually happened on US-American soil, was Donald Trump's border policy, signified by his continuous call to *build the wall*, which ended up to be a partially restored border fence insecure to withstand even common weather phenomena like rain. What showed more resilience even in times of mounting public condemnation was his plan to withhold any asylum seekers from South the border, from México to Guatemala. The highly overcrowded facilities, which would've become boiling pots for Covid-19 variants in these days, gained stupendous momentum during the 45th POTUS' tenure with images showing human degeneracy accelerated due to a halt of all visa enquiries, with the only door open the one leading back to México⁵¹⁷. In this case, it would not even be accidental but intentional governmental mishandling as Trump had a stern interest in scaring potential migrants away from entering the US in order to fulfil one of his campaign promises; one that is closest to any right-winged populist's heart: Anti-migrant policies to recover and thereafter maintain a pure (Aryan) bloodline. Few might say it that clearly, but nearly all of them mean it, regardless of the threat of future inbreeding in case they shouldn't leave anyone in. (Although we could expect many of them to hand out permits to fraternal nations deemed equally pure and perhaps related by whichever logic⁵¹⁸) The only problem is that foreign workers, few, if

516 Although eligibility depends on the beholder, or the voter, and the district in which someone could or could not be elected. Think, for example, of the once ousted sheriff Joe Arpaio, who was pardoned by then-POTUS Donald J. Trump, an opportunity that led Arpaio to consider running for sheriff again. Journalists created a chronology of his controversy, featuring *inter alia* humiliation and racism:

Kiefer, Michael (August 08, 2017). How Joe Arpaio became one of America's most polarizing lawmen. The Arizona Republic:

<https://eu.azcentral.com/story/news/local/phoenix/2017/08/28/z-how-joe-arpaio-became-one-americas-most-polarizing-lawmen/608861001/>

517 Dickerson, Caitlin (June 21, 2019). 'There Is a Stench': Soiled Clothes and No Baths for Migrant Children at a Texas Center. New York Times:

<https://www.nytimes.com/2019/06/21/us/migrant-children-border-soap.html>

518 Of course this is nothing but a fever dream, to imagine that firebrand nationalist nations would descend into inbreeding and consequential degeneracy; but what we could emphasise nonetheless is the fact that migration is more complex than a two-way road: Closed borders equalled no migration, whereas open borders equalled constant traffic. Read more about this question hereunder, while recalling that even nationalist couldn't avoid the traffic in and out of the country, lest because of the economy that couldn't function as a pure internal economy—foreign investments, foreign workers and exports are important even for nations that relied the least from such factors.

any, of them moonshined alongside the borders, working as seasonal farm hands picking fruits for a pittance and sending the money back home where it may be worth a little more. At home, they usually didn't find work anymore, does being indirectly coerced to seek their fortune and luck in the US. And border towns like Brownsville, Texas, are dependent on it as the patriotic folks demanding immediate and relentless border closures wouldn't pick up the *wet-backs'* work—too little money, and the work is too exhausting⁵¹⁹. In a globalised world, there are two rather new manifest truths, although we may certainly find out that they too were present in earlier times, although on a more limited scale due to humankind's more restricted mobility in terms of long-range travails:

- (1) Mass migration is normal and common to be seen, lest because people pursue their luck anyplace they wish as long as their luck is not bound to their present location;
- (2) Almost any nation nowadays is forced to accept migration in order to satisfy the market's requirements in terms of professional workers, such as in the IT business or in shape of engineers erudite in advanced technology.

Assuming those two to really be true, for which we currently have no valid reason to contradict, we might ask ourselves what this has got to do with penitentiaries holding up asylum seekers in border detention centres. On the one hand, as we still speak about the US which has brought up well documented examples of how egregious those detention centres can become, and on the other

Vezzoli, S. How do borders influence migration? Insights from open and closed border regimes in the three Guianas. CMS 9, 9 (2021). <https://doi.org/10.1186/s40878-020-00213-1>

519 It doesn't only affect the border cities, alone, obviously and to be precise, but when it comes to farm work, which is one of the most visible examples of hard work for little money, especially for farm hands and other seasonal workers, the Southernmost parts of the States are the first responders. Otherwise, we can see it in the statistics that the US rely heavily on foreign labour—up to 17.2 per cent of all labourers were of foreign origin, which doesn't sound a lot but in fact is. Source:

Bureau of Labor Statistics. (2021). Labor force characteristics of foreign-born workers summary. Link: <https://www.bls.gov/news.release/forbrn.nr0.htm/labor-force-characteristics-of-foreign-born-workers-summary>

Yet the factor of hard, back-breaking work for a pittance in return also reaches beyond farm work; again, thanks a lot, Captain Obvious. During the pandemic, to again refer to the bothersome topic, this coincidence became even clearer when seeing that the labourers in the care sector were analogously praised and marginalised for standing up in those warlike times. See:

Kerwin, D., & Warren, R. (2020). US Foreign-Born Workers in the Global Pandemic: Essential and Marginalized. *Journal on Migration and Human Security*, 8(3), 282–300. <https://doi.org/10.1177/2331502420952752>

Speaking of an ungrateful clientele, Trump himself is known to have employed undocumented workers at Mar-a-Lago before, during and after his presidency, again pointing out his personal hypocrisy; to speak in idioms again, he was drinking wine while praising water.

hand, we could understand them as materialised metaphors of a common theme that is usually thrown into the face of elders and parents alike by younger generations: The latter view themselves as one of the most globalised, most liberal generations to have roamed the face of the earth, mostly because they—although I am little fond of those pointless classifications, we can speak of the Millennials as the first and Generation Z as the second, or perhaps Generation Y, what do I know?—were the first to have grown up from the cradle to the grave with the internet at hand. This gave them abundant opportunities in terms of information availability and interconnection with people around the world. They were the first to experience the benefits of a globalised world, thus are afraid of any powers trying to infringe those opportunities. And who are they? Right-winged populist voters, most of which align with the findings of the study shared in footnote number 510: Lower-class people with no higher secondary education, afraid of what the new world may bring them, or take away. Additionally, we could presume them to live on the land, be prone to believe in strongman conspiracy theories with clear-cut scapegoats and simple truths. (Not to mention that those general schemes could also fit any left-winged conspiracy theory as well as theories based on evidential facts. To usually believe a fringe right-winger of any colour behind a misdeed or as the perpetrator trying to assail ethnic, sexual or whatever minorities and make it harder for such groups to rise up in society and that only a broader welfare state and more political intervention on the market could remedy the maladies of today is of the same scheme) Such people seek protection from the new world, a vacuum in which the status quo is conserved, with no radical alterations threatening their bright world. One change in their world would be migrants, or generally foreign-looking people. In order to keep them out, it takes a strongman who will cast them out, either on the border or in detention centres as they can be found on the US-Mexican border. Prisons thus function as both a metaphor and a (temporary) solution to the maintenance of said world. It functions like a safety net catching any dust and dirt that tries to enter the machinery. It's a filter, in the end. But this filter catches human beings who mean no evil (excluding the terrorist (sleeper cells) who in fact mean evil) and only want to become the figurative gear wheels in the social clockwork. From a Liberal perspective, left and right, they should be given a temporary visa to learn the language and find a job in case their current certificate is not accepted. From a nationalist perspective, on the other hand, they are held under suspicion and back until it was decided whether they will be let in. Not to say that Liberals didn't control them at the border, but they are more empathetic to let them in, especially when they promise and have good chances to integrate themselves and become part of society, especially a tax-paying part. While nationalists would most often repeat the probable risk of *Welfare Queens* entering the country, they wouldn't get into the

details because they knew that they would contradict their repeated claims, no matter how often they were being debunked. And this is not to include the international Conventions that have been possibly ratified by their previous governments, advising them to host refugees who fled religious persecution, wars, poverty and what-not. (Speaking of religious persecution: Many of those nationalists like to stylise themselves as piously religious, while not exercising any of the signature traits, such as a Samaritan behaviour and help for the needy in a fashion of Mother Theresa, for example)

So, on a symbolic level, transferred into a physical level, prisons are the last resort to conserving a world that is on the verge of being no more because change rolls the street up yonder. On a less figurative level, prisons are an oft-used tool to cast out unwanted influences from the outside as well as a *trash can* to scrap those who fall out of the riposte of society: Criminals, unemployed people who live off social welfare, and other social outcasts who cannot get up themselves any more. Some of the latter target groups we haven't yet spoken about, but they should be self-explanatory anyway. Those who do not follow a daily routine and might degenerate in terms of becoming drug addicts, criminals or dependents to the social services create costs for the government, some of which could actually be avoided by erasing them. Prisons are the most useless method to erase those costs as they themselves are a hefty cost factor. *Duh*⁵²⁰. Applying them in terms of recreating law & order or avenging misdeeds committed on behalf by the perpetrators are equally asinine reasons to uphold them. As is briefly outlined in the footnote hereunder, there can only be one good purpose for prisons, and this is the rehabilitation of people in need, and perhaps the exclusion of substantially bad people. (People with mental disorders or ailments could be figured out to need special help and could thus be transferred to apparent institutions, or be relocated to flat shares where they could live a good life in accordance to their standards and needs)

This now is a thorough list of expectations placed onto prisons, and we have already spoken about how prisons can actually fail tremendously by even the most basic standards that could be presented to them. Most of them were governmentally operated prisons, which drew a somewhat one-sided picture, although the source quoted in footnote number 514 also mentioned a couple of

520 "Annual Determination of Average Cost of Incarceration Fee (COIF)". Federal Register 86: 167. (August 31, 2021) Available from: <https://www.federalregister.gov/d/2021-18800>. Accessed February 20, 2022.

Please note that this is an anecdotal proof for referential purposes. We could as well add some statistics describing the development of costs in incarceration, but the point should nevertheless be clear: A government is running against its own interests when it considered the arrest of social outcasts rather than reintegrating them into society via job training programmes and subsidies for programmes like alcoholics anonymous, just as two examples. As we will argue later on in continuity, punishment is a short-sighted, vengeful purpose in the judiciary system, which does not bear any fresh fruits. Rehabilitation is the way to go in terms of creating long-term solutions.

examples from privately operated corrections facilities. For example, see the following quote an article that has been cited in the piece published on the SSRN in footnote number 514:

*“The video footage is disturbing in the extreme, an apparent tableau of the worst sort of bullying prison-guard violence: guards kicking seemingly compliant prisoners in the head and groin, swearing at them, beating them with riot sticks and electric prods, forcing them to crawl on their bellies, some with their pants down around their ankles; a German Shepherd biting the legs of at least one inmate.”*⁵²¹

Of course the author of this piece was quick to point out that in spite of public opinion, the problem were not the privatisation of imprisonment itself. Then again, they weren't wrong to do so as it is not the question of who is at the head of the corrections facility, may it be a governmental official or a manager. It lies in the nature of prisons themselves that its inmates turn into wretched creatures whilst its guardsmen and –women as well as the watchmen and –women become dominators in the fashion of those who have been recorded in the aforementioned “Stanford Prison Experiment”. As the French philosopher Michel Foucault has noted in his book, « Surveiller et punir » :

*« La prison ne peut pas manquer de fabriquer des délinquants. Elle en fabrique par le type d'existence qu'elle fait mener aux détenus : qu'on les isole dans les cellules, ou qu'on leur impose un travail inutile, pour lequel ils ne trouveront pas d'emploi, c'est de toute façon ne pas « songer à l'homme en société ; c'est créer une existence contre nature inutile et dangereuse » ; on veut que la prison éduque des détenus, mais un système d'éducation qui s'adresse à l'homme peut-il raisonnablement avoir pour objet d'agir contre le vœu de la nature ? La prison fabrique aussi des délinquants en imposant aux détenus des contraintes violentes ; elle est destinée à appliquer les lois, et à en enseigner le respect ; or tout son fonctionnement se déroule sur le mode de l'abus de pouvoir. Arbitraire de l'administration [...] Corruption, peur et incapacité des gardiens [...] Exploitation par un travail pénal, qui ne peut avoir dans ces conditions aucun caractère éducatif. »*⁵²²

Prisons, nonetheless, are no longer that misled and faulty in their procedure and treatment of its inmates: As we have noted before, prisons in the Western world have noticed that the best way to prevent recidivism amongst its then-former inmates is to give them a perspective. Alas, much of the crime that has been committed, including the non-violent crime of drug abuse, was committed

⁵²¹ Gillespie, Nick (January 09, 1997). Swift Justice for Private Prisons. Reason Magazine: <https://reason.com/1997/09/01/swift-justice-for-private-pris/>

⁵²² Foucault, Michael (1973). Surveiller et punir. Paris: Éditions Gallimard. Page 264.

by misfits and outcasts—the people we have described before: unemployed, ethnic minorities, born into a lower-class family and failed to have risen above that due to additional burdens that accompany people encumbered with those prerequisites. One could still question whether the gubernatorially organised prison exercised such duties better than the privately organised one, although we could already read in the “Reason Magazine” article that the private operators are only used as a substitute when the incarceration rate rose beyond what the government is currently capable of incapacitating on its own. They may thus keep their facilities rather inexpensive in cost and small, so that they didn’t invest more than they finally had to, under the crucial factor of average degree of capacity utilisation⁵²³. While it sounds logical to argue that saving costs by rationing the facility would lead to worse conditions, this is not necessarily the case and didn’t affect either variant, public as well as private. The CCRI facility in Texas reported by Reason is an example for the private variant’s fallaciousness, whereas the ICE facilities⁵²⁴ and the detention centres on the border—cited above in footnote number 518—are the public’s. Overall, there is little reasoning for or against private or public prisons because of one’s mutual adversary’s superiority or inferiority. What I have mentioned in the rather personal footnote, (needless to say that many of the pages written on the question of prisons were rather open-hearted and less objective) is of course only anecdotal evidence from one country alone, but we could imagine that in general, quality of prisons on both the private and the public side may vary from operator to operator, from place to place⁵²⁵. Our focus should thus shift from the

523 I have heard from an anonymous source who does not want to be mentioned in this footnote that from their own experience (Mid-Western United States of America), private prisons are superior when it comes to their equipment and offers in terms of pastime: From swimming pools to libraries and fitness programmes, they are more modern and more advanced, coming close to rehabilitation centres for former hospital patients than prisons. Their education programmes are equal to this. In contrast, governmental prisons, subject to, you guessed it, the government, are less modern, less advanced in their offers to inmates in terms of both, pastime and education, and in this particular case also more politically influenced, although this was also due to the inmates personal partisan leaning: As there was only one community room with a TV, what was on most of the time was Fox News, only occasionally CNN or the History Channel. The prison’s library featured few books, prominently an edition of the Holy Bible, likely the King James’ Version. One could thus say that private prisons were superior, although communication can be a rip-off when electronically; letter correspondence was allowed and didn’t seem to be censored, from our shared experience, although this could not be verified independently.

524 Alvarado Monsy et al. (April 23, 2020). Deaths in custody. Sexual violence. Hunger strikes. What we uncovered inside ICE facilities across the US. USA Today: <https://eu.usatoday.com/in-depth/news/nation/2019/12/19/ice-asylum-under-trump-exclusive-look-us-immigration-detention/4381404002/>

525 There are some more minor questions that have been addressed in academic literature, such as here:

question of who does it better to a more general, basic, substantial question: Do we need prisons at all?

Prisons: What are they good for?

*“Hey mister jailer, will you please sir bring me the key?
“I just want you to open the door, cause this ain’t no place for me.”*
Lightnin’ Hopkins⁵²⁶

Theoretically, we have answered this question a couple of times beforehand, but not separately. We said that there are many people who have committed crimes out of no situation of desperation, but purely from bad, lower intent. Such people may not be *rehabilitable*, so that they have to be placed on remand. Without prisons, those freewheelers could roam on as no court could sentence them, or no-one could enforce the sentence they were given by a court. Just think of verdicts spoken *in absentia* of the convict to whom it should be given. We could think of war criminals who were put on trial by other nations, of men like Slobodan Praljak, an affiliate Serbian war criminal, next to Ratko Mladić, who we have spoken about before, who showed no sign of affirmation for the value and sanctity of human life, but who still sat quietly on his chair when the judges of the “International Criminal Court”, listening to what he was accused of, and what his final sentence should be. (Excluding his suicide in the courtroom by a lethal dose of potassium cyanide to avoid his sentence⁵²⁷, but such acts are nominally an outburst of radical freedom, choosing to not follow

Genders, E. (2002). Legitimacy, accountability and private prisons. *Punishment & Society*, 4(3), 285–303. <https://doi.org/10.1177/14624740240042675>

Obviously, there can be no private prisons without the prenuptial agreement that in cases of violation of the law, as they then functioned as public subjects by means of market conditions. Already in the “Reason” article, it was read that they fulfilled a surplus need by the government, so that they did not exercise executive duties on their own, as a *parallel government*. Governments cannot allow the emergence development of parallel societies within their own realms—not because they had to be inherently bad, but because they would certainly challenge its aforementioned Weberian *monopoly of violence*. It could no longer safeguard the abidance by its rule of law.

Another question that arose in academic literature was the question of the legitimacy of public courts’ sentences and the exercise of the sentence by private contractors—the simultaneity of public and private institutions in justice. The following text dedicated to this issue already in 2005:

Dolovich, S. (2005). State Punishment and Private Prisons. *Duke Law Journal*, 55(3), 437-546. Stable URL: <https://heinonline.org/HOL/P?h=hein.journals/duk1r55&i=451>

526 Lightnin’ Hopkins (1949). Jailhouse Blues. B-side: “T” Model Blues.

527 Heinze, Alexander (January 09, 2018). Slobodan Praljak’s Suicide and International Criminal Justice. E-International Relations: <https://www.e-ir.info/2018/01/09/slobodan-praljaks-suicide-and-international-criminal-justice/>

the sentence and instead seek himself out without hurting anyone else, except perhaps for his family and friends, if there were any such in his inner circle) Naïvely one could have thought that men like him, who have committed some of the most atrocious crimes known to humankind (excluding the singular atrocity of the Holocaust; thereunder, warlords and other culprits compete for places on the pedestal) would not obey a subpoena by a court they did not recognise, instead staying on the run, secluding at fellow warmongers' hideaways, as Osama bin Laden did.

What has this got to do with prisons and their purpose? At least as much as to say that they need to be recognised also by those who will be incarcerated by them. Recognition could possibly decrease the attempts to break out of them, as they were no longer understood as places in which their basic human right of freedom were brutally violated. Prisons, in the end, are one of the many arms of a state, next to the courts, the police, and their numerous ministries and secretariats. The recognition of their authority also depended on their state of the art—when they were worn down and likened a more abominable variant of the Soviet gulags, especially the rogue states were the first to exclaim their denunciation. For those who wondered whether this were imaginable, one only needs to think of the comment by the Nieman Journalism Lab during the tenure of the US' 45th President: They feared that in the future, rogue states like Myanmar or Iran could point towards the US when they again smothered journalists during the exercise of their profession, claiming that they only idolised the US and how they handled them when Donald Trump was President⁵²⁸. But as important as judicial independence and constitutional legality—a term that does not accustom correctly to what I mean to emphasise here; it is coined more precisely in other languages such as in German („Rechtsstaatlichkeit“) or in the related Polish („Praworządność“)⁵²⁹—is the proper treatment of the inmates who have

528 Radomirovic, Vladimir (June 11, 2020). Countries Locking Up Journalists May Have a New Slogan: “It Happens in America, Too”. Nieman Reports: <https://niemanreports.org/articles/countries-locking-up-journalists-may-have-a-new-slogan-it-happens-in-america-too/>

529 My problem with the English term, although I will not reject it in the continuation of this text due to my insufficient knowledge in the discipline of the judiciary field, is the misleading direction it takes. This also accounts for the alternative coinage, *rule of law* and the accordance thereto—it understands the judicial correctness as akin to the Constitution under which it is governed. To be more precise: The rule of law is given under the assumption of a legal Constitution. If this should be perceived as incomprehensible or vague in its expression, this is exactly my problem: As per the semantic understanding of the terms applied, the whole concept of *Rechtsstaatlichkeit* appears in a sense of legal positivism. How else were we to measure the legality of a Constitution, such as the Magna Carta? Legal scholars could evaluate it, but even they are somehow biased, although many of them, when employed at a *rechtstaatlichem* country's university, could do so independent of any distorted views. Yet in the end, the English term narrows the whole concept of *Rechtsstaatlichkeit* to the rule of law as an isolated concept, excluding thus the judges' ruling and the execution of the executive branch's profession of arresting suspects, the treatment of said suspects, as well as the treatment of criminals in

been incarcerated subsequent to the equally legal verdict they received by independent, unpolitical judges. If one is taken custody for having committed a crime, one still didn't check one's Constitutional/basic human rights at the gateway. Prisoners of war in particular too enjoy some basic rights which have been verified by many nations across the globe, featuring some of the key players in many international conflicts. But when we think of US prisons, for example, who *most recently* entered the news with reports about a Brooklyn prison that went cold during the winter as heating shut down out of the sudden. (As we have heard in footnote number 513) But such was an inadvertent encounter, no-one wanted to have the inmates freeze, some to death. Contrarily, there are the cases as we have read them in the SSRN article, although they have become a staple in many papers that deal with both the function and purpose of prisons on the one hand or, as we discuss them in this chapter, the question of private prisons. The Duke Law Journal paper already cited above mentions many such cases too, although in a different fashion and more often: They are listed in such a way as that they end up on the verdict that one of the core problems that trigger abuse on behalf of wardens and prison guards is twofold: Poor training, and poor payment. Those phenomena known from the police forces, who turn towards violence when being paid poorly and trained, also across the world. Repeatedly mentioned, we can again turn towards the Stanford Experiment's findings, but also on later studies examining the relationship between inmates and the guards; both generally and with particular focus on women, we see that sexual abuse as well as the exploitation of inmates' basic needs is common inside prison societies, without any inspectors general who oversee what is going on therein, leaving the abusive and exploitative guards in an overpowered position⁵³⁰. Surprisingly, while this behaviour is abominable and argued the case against penitentiary facilities in general on an emotional and humane base, it is significantly noticeable that the private prisons were poorer in their performance in terms of expected treatment of inmates when compared to private facilities⁵³¹, meaning that in consequence, the state failed to hold the private prison operators accountable. Accountability is one of the remedies supposed to rectify

prisons, to which we will come immediately as a separate topic. In the German and the Polish translation, those can be understood as captivated in the umbrella terms of *Rechtsstaatlichkeit* and *Praworządność*. For sake of comprehensibility, nonetheless, we will stick to the English term, to not aggravate all the readers who made it unto here and still don't speak either German or Polish.

530 Calhoun, A. J., & Coleman, H. D. (2002). Female inmates' perspectives on sexual abuse by correctional personnel: An exploratory study. *Women & Criminal Justice*, 13(2-3), 101-124. DOI: https://doi.org/10.1300/J012v13n02_06

Blackburn, A. G., Fowler, S. K., Mullings, J. L., & Marquart, J. W. (2011). When boundaries are broken: Inmate perceptions of correctional staff boundary violations. *Deviant Behavior*, 32(4), 351-378. DOI: <https://doi.org/10.1080/01639621003748837>

531 Sharon Dolovich (December 2005), Page 67.

the maladies of private prisons, with a stronger oversight listed as the second pillar expected to be applied by the government to enforce inmates' proper treatment in outsourced facilities. There is just one problem Ms. Dolovich has pointed out in her text: The oligopoly that is the corrections facilities market, with some regional operators dominating up to 70 percent of it, as per the time of her writing⁵³². As per Wikipedia, last time checked on March 06 2022, "CoreCivic", "GEO Group Incorporated", and "Management and Training Corporation" are the three largest operators of private prisons in the United States, while about eight percent of all of its inmates are hosted in such prisons, with approximately 73 percent of all of those privately housed inmates being immigrants⁵³³, raising eyebrows as states seem to outsource those they may perceive as the most problematic ones. A no-less problematic idea to follow when checking the article shared in footnote number 534, when seeing that the aforementioned issue of low payment comes into play at private facilities, next to a probable tendency towards racism amongst the guards, although this does not have to necessarily be the case. But as it was mentioned before with reference to Ms. Dolovich, there are statistically more incidents reported, and some have also made it into the press with some infamy⁵³⁴. The reason for the immense cost-cutting on wages is, of course, the increasing of the profit margin, which according to Ms. Dolovich is already quite meagre, a statement that is confirmed by the article by Ms. Buchholz, who notes that it is at about 334 million US Dollars per annum, which is frankly not much for the operation of such an expensive business. Then, again, all of the operators are able to retrieve such information prior to starting their business, so that there can only be little sympathy for such laments⁵³⁵. But when costs are cut to such a degree that it impairs the proper execution of the facilities' tasks, i.e. that the actual purpose of the facility fails, states finally had to annul the contract and look for a better-working operator. Actually. As Ms. Dolovich notes, the oligopolistic market is so tough that there are too few alternatives within reach, so that the politicians' hands are bound if they didn't want to take over the task of erecting another facility on their own; moreover, the tight budget they also present to the contractors binds their hands

532 Ibid., page 57, footnote no. 226. The operator spoken about is Wackenhut, from Tennessee.

533 Buchholz, Katharina (January 29, 2021). Private Prisons in the United States. Statista: <https://www.statista.com/chart/24058/private-prisons/>

534 Miller, Rusty (July 26, 1998). Six Inmates Escape Ohio Prison. AP News: <https://apnews.com/article/a8afad50384447cd14443fc22fa3ab83>. This case was also mentioned in the Law Journal paper, but with reference to the Cleveland Plain Dealer, who has not digitised this news break so that in order to emphasise it separately in this text, a different source had to be retrieved, namely the Associated Press. And while the headline doesn't mention it, the facility was (perhaps still is) located in Youngstown, Ohio.

535 Sharon Dolovich (December 2005), page 45 — to find information about the cost-cutting motif for profit's sake.

as well, so that the miserable conditions in such facilities are also the sum of twofold, mutual obstruction⁵³⁶. Ms. Dolovich has thus mentioned the factor of holding operators accountable when such incidents are recorded but not investigated interiorly, with consequences drawn therefrom, such as when guards don't obey their watches or intervene when trouble erupts. States, she also mentions, need to hold oversight even over facilities that are not theirs, or at least contracts need to emphasise the operators' responsibility for the inmates that are transferred to them, so that they also receive sanctions for above-mentioned drawbacks. Yet she even mentions further improvements that need to be met to remedy the downsides experienced in private corrections centres. She writes that unlike in the private prisons,

"Publicly employed prison guards, who enjoy civil service protections and are far more likely to be unionized, receive higher salaries, better benefits, and more training and are less likely to be short staffed than private prison guards."

She argues because of those benefits publicly employed guards enjoy as opposed to their privately engaged colleagues,

*"They are thus better equipped to maintain a prison environment in which inmates are less susceptible to violence than the prisoners are in private prisons."*⁵³⁷

States could enforce private prisons who took over contracts from them to grant their employees the same benefits as they enjoyed when they were directly employed by the state and not just a middleman. The problem, though, is the aforementioned one: The states are beggars in this relationship, and as the idiom says, beggars can't be choosers. We might emphasise the break-even point at which it were no longer more profitable to outsource the operation and instead take it over on one's own, as would normally be the case in countries without a flourishing prison-privatisation business, but it seemingly doesn't enter state officials' minds that this were a viable option also improving the criminality situation. Inmates who leave the prison after such institutionalised torture—the number of deaths in imprisonment rises continuously, although

⁵³⁶ Ibid., page 74. Two pages onwards, on page 76, one can also read about the reason why so many violent incidents take place in prisons: Because "meeting inmates' needs and ensuring their safety is expensive and requires a certain investment". It's the profit motive again, and we begin to notice a pattern of how cost-cutting leads towards a thin atmosphere within. And where we see the phenomenon of overpolicing underfinanced neighbourhoods, obviously those that consequently suffer strongly from criminality and youth unemployment, we don't see the same consequence in this secluded *neighbourhood*. Speaking cynically, the inmates who have been presented a verdict by their peers, are now left to their own fate in a prison because their government wasn't interested in taking care of their future thereafter.

⁵³⁷ Ibid., page 77, footnote no. 300.

moderately⁵³⁸—are perhaps less likely to return back into social life, seek a job and settle down again. To be more clearly, the purpose of resocialisation and to curb the risk of recidivism had failed after having undergone this period of maltreatment. What would've been the purpose of incarcerating them, anyway? Only to punish them, the prison system had thus returned to the principle of a punitive institution rather than a rehabilitative.

Now, why is this important to understand what is the purpose of a prison in general? The last sentence pointed it out unequivocally: When it comes to outsourcing prisons and holding the operators accountable, it needs to be clear what shall be achieved, and that this achievement will be communicated properly to all responsible levels. It is also important to know when planning and conceptualising prisons, as we have known from Jeremy Bentham and his “Panopticon” letters, to which we will come back in a minute. As it has been conveyed subliminally in the past few pages, prisons are internalised societies, even when they have not grown to become entire villages of their own. (Prisons such as “El Penal de San Pedro” in La Paz, Bolivia⁵³⁹) And as such, they require either an order that administrates this society, or a unified people that take matters to their own hands and provide the order required as in every other society too.

From this point onwards, we already see two pathways materialising: Either the penitentiary that will hold oversight for all its inmates and is either interested in rehabilitating them to morph them into law-abiding orderly citizens, or punishing them for their deeds, regardless of whether they are only illegal as per the legal code that was established in the nation in which they violated it, or whether it was a crime even beyond the nation-state's legal code, i.e. even understandable as a crime from a legal scholar's point of view (see footnote number 530 again to understand what I mean. There is the nation's rule of law, and then, there is an outside, non-partisan point of view on this law's legitimacy).

538 Carson, E. Ann (April 2021). Mortality in State and Federal Prisons, 2001-2018 – Statistical Tables. NCJ 255970. U. S. Department of Justice – Office of Justice Programs:
<https://bjs.ojp.gov/library/publications/mortality-state-and-federal-prisons-2001-2018-statistical-tables>

539 One way of coping with the existence of a prison that has transformed into a village is to make it a subject to studies and to commission the composition of a monograph. Read:

Guarachi Bautista, E. El hacinamiento en el centro penitenciario de San Pedro de la ciudad de La Paz transgrede al derecho de educación (Doctoral dissertation). Link:
<http://repositorio.umsa.bo/xmlui/handle/123456789/12223>

And for those who do not have the time or the language skills to read the paper above, there is also a shorter essay on this unique prison village:

Rusty, Young (June 15, 2018). A law unto themselves: San Pedro prison in La Paz, Bolivia. Architectural Review: <https://www.architectural-review.com/essays/a-law-unto-themselves-san-pedro-prison-in-la-paz-bolivia>

Herefrom, we could again dive deeper into fields that we have already charted beforehand, so that it needs no repetition. The alternative model would be a blend of alternate, parallel society and a rehabilitation programme in which those prisoners were examined on their motivation to commit a crime and how to reintegrate them in the society from which they fell from grace. As few prisoners as possible should be held for life inside the facility as they would thus remain a permanent burden of costs for society, many of them for no good reason.

Speaking and having already spoken profusely about the question of oversight, we cannot ignore one name: Jeremy Bentham. In terms of a punitive prison concept, his Panopticon, which has also inspired the late French philosopher Michel Foucault, is one evil concept, speaking vulgarly. Inmates are left in a continuous state of distress as they are placed under seeming surveillance, even though they cannot tell whether they are being watched at a particular moment. Bentham's concept is designed in circular shape, with the inspector in the centre at a lodge, conceptualised possibly as a tower to oversee all cells at the utmost ring. Blinders impair their view on the tower in the middle, so that they don't see whether the inspector's lodge is currently occupied or not. Tubes leading into every cell allow the inspector to hear even the quietest whisper, so that he or she knows what the inmates are talking, and whether they socialise. Had George Orwell's dystopian "1984" included a chapter on the gaol in which dissidents committing *mind crimes* rather than just a very brief mentioning of it before the protagonist walks into his death, we may have found traces of Bentham's Panopticon therein. As Bentham himself wrote:

*"Not only so, but the greater chance there is, of a given person's being at a given time actually under inspection, the more strong will be the persuasion—the more intense, if I may say so, the feeling, he has of being so."*⁵⁴⁰

540 Bentham, Jeremy (1792). Panopticon; or, the Inspection-House: Containing the Idea of a New Principle of Construction Applicable to any sort of Establishment, in which Persons of any Description are to be kept under Inspection; and in particular to Penitentiary-Houses, Prisons, Poor-Houses, Lazarettos, houses of Industry, Manufactories, Hospitals, Work-Houses, Mad-Houses, and Schools: with A Plan of Management adapted to the principle: in a Series of Letters written in the year 1787, from Crecheff in White Russia, to a friend in England. In: The Works of Jeremy Bentham, Vol. 4. Page 89 in the Epub edition. (Emphasis mine)

Some might think that it was asinine to quote the whole title of Bentham's letter collection, but it is interesting to see that unlike its modern-day reception, Bentham's conceptualisation of the Panopticon was not limited to prisons alone but to all kind of collective housing, regardless of the accommodation's purpose. As we can see in the underlined part, he had a gathering of housing projects in mind, with seemingly no particular target in mind. Why should the poor or schoolchildren be under akin guard detail, or the working-class people? *Ressentiments* may be the reason, but this wouldn't explain the accompanying detail of the injured—lazarettos were listed as well. But the injured, except perhaps for those suffering from symptoms related to post-traumatic stress disorder or blindness, concussions or similar warfare-related disabilities, were not going to cause any such problems that would make it necessary to keep them under overseeing. Retrieving the etymological origin of the term

The originator himself had psychological terror in mind, we can suspect. He intended to keep the overseen in a state of terror and lack of independence, never mind that he did not only think about prisoners being placed on this alleged watch. (See the footnote) Surveillance cameras have since surpassed Bentham's concept of physical watch: The advancement in surveillance technology even allowing for face recognition may have even exceeded Bentham's most bizarre dreams. In Duterte's aforementioned "War on Drugs" (footnote number 508), facial-recognition surveillance technology was provided by IBM, exercising good service⁵⁴¹. On a less threatening scale, CCTVs placed in fitting rooms or in sanitary rooms—mostly women's—have led towards the firing of managers as it was considered a breach of privacy. Western societies have been taught well and therefore sensitised about the sanctity of privacy and the free-

doesn't help either: Penitence, from the Latin *paenitentia*, refers to sinfulness, so that a *penitentiary-house* in a most pious sense of the word is supposed to be a dominion in which one can wash oneself from one's sins. But how did the, e.g., the poor, the working people, schoolchildren, or war casualties encumber themselves with sins? Fortunately, Bentham has written a sequence of further letters in which he outlined the specific establishment's benefit when constructed in the fashion of his Panopticon. Yet for sake of this chapter's headline subject, we focus only on his prospected purpose in penitentiary-houses. And on page 94 of the above-cited ePub edition, he wrote down the following words:

"Punishment, even in its most hideous forms, loses its odious character, when bereft of that uncertainty, without which the rashest desperado would not expose himself to its stroke." (Emphasis mine)

Just as an inmate in Bentham's Panopticon cannot tell whether the lodge is occupied or not, he or she cannot tell either whether he or she is going to be beaten by either the warden or one of his henchmen. (Or –women) The word *psychological terror* is thus not chosen easily, although used excessively. Opining on Bentham's comprehension of a prison's purpose, it seems as if punitive justice was his understanding of how to rectify an arrested criminal, although it stood up to question whether he believed in their possible return into society. His method would likely be to first bring them to heel to thenceforth obey the rule of law not by persuasion but due to a broken will. His views are indeed not the most modern, and he unfortunately conceives the solution to *curing* prisoners of their ailment in an unfortunately misled fashion. The following quote highlights this:

"As forced labour is punishment, labour must not here be forced. For the same reason, and because the privation of such comforts of any kind as a man's circumstances allow him is also punishment, neither should the free admission of such comfort, as far as is consistent with sobriety, be denied; nor, if the keeper is permitted to concern himself in any part of the trade, should he be permitted to make a greater profit than would be made by other traders."

(Bentham, Jeremy (1792). *Prisons for Safe Custody Merely*. In: *ibid*. Page 119. (Epub edition)

541 Joseph, George (March 20, 2019). Inside the Surveillance Program IBM Built for Rodrigo Duterte. Type Investigations: <https://www.typeinvestigations.org/investigation/2019/03/20/inside-the-video-surveillance-program-ibm-built-for-philippine-strongman-rodrigo-duterte/>.

But eventually they realised that it gave them a bad rep and so they decided to abandon their face-recognition surveillance technology and moreover call for police reform in the United States:

O'Brien, Matt (June 09, 2020). IBM quits facial recognition, joins call for police reforms. AP News: <https://apnews.com/article/us-news-ap-top-news-wa-state-wire-technology-virus-outbreak-5ee4450df46d2d96bf85d7db683bb0a6>

dom to not be under constant watch by supervisors and the likes. Prisons and the likes are of course a different case as the inmates housed therein are oftentimes felons who have committed offences relating to violence: violent robbery or burglary, even grievous bodily harm. To not put them under watch would mean to leave weaker inmates to the mercy of the violent offenders. The presumption of assuring all inmates safety and well-being would again be violated by the operators. Security cameras only ease the fulfilment of the oversight, and expectedly, the right to privacy in a prison is not stronger than in anyplace else outside of the prison: Inside cells, the showers and other sanitary facilities, cameras have to be installed to assure that no brawls broke out without the guards noticing and coming to intervene. We must not forget that those who are housed in prisons likely sit there for a good reason still, so that some caution is required also when talking about their basic human rights. Many of them have also violated others’.

À propos de la justice punitive : We should also leave a couple of words on solitary confinement, the punishment known to be so harsh that even freshman Representative Alexandria Ocasio-Cortez was able to side with former Trump associate Paul Manafort, who was bound to be put therein, although the isolated conditions are prone to lead its victims into suicide—even though special arrangements were said to be presented to him⁵⁴². Regardless thereof, as they are not the norm, solitary confinement is known to inflict psychological trauma⁵⁴³. Regrettably, prisons (in the US) that apply solitary confinement—Supermax prisons for example, known to be some of the most secure prisons in the States—tend to exacerbate the application of this harshest of all punishment methods on the inmates that become subject to it⁵⁴⁴, despite the health risks that accompany it subsequently. Again, it needs to be emphasised that punitive justice falls short of reintegrating the inmates into society, thus produces an armada of social misfits who will possibly eventually return from prison but end up bound to recidivate.

⁵⁴² Deshpande, Pia; Samuelsohn, Darren (May 06, 2019). Ocasio-Cortez fights against solitary confinement for Manafort. POLITICO: <https://www.politico.com/story/2019/06/05/ocasio-cortez-solitary-confinement-paul-manafort-1353641>

⁵⁴³ Keramet Reiter et al. “Psychological Distress in Solitary Confinement: Symptoms, Severity, and Prevalence in the United States, 2017–2018”, American Journal of Public Health 110, no. S1 (January 1, 2020): pp. S56-S62. <https://doi.org/10.2105/AJPH.2019.305375>

⁵⁴⁴ To read more about solitary confinement in US prisons, the following book is a good start:

Shalev, S. (2009). Supermax: Controlling Risk Through Solitary Confinement (1st ed.). Willan. <https://doi.org/10.4324/9781843927136>

And to read about the latest trends in solitary confinement, a recent study has examined the conditions on the example of one state:

Sakoda, R. T., & Simes, J. T. (2021). Solitary Confinement and the U.S. Prison Boom. Criminal Justice Policy Review, 32(1), 66–102. <https://doi.org/10.1177/0887403419895315>

As there is nothing else to say about solitary confinement, this relic of a rather uninformed time when retaliation was a considerable choice in the trove of opportunities to inflict onto the criminal, we should move on towards what can be done to decrease the risk of recidivism amongst former inmates. One other option oftentimes available to inmates is a job training. We have spoken about this beforehand but as Ms. Dolovich has grabbed the topic up as well, we should speak about it too as the downside of it is overseen from time to time although it lies closely: Exploitation of cheap labour. When the monitoring on behalf of the state fails the private prisons and the operators are aware of it, they might be intrigued to pass through grey areas in the rule of law and thus offer said cheap labour to businesses in the know and of low moral fibre. Or sometimes, the operators themselves run a side-hustle for which they employ their inmates. One such prison has been found in the Deep South of the United States, drawing shocking parallels to a past hoped to have overcome⁵⁴⁵. Work as described in the documentary linked in the article in this footnote may help in the short run, but there is just not enough need for farm hands and seasonal harvesters as are employed there; secondly, job trainings to make professional workers in niches that require a larger workforce would decrease the risk of criminals who fell back into old schemes and therefore fulfil the purpose of a prison more efficiently⁵⁴⁶.

The evidence on possibly positive outcomes is pointed out clearly in the academic literature, leaving therefore no reason to still rely on punitive *injustice*—such intentional wording may appear suggestive, but in this case, it is justifiable—and instead manifest principles to proactively enforce the education and rehabilitation of inmates rather than leaving them to the mercy of an operator and his or her plans to finance the facility⁵⁴⁷. A reasonable budget should be com-

545 Bennis, Whitney (September 21, 2015). American Slavery, Reinvented. The Atlantic: <https://www.theatlantic.com/business/archive/2015/09/prison-labor-in-america/406177/>

546 Newton, D., Day, A., Giles, M., Wodak, J., Graffam, J., & Baldry, E. (2018). The Impact of Vocational Education and Training Programs on Recidivism: A Systematic Review of Current Experimental Evidence. *International Journal of Offender Therapy and Comparative Criminology*, 62(1), 187–207. <https://doi.org/10.1177/0306624X16645083>

547 While the US still have got some way to go when it comes to a proper reformation of its prisons, as it can be read in even some of the more *recent* literature:

Phelps, M. S. (2011). Rehabilitation in the punitive era: The gap between rhetoric and reality in US prison programs. *Law & society review*, 45(1), 33–68. <https://doi.org/10.1111/j.1540-5893.2011.00427.x>

Again, it breaks down to the training of the employees and the financing, which as we have discussed above is set by the states at both ends. It is therefore not oversimplifying to state that the only cure to such maladies is a larger budget. No-one states that it didn't also break down to the administration that distributes the money: Even the largest budget could fail a project when it is handled poorly, there's no discussion about it. But at the moment, the problem seems to lie with the amount of money available.

posed by scholars and experienced operators alike. We have seen beforehand in footnote number 462 (as well as in footnote number 452) with reference to hospitals that social services are essentially unprofitable and that once they were slimmed and wound into profitability, that their business could only be deemed unserviceable, astray from the customer spectrum. Companies that have already filed for chapter 11 bankruptcy but are still held together by their assets should either radically reconsider their business plan or sell those assets to the highest bidders and retire from the revenue generated therefrom. Those are of course my two cents only, but in the end, when it comes to the market, it cannot prosper when the basket is full of foul apples spoiling the rest of the good apples or scaring away potential grabbers because of their bad optics. This broke down to selflessness and is therefore a naïve enquiry that would remain unfulfilled unto the end. Whether this thus meant the end of all hope for the market stood up to question; only superior competition could dissolve them peacefully, and so, it should be up to the people themselves to make a decision. Even the worst corporations will find some lazy customers who would rather pay little for bad service than more for proper service. As Isaac Newton's first law reads: "Every object persists in its state of rest or uniform motion in a straight line unless it is compelled to change that state by forces impressed on it."⁵⁴⁸ And for some people, even the burden of poor service is not enough to move them from a corrupted way of life. The fewest methods they pursue in their everyday life are without alternatives, one could say generally and without any scrutiny for individual cases as they hardly make up a majority. It should be clear by now that of course no general statement can be wholly correct as it leaves out the outskirts of the single cases contradicting them. Corporations that serve the masses rely on those masses nonetheless, they do not serve individualists who tend to frequent manufacturers or produce their necessities in a DIY fashion.

Are prisons ever going to become obsolete? To finalise this question, we have to send a clear No. Until we will live in absolute equality, where everyone owns the very same as his or her fellow, we will see jealousy and greed for someone else's belongings, and even when everyone will be served the exact same possessions as his or her next one, we will still see theft and envy emerge like weeds⁵⁴⁹. What may become obsolete are the super-size corrections facilit-

⁵⁴⁸ Newton, Isaac; Cajori, Florian (1729). *Mathematical Principles of Natural Philosophy and his System of the World*. Los Angeles: University of California Press. Page 41.

⁵⁴⁹ A critical exegesis on the question whether society predetermines the urge to criminality, perhaps even an indirect coercion into it, can be read in an essay contributed to a collection of texts:

Heiland, H. & Shelley, L. (2012). *Civilization, Modernization and the Development of Crime and Control*. In H. Heiland, L. Shelly & H. Katoh (Ed.), *Crime and Control in Comparative Perspecti-*

ies that inhabit more inmates than some villages inhabit in total residents. Instead, gaols in the size of one or a dozen at most cells might become the norm, not only because the propensity towards criminality could decrease due to grassroots organisation models became more convenient and more efficient due to the low hierarchies and the limitation to villages as the highest order. (In the Utopian situation, that is) Within smaller, more flexible societies, people might be quicker to ask for help amongst their peers rather than robbing them. Smaller societies could be more personal, bonds could be knitted between its inhabitants. Competition would become something that drove the people rather than put them in a race for life and death. If we stuck with the narrative as criminality as a symptom of an unnaturally and therefore stagnantly unequal society that corrupted the people in their caste-like standing in society like rusty nuts on a screw within a metal plate, they no longer see a way out other than sliding into illegality. It would be too simple to claim that those who sought their way to richness via criminality rather than hard work, networking and—... Whatever collaborating with the New Yorker construction mafia or being Michael Milken accounts as.

To draw a verdict, we can say no more about prisons, we can say that the situation about them is not as bad as the *vox populi* may decry it as, although one could claim that it really is nothing to be proud of as a nation, when a share of its populace had to be withdrawn from the rest for security reasons. What it takes is a thorough examination of what has led to this descent into disgrace, and what local governments as well as the central one can do. Otherwise, without prisons, criminality would go unchecked, a real-life “Purge” would take place, bedlam ruled supreme. Prisons should thus not condemned as a general malady in society, erected by the most vile individuals in governments, originated by the British, etc. Such critique is unbalanced and lacks all differentiation. One wouldn’t say that social services were wrong because they manifested poverty and therefore were responsible for child poverty. People would say that they were either terribly administered or underfinanced. The same critique could be presented for prisons’ poor state of maintenance too, but few would say so, because it is more popular to demand their abolition. Thus shall we move on to take over the next topic: the courts.

As a last note, we didn’t even add the alternative reality in which no prisons were no longer used not because criminality shrank into oblivion but because the future people turned towards olden methods of jurisdiction and penalty. We could think of the Viking *ðing*, in which the people judge over their peers who have been indicted of wrongdoing and were thus to be punished. Leif Eriksson, the first documented continental European to have discovered the *New World*,

only discovered it thanks to his peers' order to leave their community. In the end, it all depends on the pioneers who will establish this brave new world, but what is sure already is that humans will not abandon punishment altogether. Therefore, the following topic is equally important to discuss: Courts and jurisdiction independent of stately order.

Courts – Appellate, Circuit, The King's

„[...] wir werden nur gestraft, weil du uns angezeigt hast. Sonst wäre uns nichts geschehen, selbst wenn man erfahren hätte, was wir getan haben. Kann man das Gerechtigkeit nennen?“

Franz Kafka⁵⁵⁰

In our modern-day world, we only know courts as stately institutions in which even the leaders of our nations are told to nominate the highest courts' judges. We lay faith in the judges' rulings and to uphold both our country's Constitution as well as legal code. Some of us are even drawing into inadvertently applying positivistic views when saying that neither judges can be wrong, nor the rule of law as settled in the books. That both kinds of positivistic argumentation are wrong is indisputable, of course, but the question is whether courts could function and be maintained independent of a government that hosted the nominator, such as the President, and the organs to check upon those nominations in moot sessions, such as the US' House of Representatives and Senate. In some countries, we also see judges nominating their colleagues when another retires. In this case, the courts already behaved autonomous, although their financing was still subsidised by government-collected tax money. Obviously, this channelling of money to also pay the judges is supposed to maintain their independence from any external influence such as lobbyists. Didn't that mean that once the government were dissolved and courts had to thenceforth look for donators and investors, that they could no longer affirm their independence? Seemingly, that is the case—who would bite the idiomatic hand that fed one? Certain entities could possibly seek themselves out from negative rulings because they paid the judges to continue their work. Did we have to abandon courts in the Utopian society unless perhaps the communities that were erected elected their judges as they elected their mayor? This could turn those judges into politicians as they had to campaign for their nomination to the bar, thus popularise themselves. What else, if not impartial judgements in accordance to the legal code and precedence, did we expect from them? When practising their profession properly, they didn't have any other platform to run upon. Anything

550 Kafka, Franz (2012). *Der Prozeß*. Frankfurt a.M., Berlin: Suhrkamp Verlag. Seite 90.

else would break down to either favouritism or the acceptance of bribery. Both cases ended up in a lack of impartiality and consequential expelling from the bar due to incompetence.

What is Murray Rothbard's suggestion for the *Libertarian courts*? His answer is twofold, and we will address both suggestions and inspirations to the best of the resources available on the internet: On the one hand, he has referred to the (Hanseatic) merchant courts that were established and maintained by the traders at the Northern and Eastern Seas. (Think of cities like Hamburg, Rostock, Bremen, etc. But of course non-German cities as well, like the Wolno Miasto Gdańsk in today's Poland or Brügge in today's Belgium) In his words, their trump card over governmentally established courts looked as follows:

*"[...] the merchants, in the Middle Ages and down to 1920, relied solely on ostracism and boycott by the other merchants in the area. In other words, should a merchant refuse to submit to arbitration or ignore a decision, the other merchants would publish this fact in the trade and would refuse to deal with the recalcitrant merchant, bringing him quickly to heel."*⁵⁵¹

So, their method worked in a fashion of common recognition of the court's authority and the mutual enforcement of their verdicts especially with regards to those who were punished by it and preferred to avoid the bitter pill. Likewise, if a court didn't enjoy any recognition from its peers, its verdicts were worth zilch, as no-one would bring their cases to this bar. What is more is that we could even bring the binary principle of demand and offer to these courts as because of their recognition, there is an intrinsic interest in their role as an ombudsman when an extrajudicial solution to a problem seems no longer possible. But above this, there is more to the creation and maintenance of courts than just the need for them: The recognition, their independence. And of course, as the above-cited excerpt from Rothbard's "New Liberty" shows: The enforcement of their verdicts and sentences. He already gave a worthwhile example that unfortunately appears distorted from the real case of the *Hansa*. Whilst it is true that the Hansa has hosted arbitration courts occupied by representatives of the hanseatic cities that partook in their alliance—a quote from one source on that states that:

„Im 13. Jahrhundert beweist die Skra des deutschen Hofes zu Nowgorod, daß die Grundsätze, über die wir heute unmittelbare Belege nur noch aus Soest und seinen Tochterorten besitzen, gessamthansische Rechtsüberzeugung waren: Streitigkeiten, die auf der Reise nach Nowgorod entstanden, sollen am besten gleich unterwegs, sonst vor dem Justitiar des deutschen Hofes in Nowgorod, jedenfalls nicht vor den Gerichten irgendeines Etappen-

⁵⁵¹ Rothbard, Murray (2006). For a New Liberty. The Libertarian Manifesto. Auburn, AL: Page 220-221 (Epub Edition). Emphases mine.

ortes bzw. einer Hafenstadt entschieden werden³⁰). Auch hier wird nach den Reichsgrenzen nicht gefragt und das in den deutschen Stadtrechten vorgesehene sogenannte Gastgericht, das »sofort«, »über Nacht«, zu jeder Zeit stattfinden soll, um gerade dem Durchreisenden ohne Verzögerung zu seinem Recht zu verhelfen, bewußt ausgeschaltet³¹). Ein mißtrauisches Distanzhalten in heimat- und standesbewußter Exklusivität ist immer ein Grundzug hansischen Wesens geblieben, um so mehr als es mit der Fernhaltung oder Abschüttelung unbequemer Konkurrenten Hand in Hand gehen konnte.“⁵⁵² (sic!)

Trials could be initiated spontaneously and in whichever city the parties—plaintiff and defendant—were currently situated as long as the city was a member of the Hansa. What we read about here is an international law constructed and agreed upon independent of any state: We do not read about the Fiefdom or Republic of Novgorod, nor do we hear about Prussia with reference Lübeck, or Saxonia with reference to the Wendland cities. Those cities acted autonomously and created a law and courts that enforced it, effectively. As it is further noted, this first Sea Law (Seerecht) of its kind also created peace and secured the Northern and Eastern Sea for trades between England—London was a Hanseatic city as well—Sweden and Northern Germany, next to Prussia. As the author writes:

„Die Hanse ist, wenn man die kurzen Tage Wullenwevers ausnimmt, nie kriegslustig gewesen, wie Handelsstaaten das überhaupt nicht zu sein pflegen. Sie haben zu erwägen, daß man sich im Frieden viel bieten lassen kann, ehe das Maß von Opfern erreicht ist, dass selbst ein milderer Krieg unumgänglich fordert. ‚Lasset uns tagfahrten‘, sagt zu Anfang des sechzehnten Jahrhunderts ein lübischer Ratsherr, ‚das Fähnlein ist leicht an die Stange gebunden; aber es kostet viel, es in Ehren wieder abzunehmen‘. Man hat sich im allgemeinen schwer, recht schwer zum Kriege entschlossen, sich manches gefallen lassen, ehe man zu diesem letzten Mittel griff, dann auch sich gern durch Bündnisse mit Fürsten gestärkt. In der Tat sind Kriege, die

552 Reibstein, E. (1956). Das Völkerrecht der deutschen Hanse (p. 74). Kohlhammer. Link: https://www.zaoerv.de/17_1956_57/17_1956_1_a_38_92.pdf. (PDF, 5.18 MB) Page 13. Emphases mine.

Further, more in-depth information can be gained from this source too, concerning the history as well as its organisation, especially with regards to the Hanseatic Diets (Hansetage), which proved to be influential although excluding the guilds, as Mr. Take points out:

Take, I. (2017). The Hanseatic League as an early example of cross-border governance?. JEIH Journal of European Integration History, 23(1), 71-96. Link: DOI: <https://doi.org/10.5771/0947-9511-2017-1-71>

We will focus on the Reibstein text nonetheless, as our focus is less on the organisation of tradesmen but on the hansa's maintenance and procedure of courts, which Mr. Take unfortunately cared less about.

man als hansische bezeichnen kann, wiederholt nur mit Dänemark und Norwegen geführt worden, mit England nur ein einziges Mal, mit Rußland und Flandern gar nicht^{59a}). “553

This would serve the common Libertarian argument, also observed in the essay “The Roots of War” which we have discussed earlier, that wars are an essentially statist phenomenon and none that were to emerge in a purely Libertarian society. It must again be argued that it is not the state as an organic entity that declares wars on other fellow states, but humans. Likewise, the author subsequently lists a couple of armed disputes that happened at sea, next to the buccaneers who tried to capture tradesmen en route to their harbours to unload at the staples. Unlike the *honourable* Ragnar Danneskjöld in Ms. Rand’s “Atlas Shrugged”, they were no avengers against the states’ customs and aide programmes, they were only interested in their own good, but the *Hansa* was quicker and therefore engaged laws against the sale and acquisition of stolen

553 Ibid., page 25. Quoting “Dietrich Schäfer (1903). Die Hanse. Bielefeld: Velhagen und Klas- ing.” Page 78. The reference to Wullenwever in “[...] wenn man die kurzen Tage Wullenwevers ausnimmt [...]” likely refers to the one-time mayor of Lübeck, Jürgen Wullenwever, who ruled his city for two years and declared war against the Dutch merchants who consequentially injured his city’s wealth. Throughout his reign, he sought support for his actions, to no avail. To read more about the man and his time, especially his tenure, marked by self-inflicted bad luck:

Di Venosa, E. 2016. Lübeck’s Burgomaster Jürgen Wullenwever and Denmark. In Meregalli, A., & Storskog, C. (Eds.), Bridges to Scandinavia. Milano: Ledizioni. doi: <https://doi.org/10.4000/books.ledizioni.7905>

On another positive note, and one that could also propel the Utopia I have by now excessively promoted with usual references to my other shorter but nonetheless major texts, is the one I would like to cite hereunder:

„Die Hanse kannte keine Ländergrenzen, denn nur die Grenzen des eigenen Stadtgebietes waren für sie von Bedeutung. Wenn die hansa-Berechtigten nach geographischen Gruppen zusammengefaßt wurden, so geschah dies zunächst durch die Engländer mit Wirkung für das eigene Land und aus praktischen Gründen, aber unabhängig von territorialstaatlichen Gesichtspunkten. Die hansa ist älter als das territorialstaatliche Denken, sie ist kein landesherrliches Recht. Weder konnte sie als solches entstehen, noch ist sie später zu einem solchen geworden. Versuche der Landesherren in dieser Richtung sind zwar unternommen worden, aber – aus welchen Gründen immer – nicht von Erfolg gekrönt gewesen.“ (sic!)

(Ernst Reibstein (1956), page 13. Emphasis his, underscores mine.)

More or less we could say that the Hansa has lived as an idol to our shared idea although I haven’t learnt anything like these before the time I began to read up on merchant courts and court procedure in mediaeval Ireland. The preferences of an international law for state supervision and the independence from any fiefs, dukes and kings, even though some hanseatic tradesmen have pledged loyalty to the emperor. However, the above cited paragraphs showed that they were able to work independent from any empire or kingdom in which their harbour cities lied. More or less, they were an Anarchistic organisation, although they of course had no declaration of independence to function as fully autonomous entities in mind: All they wanted to do is to trade their goods, and nothing else. It would thus be foolish to call them the first real Anarchists. Alas, they had the spirit!

goods. They wanted to handle everything with sufficient decency, and therefore had their councils and arbitration courts.

With regards to Rothbard's statement, there is just one problem: Throughout the whole text, there is no word about how member cities would sanction the ignorance of a court's verdict. What we can read is that the courts were staffed with envoys by the member cities:

„Die vorstehende Gruppierung bildet die Grundlage einer berühmteren Einteilung, der »Drittel«, die bei der Ämterbestellung des Londoner Kontors eine einigermaßen gleichmäßige Berücksichtigung der verschiedenen regionalen Gruppen gewährleisten sollte. Die Statuten bestimmen darüber u. a. Die Erbaren von Lübeck/ als von alters das Haupt/ mit sammt den Wendischen/ Pommerschen/ Sächsischen/und Westphälischen Städten und zugehörigen Landen/ sollen das erst drittentheil präsentieren. Die Erbaren von Cölln/ als das Haupt mit sammt den Clevischen/ Gelderischen/ Marckischen/ Bergischen/ Overyselschen/ und Frisischen Städten und zugehörigen Landen/ sollen das ander Drittheil präsentieren. Die Erbaren von Dantzig/ als das Haupt mit sammt dem gantzen Lande zu Preussen/ und allen Preussischen und Liffländischen/ Riga/ Dorpt/ Revell/ sollen das jetzt Drittheil präsentieren. Auss diesen dreyen Drittentheilen/ soll jährlichen ein Oldermann/ zween Beysitzer und neun erbare Männer/ zu unterhaltung Rechts/ und erbarlichen Regiments erwehlet und gekoren werden⁴⁶)“⁵⁵⁴ (sic!)

Listing all the names as in the original text is important for two reasons: For once, because it shows that within the boundaries of the Hanseatic cities are far more than just those situated alongside the coastlines, such as Hamburg, Bremen or Riga, but also countries situated far more on the inside of the European continent, such as Cologne, Kleve or Paderborn, to name just three and also with their contemporary writing. Some trivia: Most of the German cities mentioned are located in North-Rhine Westphalia and also feature a Lower German Dialect. Secondly, it also displays that to some degree, there is a hierarchy within the hansa: The rank of the assessor depended on one's origin. And the totality of assessors in an arbitration court was also reckoned by the regions respectively. Such hierarchies could have a benefit, though: It helps to assess impartiality and equality amongst the represented regions. Equality was an important factor for the hansa, as it can be read on page 21: Reibstein writes that

„Die alte Eidgenossenschaft, die ihr in so vielen Stücken verwandt ist, kannte gerade keine rechtliche oder tatsächliche Gleichheit ihrer Glieder: die sog. alten Orte herrschten wie eine Aristokratie über ein Konglomerat von Territorien mit sehr verschiedenen Rechtsverhältnissen, Verbündete, zugewandte Orte, Untertanenländer; erst das napoleonische Zeitalter hat auch

⁵⁵⁴ Ernst Reibstein (1956), page 19-20.

dort die mittelalterliche Hierarchie der Herrschaftsverhältnisse durch eine Kantonsverfassung nach westlichem Vorbild ersetzt.“

Some might argue that this is a sign of a sense of obsolescence within the Hansa, a veritable argument, given this quote. It also adds up to the previous statement in footnote number 554, that in spite of all the positive outlooks in the Hansa, it should not be idolised. It was still an early time and a pioneering organisation with little precedence outside of perhaps the Florentine examples of a city Republic. Otherwise, they had to rely on structural models from the early medieval age. In the end, this is not about the assessing regions as have been listed in the penultimate quote, but about appropriated regions. Thus, we should return to the more important question: How verdicts have been enforced.

There, expectations have to be depressed: The text did not address this question. Assuming that all regions related to trades within the Hansa also dispatched assessors to the cities that hosted arbitration courts—this interest had to be expressed unequivocally—, one could logically conclude what Rothbard, without any mentioning of sources, unfortunately, wrote: That violations were sanctioned with exclusion from trades, a treatment that was also exercised against felons in general, as a means of punishment to which criminals were sentenced:

„[...] »weil sehr viele Kaufleute zur See nicht mehr festen Frieden und Sicherheit genießen, haben wir in gemeinschaftlicher Beratung beschlossen, jedermann kundzutun, daß diejenigen, welche Kaufleute ausplündern, von allen Städten und Kaufleuten für geächtet gehalten werden sollen. Sie sollen an befriedeten. Orten, wie Kirchen und Friedhöfen kein Asyl genießen, am Wasser und auf dem Felde keinen Frieden finden. Eine Stadt, die sie mit ihrer Beute aufnimmt und ihnen Schutz gewährt, soll bei allen Städten und Kaufleuten als ebenso schuldig wie die Räuber selbst gelten und geächtet sein«⁶⁸⁾»⁵⁵⁵

Criminals were excluded from the entire Hanseatic society, unable to settle down anywhere, had to roam loosely or just leave the Hanseatic society altogether. A tough go especially for a tradesman, it could kick him down into bankruptcy. The mere existence of those courts could loom over his head like the aforementioned idiomatic Damoclean sword. The question is: does the academic literature tell us whether those courts enjoyed any power to enforce their sentences in case those robbers went rogue and did not recognise the court's verdict? With reference to the aforementioned Serbian war criminals or, in mere jest, petty *criminals* like Dicey Reilly, who said that she recognised the court, “yer honour, every bloody one of you”. (Also outlining that this was not unima-

⁵⁵⁵ Ibid., page 29. Emphases mine.

ginable to just refuse a verdict, for example for political reasons⁵⁵⁶) A short review of the literature available shall hereby be given. There, another blow throws us aback: We again hear mostly about sanctions inflicted by the chairmen (Altermänner) when rules agreed upon by the whole of the Hansa were violated by members⁵⁵⁷. As I have conclusively pointed out in this last, there are no hints towards what Rothbard has described, while we can analogously emphasise that what he may have made up or failed to establish with a referential source is indeed worthy of copying. In a not-too-large society of neighbouring communes, such means of excluding wrongdoers without outlawing them could prove effective in curbing criminality of any kind, and also lower costs that would otherwise have proliferated in expensive incarcerations and enduring court trials—although many traders of the Hansa demanded it, it is in fact impossible to hold an orderly trial and conclude a just verdict within a timespan of only three days and less. Still we can learn from the networking seafaring tradesmen of Northern Europe: Both the establishment of an international law and the recognition of municipal courts capable and permitted to exercise this law independently proves not only an efficient way and means of administering law across borders. To some degree, the Hansa could teach us a lesson in creating a more flexible, hence a more efficient rule of law, independent of states—just create a council that could elect justices to these bars⁵⁵⁸—and estab-

556 Dicey Reilly – the heart of the rowl. Irish Music Daily:

<https://www.irishmusicdaily.com/dicey-reilly>

557 See for example Ingo Take (2017), page 16-17. But as it has been mentioned beforehand, Take didn't pay much attention to the hanseatic arbitration courts, so that this source may not have been suitable to begin with in terms of the Hanseatic jurisprudence. Even the Hanseatic Diet didn't seem to function more as a court than as a *Council of the Elders*. (Ältestenrat) A third source reviewed too didn't mention any such measurement to counter the ignorance of a court sentence, but instead mentioned, such as in the case of the privileges of Flanders—the author of this piece referred to a collection of 13 German privileges next to foreign privileges, thus one of the most voluminous pieces in terms of its index—, that courts should instead rely on their respective city's rule of law:

Cordes, A. (2013). Litigating abroad: merchant's expectations regarding procedure before foreign courts according to the hanseatic privileges (12th-16th c.). Link:

<https://core.ac.uk/download/pdf/14528739.pdf> (PDF, 327 KB)

Finally, after there seems nothing new in the scholarly sea of texts on the Hansa's courts and how they enforced their laws, there are only two things to do: on the one hand, we might argue that Rothbard missed to cite works he had researched himself, coming to the conclusion of his and that exclusion from the Hanseatic society did not only hit convicts subsequent to a court order but also those who had to be held in contempt of the court, or he made something supportable up and referred it to the Hansa *posthumously*. The latter of course likened blotted authorship, while the first... Too were akin to blotted authorship. Either way, he left us in the dark to his own disadvantage. Or I missed the work that in fact pointed this out, but this also came in opposition to large work on this topic already, as we can see here.

558 Some might argue that this had to be impossible down the line, due to all the likely different walks of life and organisational models in societies that could juxtapose the Democratically conceptualised council that were the council to elect justices for the *Hansa-inspired* courts. Those communes

lish an independent laws in the fashion of those which we already have and who are administered in cities like Den Haag and Strasbourg. This way, justice and the rights of man could be preserved even when the boundless Utopia was enjoyed everywhere differently. But what shouldn't be enjoyed at altering levels is the right to put wrongdoers on trial to fight for one's rights.

Didn't the creation of such an international, seemingly universal law strike through the many communities' mutual independence from one another, though? Certainly! Every community should have the right to create its own Constitution and compose its own legal code, enforced for its own and by its own means and intentions. In the 559th footnote on the prior and this page, I have outlined one factor that could accelerate a process diverging from this sense. Why is that so? Because this Utopia I have manifested herein and in other texts is not a dogma that had to be followed like a rule book, like a Scripture that outlined a plan for an alternate, superior world; like St. Augustine's "Civitate Dei", or the "Land of Cockaigne"; like the "Isle of Pines" by Francis Bacon. What I suggest is the atomisation of society to leave it to the people to organise themselves in the way they preferred, i.e. found best for themselves and their like-minded peers. They are not barred from recreating the Old World, if they considered it good the way it was. They may be called lunatics for thinking this way, but they cannot be stopped from it. (Even though wars couldn't be avoided, still) Likewise, they could decide to join the ratification of a universal law and the consequential erection of courts, next to the training and appointment of lawyers and justices to enforce said law. Whether such an international law materialised were up to the pioneers of this Utopia, but given that even our medieval forefathers and –mothers eventually realised that the universalisation of customs bore its benefits, there is little doubt in the repeated realisation of this truth understood to be self-evident. It didn't survive for five centuries for no reason⁵⁵⁹.

then sat in an assembly like far-right German and Greek politicians in the European Union's Commission, rolling their eyes about the broad disagreement over procedures and bills to be discussed in the plena. But again, no-one is coerced into partaking in those assemblies to elect courts which would then elect the justices. Voices would possibly arise to call for a skipping of the second step—the election of an electoral council—, but in the end, this is only a non-binding suggestion. And at first, it's easier to just copy and paste structures that worked fairly well during the status quo ante. Amendments need to be added indubitably. But the basic idea is persuasive, though: A binding, international law is necessary, and so are *inter-communal*, intercontinental courts enforcing them.

559 Even though Reibstein too referred to Napoléon Bonaparte as a turning point for the Hansa, he may have confused the *exact* duration of its existence. It should perhaps be taxed at about seven centuries, from the 1160's to about 1813, as per this source:

North, M. (2015). 3 The Hanseatic League in the Early Modern Period. In *A Companion to the Hanseatic League* (pp. 101-124). Brill. Page 123-124. DOI: https://doi.org/10.1163/9789004284760_005

Next in line shall be the court procedure of medieval Ireland, because Rothbard has, as mentioned beforehand, talked about this as well, perhaps to some readers' surprise. About their court procedures, he has said the following:

*"The basic political unit of ancient Ireland was the tuath. All 'freemen' who owned land, all professionals, and all craftsmen, were entitled to become members of a tuath. Each tuath's members formed an annual assembly which decided all common policies declared war or peace on other tuatha, and elected or deposed their 'kings.' An important point is that, in contrast to primitive tribes, no one was stuck or bound to a given tuath, either because of kinship or of geographical location. Individual members were free to, and often did, secede from a tuath and join a competing tuath. Often, two or more tuatha decided to merge into a single, more efficient unit."*⁵⁶⁰

This description is correct also in comparison to more apparent sources⁵⁶¹. Unfortunately, though, Rothbard against does not deliver a footnote with sources from which he drew his knowledge that would've also made it easier to scrutinise his statements, especially those unrelated to his more authoritative discipline, i.e. economics. This will also become more important in a minute, when it comes to the more general perception of Ireland's political and judiciary history from Libertarians' point of view. Still, one could wonder why he apostrophised the word *kings*. There's no doubt that those kings were, in fact, kings, and should thus have received some critique from Libertarians, who live the motto of "No Gods, no Masters" to the utmost level. It is generally questionable to enthrone a king to a court, not only because not every one of them could

One could at least opine that Napoléon's war against Great Britain had in part defeated the Hansa as political intentions had crossed the peaceful profession of the tradesman trying to sell their goods at neighbouring marketplaces. Yet this is for historians (and historical economists in particular) to decide, not for me. Just one quote may point out the reason for my belief:

"On the whole, the Continental Blockade strengthened England's supremacy on the high seas over the long term. Therefore, it comes as no surprise that the Continental Blockade, especially for Hamburg, had promoted English trade rather than permanently impeding it. Thus, Great Britain became the premier trade partner of Hamburg, which was correctly described as "the most English city on the continent." At the end of the eighteenth century, the French colonial trade had, by comparison, clearly dominated Hamburg's commerce. Accordingly, after the re-stimulation of Hamburg's ocean shipping in the years following 1814, twenty to thirty ships from Hamburg sailed to London yearly, while in France, only the old connections to Bordeaux remained intact, and were serviced on a lower level⁴⁰" (Page 123. Emphases mine)

Of course the whole situation for the Hansa's descent s much more complicated and thicker in terms of content, but this passage in particular can point out, again, how politics can come in the way of the economy's doings, and why it should keep out of it. As we have hitherto talked about that extensively, we will not dive more into detail.

560 Murray Rothbard (2006), page 227-228. Emphasise Rothbard's. Underscore mine.

561 Kelly, F. (1986). An Old-Irish text on court procedure. *Peritia*, 5, 74-106. DOI: <https://doi.org/10.1484/J.Peri.3.129>

live up to the standard of a Biblical King Solomon, who has been enlisted in the apocrypha with citations like these:

“Then said the king, The one saith, This is my son that liveth, and thy son is the dead: and the other saith, Nay; but thy son is the dead, and my son is the living. And the king said, Bring me a sword. And they brought a sword before the king. And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.”

(1 Kings 3: 23-28. King James Version (KJV). Emphases mine.)

Some might argue that he dared a great risk in threatening to separate the new-born child in two, but he might instead have proven great empathy in expecting the true mother to step in front of him to stop him from raising his sword against the infant. To argue that God judged through King Solomon is of course a recurrent theme in the Bible, but unlikely in praxis. Disregarding such questions on theology and the likes, he stands out as a king with abundant knowledge of human nature. Such is unusual and rare with single men, especially without an apparent degree and a contrarily high rank within society, nearly completely unchecked. Why, then, would such a man take part in court procedures? Rothbard calms his readers down, emphasising the other members’ capabilities to check upon the king:

“Chiefly, the king functioned as a religious high priest, presiding over the worship rites of the tuath, which functioned as a voluntary religious, as well as a social and political, organization. [...] the kingly function was hereditary, this practice carrying over to Christian times. The king was elected by the tuath from within a royal kin-group (the derbfine), which carried the hereditary priestly function. Politically, however, the king had strictly limited functions: he was the military leader of the tuath, and he presided over the tuath assemblies. But he could only conduct war or peace negotiations as agent of the assemblies; and he was in no sense sovereign and had no rights of administering justice over tuath members.”⁵⁶²

In this quote, Rothbard delivers much clarification on questions that arose on the prior pages. But he also creates new ones, mostly surrounding the lack of evidence Rothbard fails to provide—in the end, he only quotes one man: Pro-

⁵⁶² Murray Rothbard (2006), page 228-229. Emphases his, all underscores mine.

fessor George Peden, who worked on the field of history. Luckily, he is of the discipline which Rothbard ventured onto. Some suspicion is natural and useful nonetheless: was the king's function as limited as it is being stylised herein? Some ancient texts speak explicitly of the king's role in the medieval Irish society, but do not address his role in the courts is not addressed more closely, other than that he delivers judgements on two days per week⁵⁶³. At least Rothbard was right about his statement that the king was elected, or *ordained*, in the word of the ancient chronicler, by the people of his *túath*. But with reference to Mr. Peden, both make a mistake about the king and the administration of justice, more technically the declaration of laws. One definition reads as follows:

*"The Brehons (male and female) were arbitrators who remembered the laws in poems and had to be able to recite them when needed. A Brehon is not really a judge - its more like an arbitrator whose responsibilities included preservation and relevant interpretation of existing laws."*⁵⁶⁴

What is thus actually named a Brehon is named just a poet in other, more modern texts. It was for no less a peculiarity noticed possibly nowhere else to employ poets to recall—in verses—and interpret the standing rule of law. It was not even uncommon to see that the king who was taking part in a court procedure was himself also a *brithem*.⁵⁶⁵ Referring to this source, we also learn on the following page that additional to the above-mentioned limited functions of a king in a *túath* of medieval Ireland, there was also the affirmation of his rulings by the sitting assembly of a court—otherwise, they were zilch, without legal capacity. The combined role of a king as also a *brithem* might have occurred rarely, though, as we have mentioned before that it could not be expected of a king to also be erudite in the law of his kingdom, so that a learned poet could function as an adviser, as is also mentioned in this text. Still this text assesses what Rothbard has got correct about medieval Irish court procedure: That the king's role was rather representative in terms of adjudication and arbitration, and far from decisive or even authoritative.

An aforementioned text found in footnote number 562 further specifies the procedure of introducing a trial and felling a decision together: It is read in Kelly's analysis of an ancient text on court procedures that

563 Charles-Edwards, T. M. (1994). A contract between king and people in early medieval Ireland: Críth Gablach on kingship. *Peritia*, 8, 107-119. DOI: <https://doi.org/10.1484/J.Peri.3.207>. Page 07.

564 Ard Druí Con Connor (2013), "Brehon Law: 1. Understanding and Return to Brehon Law 1". Celtic Druid Temple: <https://www.celticdruidtemple.com/brehon-law.html>. I didn't know how Gaelic names work exactly, so I chose to instead apply a different citation format. Also—all emphases mine.

565 MacNeill, E. (1927). Ireland and Wales in the History of Jurisprudence: Part II. Studies: An Irish Quarterly Review, 16(64), 605–615. <http://www.jstor.org/stable/30094065>. Page. 06.

“It occurs in a section on judgements relating to poets in the text known as ‘The privileges and responsibilities of poets’ (E. J. Gwynn (ed), *Éiru 13* (1940-42) 32.7-8 = *CIH 1124.17-18*): fuighell fria righ, ri go hollamhain, ollamh la righ ‘appeal to judgement to his king, the king to the ollam, the ollam with the king’.”⁵⁶⁶

The ollam is described beforehand as chief justices, or more clearly as *bérlei ollamand*, dubitably translated as chief poets. Given the preceding information scattered herein, this would make the most sense: The *brithem* as a legal adviser, and the king as a representative figure who would announce the verdict that then had to be affirmed by the assembly. What’s more is that it was the *brithem* who carried the power to legislate, as proven in sources we will add later to the footnotes.

What we don’t see in Rothbard’s brief excursion into medieval Irish litigation is the differentiation between the three different ranks of kings as it is listed in Kelly’s text one page after. One could argue that for his intended promotion of their legal procedure’s superiority compared to modern-day litigation, it didn’t matter, and those people were possibly right, but when it comes to belittle the king’s general power in court, it bears important information: When it is generally spoken about the king, *rí ruirech*, we probably speak about the king who was translated by Kelly as the *king of overkings*. (Or as Manowar called him: King of Kings) He would, according to him, remain on the back court (not the waiting court!), leading the whole court procedure in company of the bishop; while the *ruirig* remained on the side courts as a jury. (next to the hostages, hostage-sureties, custodians of tradition, etc)⁵⁶⁷

As two last notations, we should emphasise that of course, professional judges too preside in a court during trials, while the *rí ruirech* has a last say before the assemblies. The judge is meanwhile accompanied by the aforementioned chief poet (?), an expert in languages—*saí gacha*—, but also a highest advocate, whose exact role has been drawn into controversies due to questioned distinctions from presumably inferior advocates⁵⁶⁸. In a last sentence on the page cited hereunder, he is said to have *tendered* the language used in the final verdict. Whether this is true is up to the beholder of the text.

Cutting this excerpt short, some might call this meandering listing of various sources and personal opinions on the medieval Irish court system botched and incoherent⁵⁶⁹, handing a simple victory to Rothbard, but in the end, there was only one purpose to emphasise: That while lacking severe misconceptions on

⁵⁶⁶ Fergus Kelly (1986), page page 07.

⁵⁶⁷ Ibid., page 21.

⁵⁶⁸ Ibid., page 31.

this historical artefact, Rothbard's conceptualisation was incomplete and at some points incorrect, especially when it came to the role of the king in these courts⁵⁷⁰. And unlike was noticeable amongst the Hanseatic courts, he failed to point out the downsides of the Irish courts: A universally binding law, or at least a hint towards the *túatha* who needed to accept neighbouring a *túath*'s rule of law when dispatching their king for a trial. One could assume that Rothbard deliberately distorted historical knowledge for sake of his own beliefs, to make the Irish clans more suitable for a Libertarian Utopia, an idol of ancient days. It would thus be no surprise that he primarily cited Mr. Peden who, while an academic historian by profession, also contributed dominantly to Libertarian punditry by, for example, writing on *stateless societies* and contributing to the *Libertarian Studies*". This should not be an offence, nor should it be used as an argument against him—to paraphrase a MEMRI TV guest, known by memes to the Western world too: "There's nothing wrong with being a Libertarian professor". It should just be noted for contextualisation, to understand probably underlying intentions in certain writings and text scopes.

Before we continue with Peden, and consequently Rothbard down the line, two things should be noted on the two's belief that Celtic Ireland were a prime example of a stateless society—the former dedicated a text of its own to this topic alone. As I have learnt, the kingships of two names in particular, the MacMurrough Dynasty and the O'Neill Dynasty—their names anglicised from the original Gaelic MacMurchada and Ó Néill—stand out as examples contradicting the idea that Ireland was a playground for independent clans who never established a society of orders until they had been introduced to any such by the neighbouring Anglo-Saxons and -Normans. Two figureheads could be thus mentioned as the possibly best-known, although not as examples of Irish statehood in a continental or English fashion: Diarmaid MacMurchada, King of Leinster, who has brought the Anglo-Normans to this island with help from King Henry II of England around 1166 after being exiled from his native land. And Conn Bacagh O'Neill, who openly cooperated with Henry VIII of England to obtain fiefdoms in Ulster and Tyrone without war, and in return for his submission⁵⁷¹. Further evidence beyond those two dynasties is also given in other, more historical records, ranging as far back as the first Christian missionary,

569 For those who are (still/now) interested in the topic but still unsure how to navigate through the occasionally very old sources linked to it, there is relief underway. One of the sources worthy of recommending is this following one:

Sinder, J. (2001). Irish Legal History: An Overview and Guide to the Sources. Law Libr. J., 93, 231.

570 I must confess that I too skipped some details that some may consider important in order to achieve a thorough and gapless stylisation of this subject. What I willingly let out, for example, was the dynastic succession of kings and the law that regulated it. But as I deemed it unimportant for this context, I didn't bother to unfold this as well

known to have driven out metaphorical snakes out of Ireland, thus being granted fame with a holiday—St. Patrick’s Day—and the knowledge that he has brought a reason for centuries of unrests between two religious peoples, the Protestants and the Catholics. At least he has also given evidence that Ireland was an island full of separated kingdoms probably fighting each other for land⁵⁷². In terms of a nation, or more technically on the nation-state, which is of course an idea and a construction that has officially come to life in continental Europe around the 17th or 18th century or so, there is also of course the question of a shared identity which firstly needs to develop on an island whose people has been divided into kingdoms told to not liken one another, like an incubator of what could be watched at large on the mainland. More information can be read hereunder with especial attention to King Hugh O’Neill⁵⁷³.

Finally, all we can say is that it is foolish to believe that Ireland during any time of life was the Libertarian dreamland experiments like Liberland never achieved to become. It was never different from its continental counterparts, but more comparable to Germany pre-Napoléon, incl. an English occupation that continued to gnaw Gaelic nerves from the cradle to an eventual grave, whenever this should be. As one of the best-known rebel songs—“You’ll never beat the Irish”—exclaims: “We’ve fought you, for eight-hundred years; and we’ll fight

⁵⁷¹ To learn more about both of those leaders, follow the respective citations to entries in the Britannica:

1. Britannica, T. Editors of Encyclopaedia (2021, April 27). Dermot Macmurrough. Encyclopedia Britannica. <https://www.britannica.com/biography/Dermot-MacMurrough>
2. Britannica, T. Editors of Encyclopaedia (2022, January 1). Conn O’Neill, 1st earl of Tyrone. Encyclopedia Britannica. <https://www.britannica.com/biography/Conn-O'Neill-1st-Earl-of-Tyrone>

Please also note that both of those choices were subjective and do not necessarily stand out as anything within their respective dynasties. My point was to show that not only were there several kingdoms in Ireland, disputing any Anarchistic sense on the island, but also that some of those kings conspired against their own people for personal gains. For traditional Libertarians, this would not be a problem as egoism and personal benefit before communitarian gains are paramount. But for less closeted ideological firebrands, such sales would be questionable as an almost natural enemy should never be traded with so wholeheartedly, as backstabbing is not out of the game then. Especially Henry VIII is not known for his moral behaviour, or for his marital fidelity.

⁵⁷² Michael, F. King of Ireland or Kings in Ireland? 5/11/13. Link: <https://fintanmichael.wordpress.com/2020/04/22/king-of-ireland-or-kings-in-ireland-5-11-13/>
For those who wonder why I now even share blog posts, be notified that this was recommended to me on Google Scholar when looking for “Ireland O’Neill Dynasty”.

⁵⁷³ Iwanisziw, S. B. (2008). Hugh O’Neill and National Identity in Early Modern Ireland. *Anglo-Irish Identities, 1571-1845*, 30. | She also outlines the obvious importance of unifying not only the people in general, like a homogenous amassment of individuals who coincidentally ended up on the same place, but who also came from different walks of life and different ethnic or cultural backgrounds, even though we are talking about an island, which is known to be more difficult to reach from outside than a landlocked country like Czechoslovakia or Serbia.

you for eight-hundred more". At the moment, it seems likelier for the Irish to again fight against themselves, with Brexit and failed backstop legislation intensifying border disputes between Ulster and Ireland. Some disputes never grow definitely, but remain to show us what happens when politics get in the way of non-political issues like trades and social lives in border regions.

As a last resort, we shall utter a couple of words on Peden's "Property rights in Celtic Irish Law"⁵⁷⁴. In general, this writing can be used as a handy introduction to the most basic terms in Irish law, unlike many of the writings we have discussed above which already required a common knowledge of those terms, and perhaps on the discipline itself in general. Aside of this, everything of what he said was correct, so that only a couple of sentences were of interest outside of his introduction. He points out that for their time, the Irish people were comparably advanced in their recognition of private property and (joint) ownership. Vassalage was not known to them until the English gained influence and control of at least Northern kings in the counties Armagh, Tyrone and Ulster. But still, when they were offered to sell their land to the English king in return for the introduction of vassalage, their people disliked it and let their ruler know, apparently. There was only one point at which the sign of their time showed through the law: The rights of women. Women were still bound to the rights of their husbands especially when negotiating contracts: Even when they had managed to negotiate a contract and found sureties to verify the validity of their contract, it was not recognised until a fortnight after their husband failed to reject it. Otherwise, it was nullified as women were presumably inferior legal subjects. But no-one said that they were a vault of modernity in an otherwise medieval world.

After this rather incomplete overview on the Irish legal system, we shall now grant this subchapter, written by a jurisprudential layman, as it was clearly noticeable, a coup de grâce and outline what we will take with us from it. In general, Rothbard was right with regards to both examples he has chosen, the merchants' courts as well as the Irish ones. What was missing were the sources in the footnotes he didn't add, which would have made scrutinising his contributions easier. But in the end, this was not as high an obstacle as it was repeatedly stylised by me. Some minor corrections had to be made, but none that would have exposed him as a pundit or ahistorical charlatan. Beyond such review-like statements, we should be thankful for him as he had raised awareness on lesser-discussed topics of the ideological debates on how statelessness were paramount to achieving peace and prosperity. In the end, the government doesn't only take care of streets, which no-one could seriously claim anyway. Those who break down their critique on tax-funded facilities and infrastructure to just

⁵⁷⁴ Peden, Joseph R. "Property Rights in Celtic Irish Law." *Journal of Libertarian Studies* 1, No.2 (1977): 81-95.

street cannot be taken seriously to begin with, as it is known and has been insisted similarly throughout the entirety of this text hereunto.

With regards to our own ideas, one thing can be said for sure: that the hansa was one of the most advanced courts, which has found its descendant in today's international courts such as the European Court of Human Rights (ECHR) or the International Crimes Court, or « Court Pénal Internationale ». (ICC, or CPI) In a Utopian society, and as it was mentioned beforehand, there'd also be a universally applicable law to which all courts across the globe, or at least the continent, could refer. We have made poor experiences with criminals committing crimes in one state and then fleeing into another one that could, or in this case: would, not prosecute the criminal on the run. The most famous example of our days would be Julian Assange who, after being caught having exposed confidential intelligence from US Military computers, shielded himself off from any executive force by seeking refuge in the Ecuadorian embassy of London. And while researchers admit that it requires some preparation before a more interconnected *securitisation* can be achieved internationally as well, it is understood to bring some important benefits⁵⁷⁵. The single communes would certainly benefit from it as they didn't have to permanently remain on the outlook to see if any robber-barons approached their fortification to raid them off their possessions and resources. The general interconnectedness would also ease this standardised prosecution as information on criminals on the run could be distributed as soon as the escape was recorded.

But why should communes be interested in even intending to prosecute a criminal who committed a crime in a different commune, even one that is completely unbeknownst to the one asking this question? There is one very short and one detailed answer to this question. The short answer is: To avert a descent into savagery. By not instantaneously assassinating a suspect that even attempted already to commit a crime in a commune, but putting it on trial after arresting it instead preserves standards of human rights and thereby one of the bedrock allotments of the civilisation so many of us celebrate ubiquitously. Many critics of Anarchism liken it to a return into the Stone Age, or the Middle Ages when they were less presumptive. And dystopian mass media like "Mad Max" or the "Fallout" game series fuel this understanding of Anarchism to be nothing but Primitivism. This is not the case when the people act in their best interest, which should lie in a blend of the status quo minus any kind of leadership and involuntary supervision and obedience. Otherwise, they can create a world to their and their peers' liking. As Marx has coined it: Nothing to lose, but a world to win. But this victory can only be achieved with a detailed, thorough plan which is prepared for every question that could arise in the drafting of the future

⁵⁷⁵ Gordon, S. (2009). Regionalism and Cross-Border Cooperation against Crime and Terrorism in the Asia-Pacific. *Security Challenges*, 5(4), 75–102. <http://www.jstor.org/stable/26460070>

world. Courts are one independent branch thereof, and in the end, the appointment of justices for the courts at best by the people—easy to handle when the commune does not surpass the largesse of a medium-sized village, elections could be held for this appointment, and once the first bar is occupied completely, future justices could also be interrogated in moot sessions—and the probable initiation of conferences limited somehow, e.g. by cultural, topographic, ethnic or whichever region, could draft, negotiate and ultimately ratify a universal law in the fashion of pre-existing Conventions, Chartas or Laws. The question is what shall be the scope: a penal law, a revised Human Rights Charta, a revised *ius in bellum*—everything is possible, everything is imaginable. But for any such issue, legal scholarship in practice as well as in academia could come in handy to edit the nuts and bolts thereof. Thus, jurisprudence will easily defend its *raison d'être* also in this new world.

Of Routes and Roads

“Where we’re going, we don’t need roads.”
Dr. Emmett Brown⁵⁷⁶

There’s possibly no larger hotbed for poor, uninformed opinions by Libertarians than the question of how to create a sustainable, efficient road infrastructure in a world that was entirely Libertarian. As it was mentioned beforehand, no-one questions the people’s ability to build roads and railroads on their own, it has been shown in the past already. The question is how they were organised without falling back into dislikable schemes of the past, such as in pre-Napoléonic Germany, when one could lose a fortune just by travelling through the many fiefdoms, kingdoms, etc. The worst-case scenario of the Libertarian world would look similar, even though even the parliamentary outlets of this ideology cast this fear away as they too don’t like the idea of roads cramped with turnpikes to pay tolls at⁵⁷⁷. There is an understandable argument when it comes

576 From the movie “Back to the Future”. Usually called by his moniker, “Doc Brown”.

577 Benedict, Wes (August 15, 2011). LP Monday Message: Toll Roads. Libertarian Party: <https://www.lp.org/blogs-staff-lp-monday-message-toll-roads/>. In this source, we also read that the author is less opposed to toll roads in general but those that are imposed upon the drivers by companies that enjoy a governmentally guaranteed monopoly on their business in their sector. This way, they can gouge prices without facing any repercussions on a free market or by the government’s anti-trust initiatives. This runs against the proposal that shall be presented herein, at least partially. A more decisive example on how Libertarians can and do oppose such plans of a universal toll-road infrastructure can be read hereunder:

Lee, Timothy B. (March 28, 2012). The Mirage of Free-Market Roads. CATO Commentary: <https://www.cato.org/commentary/mirage-free-market-roads>

to customs to be taken at turnpikes when a certain sector was operated by private businesses: Maintenance is expensive and makes the street a commodity that is not offered *pro bono* but at a certain price. And given that in the globalised world, the argument of alternatives to choose from to reach a certain place would work too. As the old proverb goes: “.Mille viae ducunt hominem per saecula Romam”⁵⁷⁸. Assuming that warfare and embargoes may cut some of those million ways off, there were still hundreds of thousands to choose from. The price might thus not be gouged as much as it is already the case in the status quo world of ours.

The main obstacles we fear in imagining an interconnected world where roads could cross borders of any kind and where people could drive on without having to stop to pay fees—i.e. the European Union’s Schengen space—faces one problem: The owners, thus the responsible individuals of the roads, streets and routes. We could digitalise this issue and say that those who crossed the turnpikes, which had to be unequivocally noticeable as such when sitting behind the steering wheel—the gates as we know them already from the conventional turnpikes could be maintained, but were no longer occupied by cashiers and no longer were equipped with bars to stop single vehicles before trespassing—were subsequently notified about the fee they had to pay. Their identity could somehow be registered, for example via facial recognition technology, so that prosecution in case of non-payment could be initiated automatically. Our new world certainly offers opportunities to make the Libertarian dream possible, but it also confronts us with the old questions still as previously accepted answers are insufficient in creating a detailed plan. A repeated verdict indeed, but it also reeks into this topic too. We notice this with regards to selected quotes from Rothbard’s “New Liberty” manifesto. An example:

*“The answer is that everyone, in purchasing homes or street service in a libertarian society, would make sure that the purchase or lease contract provides full access for whatever term of years is specified. With this sort of ‘easement’ provided in advance by contract, no such sudden blockade would be allowed since it would be an invasion of the property right of the landowner.”*⁵⁷⁹

This highlights an issue I personally had with this essay of Rothbard’s: Although the title highlighted it already, he was mostly closeted to settlement-interior road infrastructure, thus gave little attention to intercity and cross-border roads, although he, as an American, should be familiar with interstate road in-

578 Alanus ab Insulis (1499). Liber parabolarum: Mit Kommentar. The exact page number could not be identified as there was none listed. It was noted to be found in the eighth chapter.

579 Rothbard (2006), 201-202.

frastructure, and the achievement of long-track railroads across the Western Expansion. The fact that in Libertarian cities, people had to take care of their neighbourhoods' protection on the street as well as in the buildings is far from new and has been profusely examined in prior chapters, not only in this text. This could lead towards a collective agreement to pay into a shared fund to finance a police force that patrolled their neighbourhood in case criminality should be staggering, for whichever reason. This would avert the unnecessary overkill of separate police forces finally patrolling the same street. This has been addressed beforehand, which makes one also wonder why Rothbard granted attention on this again. We will discard it and instead return to the question of financing.

Did Rothbard speak about this as well? He did:

*“What would a rational pricing system, a system instituted by private road owners, look like? In the first place, highways would charge tolls, especially at such convenient entrances to cities as bridges and tunnels, but not as is charged now. For example, toll charges would be much higher at rush-hour and other peak-hour traffic (e.g. Sundays in the summer) than in off-hours. In a free market, the greater demand at peak hours would lead to higher toll charges, until congestion would be eliminated and the flow of traffic steady.”*⁵⁸⁰

Rothbard finally affirms what we have previously read from the US' Libertarian Party—there's no way around toll roads, it seems. And while they may seem inevitable, we could end up with stop-'n'-go journeys because each proprietor may maintain a few kilometres of street that needs to be paid for, finally by those who use it. Is there even an alternative? That's difficult to argue. Needless to say that even some Libertarians are really against it, far beyond just asking the government not to act in a fashion that would be acceptable only for them when private individuals and companies did it, as we have read under the LP blog post. One should not oppose the state's actions for the sake of opposing it, no matter how worse off society may be with the alternative, such as expecting every toll collector to be right when he or she stopped one to collect a fee for using the street. The implementation of a uniform procedure to confirm the seriousness of a collector as opposed to an imposter trying to rip off inattentive passersby would only be one issue, although one that only affected the individual, thus were its personal business.

An example on where to look when looking for the benefits of privately maintained toll roads was, again, 19th-century England. We have already addressed this era with reference to private security services, where detectives were emphasised to have served their community well where the government,

⁵⁸⁰ Ibid.208-209. Emphasis mine.

or more technically the monarchy, either failed or behaved reluctant. The author of the opinion piece published with the CATO Institute pointed out that despite the good performance as per historians and contemporary chroniclers, it would be tedious and far from expanding in terms of freedom. But how well did the system work in that time, anyway? (Needless to say that as the author mentioned, other think tanks, like the Independent Institute, embraced it and released a booklet in the past's favour⁵⁸¹) Most recent literature stands quite favourable of the earliest attempts in introducing turnpikes to road constructions in England⁵⁸². This may also be due to the situation a priori: Regions that could nowadays be understood as agglomerated, such as the area between Preston, Manchester and Liverpool, were heavily *underconstructed*, with only four roads criss-crossing in between. The turnpike trusts were thus able to create a road network that suited the congestion happening, and increase the inhabitants' mobility. The fees to be paid, thus, and seemingly in accordance to the author, was a petty evil as opposed to what was won. Could the same be said about the US of today, where some turnpikes are already in charge? A historical review of their introduction to the New World⁵⁸³ didn't address it more than did the author of the historical review from the pioneering turnpike operators' country, England. Instead, the American text doubles down on the goodness of turnpikes with passages like these:

*“The charge of inequity is one toll roads will continue to face, but it is one that they have strong counter-arguments to, especially when they are new facilities built strictly with private funds. Assemblyman Lockyer has a point when he says that it is not fair to make people who do not use toll roads ‘subsidize them through their tax dollars.’ Politics has always had a powerful influence over transportation and it will be fascinating to observe how the equity concerns are resolved. Concessions reduced the returns earned by the Olds; will concessions ruin the Moderns or will the travelers recognize the time savings in congested corridors and defend private initiative?”*⁵⁸⁴

⁵⁸¹ Roth, G. (Ed.). (2017). Street smart: competition, entrepreneurship and the future of roads. Routledge.

⁵⁸² Bogart, D. (2017). The turnpike roads of England and Wales. The online historical atlas of transport, urbanization and economic development in England and Wales c, 1680-1911. Link: <https://www.campop.geog.cam.ac.uk/research/projects/transport/onlineatlas/britishturnpiketrusts.pdf> (PDF, 3 MB)

⁵⁸³ Klein, Daniel B. and Fielding, Gordon J., Private Toll Roads: Learning from the 19th Century. Transportation Quarterly, Vol. 46, No. 3, pp. 321-41, July 1992, Available at SSRN: <https://ssrn.com/abstract=473604> or <http://dx.doi.org/10.2139/ssrn.473604>

⁵⁸⁴ Ibid., page 17. Emphasis mine.

Those are high words raising expectations on the side of commuters. Altogether, the article reads in part like a political pamphlet, but the presented information make it worthwhile nonetheless. However, none of the two texts apparently address the question of costs it would put on commuters, although the latter mentions that the discrimination within the realm of probability on behalf of the possessor could also include such groups of people. Besides there could be alternately high or low fees for different sizes of vehicles such as lorries and passenger vehicles. In the end, this were up to the possessor who operated the turnpike.

So, are toll roads without an alternative? Finally, yes. And for good reason too: In the end, why should someone else pay for one's commuting to the job, thus for the damage one inflicts on a road, street or autoroute by utilising it for travelling?⁵⁸⁵ The case for toll roads is therefore comparable to the case for or against taxes: Should society bear the cost collectively, regardless of whether someone made use of a service that was concomitantly included in a tax receipt, or should everyone pay individually for the services utilised, like in a supermarket or department store? Libertarians have a strong opinion on this: Individualism over collectivism. And therefore, the answer can only be to rely on toll roads. What is happening with governmentally owned streets and their maintenance is nothing different from this, except that one may pay less down the line when only paying fees for streets one travelled upon, rather than all in one nation.

Cutting this chapter surprisingly short as a solution/answer could soon be found without any viable counter-arguments—there is no need to discuss any other subordinated subjects such as the construction in general, or how the pikes were going to be controlled; how they were all maintained, the problem of bridges that isn't one to begin with, etc.—, we should only wonder whether there were any *wiggle room* to move inside when it came to the collection of

⁵⁸⁵ Nevertheless, there are critical voices who point out that the coexistence of well-maintained roads and streets that cost more as opposed to their cheaper alternatives could increase mortality rates as many people were flocking to the cheaper, poorly maintained roads.

Albalade, D. (2011). Shifting Death to Their Alternatives: The Case of Toll Motorways. *Journal of Transport Economics and Policy*, 45(3), 457–479. <http://www.jstor.org/stable/23072200>. DOI: <http://dx.doi.org/10.2139/ssrn.1847594>

This is of course could only bother the state as a Libertarian society held no responsibility for people's occasionally poor choices when it came to their own safety. Which road to drive is a question as personal as is the question which cellphone to purchase for availability and communication, or which car to purchase for commuting. And in our digitised world in which abundant information is available at hand at any time allows for detailed information that can at best save lives by positively influencing choices such as the best roads to navigate or the best car to purchase. (And why not to choose used cars, perhaps)

tolls. For this, we shall draw our attention to one paper written as a thesis⁵⁸⁶. As it dedicates to a major congestion area, it also serves the purpose delivering valid information, although it finally focuses on the question of whether toll roads were economically efficient and profitable, and whether people were going to avoid the roads as they had to pay fees thereupon. For both, a yes can be noted: On page 47, it was noted that people did not avoid the roads there were eventually going to expect tolls from its users, meaning that while someone may presume that toll roads would stifle travel, people didn't mind; finally, in the first dozen pages, Ms. Berliner elaborates on three technologies currently in use to identify debtors, also showing that long queues at toll stations are obsolete at least in countries that utilise advanced technology for toll collection services.

Before we shall draw our verdict, we should also dedicate to some honourable mentions: in times of climate change awareness and proven scapegoats, amongst them individual traffic, it was suggested early that toll roads, i.e. extra taxation of individual traffic beyond petrol taxes etc., could lead towards an increased propensity towards utilising local public transport services. As a model for this type of *nudging*, people considered the Norwegian toll rings, made possible by the application of electronic toll collection via transmitters placed inside the vehicle⁵⁸⁷. Visibly, Norwegian commuters and drivers accepted the tolls, even though it was noted that in politics, it was hotly debated. Yet given that they are active unto this day⁵⁸⁸, people don't seem to mind enough to incite a radical change in course, such as a heftier fuel tax compensating the loss in toll collections. What is more, in some countries, commuters and drivers alike have positively met the toll roads system⁵⁸⁹. Reasons could be abundant and a part of ubiquitous bar-room discussions: Streets' and roads' better conditions, with fewer potholes, roads and autoroutes in particular would be quieter, improving conditions for urban living. Tolls would not be a means to using those motorways alone, they would also come with extra benefits. Or would they? In the end, it depended on the owner and what he or she were interested in offering, which in itself also depended on the existence of competition, displayed by

586 Berliner, Rosaria M., "Evaluating Alternative Toll-Based Financing Approaches: A Case Study of the Boston Metropolitan Area" (2011). Masters Theses 1911 – February 2014. 581. Retrieved from <https://scholarworks.umass.edu/theses/581>

587 Ieromonachou, P., Potter, S., & Warren, J. P. (2006). Norway's urban toll rings: Evolving towards congestion charging?. *Transport Policy*, 13(5), 367-378. DOI: <https://doi.org/10.1016/j.tranpol.2006.01.003>

588 Karlsen, Tia (January 25, 2022). Skal teste ut veiprising: – Blir mye mer rettferdig. Teknisk Ukeblad: <https://www.tu.no/artikler/skal-teste-ut-veiprising-blir-mye-mer-rettferdig/516574>

589 Romero, F., Gomez, J., Paez, A., & Vassallo, J. M. (2020). Toll roads vs. Public transportation: A study on the acceptance of congestion-calming measures in Madrid. *Transportation Research Part A: Policy and Practice*, 142, 319-342. DOI: <https://doi.org/10.1016/j.tra.2020.11.001>

alternative routes running parallel to theirs, with superior offers. The rules of the market applied herein like anywhere else.

In the end, there's nothing fairer than the toll roads, even if some might perceive it as aching to be told to pay for multiple owners when crossing borders. The achievement in this dissolution of centralisation in traffic networks is the individuality in payments: No-one has to pay for maintenance of roads one is possibly never to drive upon. In order to ease inter-state traffic, communes could unite to forge flat rates, comparable to the European Union's flat rate ticket for youngsters who just turned 18 and could thus travel throughout the Schengen area via train, to visit tourist towns like Pisa or Madrid⁵⁹⁰. Again, it is not said, nor commanded that all communities of any size had to coexist separately, without any communication in between. *Au contraire*, it is highly suggested to cooperate as much as possible in order to reduce workloads and proliferate their own commodities. Think of Adam Smith again, and realise that nothing must be for itself when it is not bidden for its own sake. Paved roads and streets are a figurative manifestation of interconnectedness. To destroy this exemplar of boundlessness would be to show Reactionism in one's attitudes, and why it was up to everyone on his or her own whether to embrace Progressivism or Reactionism, one should think profoundly about one's choice of methodology. Reactionism usually had to fail by its own hand, we have seen so throughout the Middle Ages, when monarchies ruled across Europe, Asia, etc. Contrarily, they also had international travel, as well as a first *lingua franca*.

Verdict for the Rothbardian "Libertarian Manifesto"

What can be said after having gone through three of his four chapters from his "Libertarian Manifesto"? (Excluded was his chapter on sustainability and environmentalism; this topic is too important as that it should be bound to one author's point of view. It shall either be granted a separate main chapter or an essay of its own) One thing is for sure: Despite the naturally polarised public opinion, Rothbard is more realistic than one may expect from a pioneering Libertarian. There are of course the obvious lineages of his Libertarian ideology, but they do not blur, nor distort his proposed solutions into incompatibility or dysfunctionality. Many of his suggestions, aside of the public utility services perhaps, could be applied in good conscience. What is required is of course a sober look onto his writings, and the will to acknowledge his seriousness and legacy. If one sees only an ideological firebrand in him, one were certainly going to cherry-pick his views, as many do when they quote his statement on child

⁵⁹⁰ https://europa.eu/youth/discovereu_en

trafficking. He has moreover provided an onset from which many more popular Libertarians should have started off and expanded the sketches of a Libertarian Utopia beyond the opposition to statism. An opposition alone may suffice for an adolescent punk, but grown-up adults should have grown out of this juvenile behaviour. They should prefer interests in realistically shape the world afresh. That's what Rothbard has done. In his manifesto—a shape of pamphlet that is normally known for humoresque persiflages of someone or something—he has laid bare his professional interest in implementing his ideas in the real world, and thus took care of the details that make up the Western civilisation. Anarchists, who are theoretically his counterparts, dedicated less time or depth for these *interior* issues: Think again of, for example, Peter Kropotkin's « Conquête du Pain », where he spoke in detail about how a community should be organised in terms of ascertain its autarky by agrarian means—to make sure that everyone will not suffer from malnourishment. Otherwise, statements on important issue such as luxury goods, his statements remained rather vague:

*« En un mot, les cinq à sept heures par jour dont chacun disposera après avoir consacré quelques heures à la reproduction du nécessaire, suffiraient largement pour donner satisfaction à tous les besoins de luxe, infiniment variés. Des milliers d'associations se chargeraient d'y parer. Ce qui est maintenant le privilège d'une minorité infirme serait ainsi accessible à tous. Le luxe, cessant d'être l'apparat sot et criard des bourgeois, deviendrait une satisfaction artistique. »*⁵⁹¹

Needless to say that Kropotkin was an early pioneer of the Anarchist idea's popularisation, but he contributed little to turn this romantic ideal of a stateless society into a

tangible plan to pursue. If it shouldn't have become clear until, this is more or less the intent of this text: To make the idea of an Anarchist society by any means seizable, materialise it, even though it makes broad compromises in allowing nationalists and other kinds of statists from any aisle to establish their presumably reactionary societal models as long as all potential citizens join their cause voluntarily and are not coerced into joining it and thenceforth staying therein, against their will. Even though there is no institution that could rescue those prisoners from their misery. An Anarchist society is no dogma, but an idea; the idea of freedom of action, expression, movement, etc. As such, it allows everyone to organise themselves as they wish to, as long as they don't coerce anybody else to follow them, or their command. And as such, we will now review the last book of Rothbard's: His "Ethics of Liberty". The book that originated his child-trafficking quote, which we have discussed above and will therefore skip in this coming section. Let's go!

⁵⁹¹ Kropotkin, Peter (1892). *Conquête du Pain*. Paris: Tresse & Stock. Page 151.

Rothbardian Ethics

As this text is not that different from the first one, aside of the fact that this is less about governance and society but more about egoism and ethics, we will start without any further ado with a first quote of interest, skipping mostly the topics that have already been addressed beforehand. The first one, thus, reads as follows:

*“The fact that a majority might support or condone an act of theft does not diminish the criminal essence of the act or its grave injustice. Otherwise, we would have to say, for example, that any Jews murdered by the Democratically elected Nazis government were not murdered but only ‘voluntarily committed suicide’—surely, the grotesque but logical implication of the ‘democracy as voluntary’ doctrine.”*⁵⁹²

There are some implications to add to this quote, and starting off with the more subjective ones: Was it really necessary to compare the alleged voluntarism of a Democratic society to the Holocaust? Certainly not, Rothbard could’ve found less controversial examples, such as expropriations on the government’s behest, permitted by the people in a plebiscite. We have addressed expropriations beforehand in a German example, so we won’t speak about it again. But the option existed for Rothbard too. Secondly, a more pedantic implication, it would constitute a lie under whichever circumstances if it were said that the Jews had committed suicide rather than being poisoned in the gas chambers. The only difference would have been that the genocide could be understood as Democratically legitimised. It has not been, though, as there was no parliamentary debate, nor a referendum on whether the “Final Solution” should be passed into exercise. Such additional steps are usually skipped in dictatorships, as was also visible in mainland China and Xi Jinping’s “Final Solution” on the “Uygur Question”⁵⁹³.

⁵⁹² Rothbard, Murray (2005). *The Ethics of Liberty*. Auburn (AL): Ludwig von Mises Institute. Page 240-241 (ePub edition) Underscore his.

⁵⁹³ The parallels are undeniable in terms of procedure and the objective behind it. Read, for further immersion of comprehension of the analogies:

Uygur Human Rights Project (May 13, 2021). *Islam Dispossessed: China’s Persecution of Uygur Imams and Religious Figures*. Link: <https://uhrp.org/report/islam-dispossessed-chinas-persecution-of-uyghur-imams-and-religious-figures/>

Just as Hitler pointed out the Jewish religion, culture and ethnicity as the scapegoat of Germany’s descent in terms of geopolitics and culture, thus punished the whole by death, the Beijing politburo punished the Uyghurs similarly, although until today, the question on the why seems both unasked

Aside of those pettinesses, Rothbard is certainly right: Just because an action was Democratically decided and allowed by a majority as small as 51 percent of all votes cast and deemed correctly filled out doesn't make a crime any less illegal. To return to expropriations, just because it was decided that an earnestly successful businessman possessed too much to continue as before while poor farmers continued starving due to continuous droughts—they may think that because of his abundant wealth, the rich man were supposed by law to pay a higher share to contribute to society, which he benefited from mutually, allegedly. Alas, this debate continues with alternating intensity, depending on what triggered its reignition. A higher marginal tax rate would embed this legal duty of wealthy entrepreneurs or heirs to pay it, as no-one were naive or optimistic enough to wait for the rich men's (and women's) goodwill; instead, they are *made to care*. Depending on one's opinion on taxation, this already constituted expropriation, more euphemistically *Democratically legitimised redistribution of wealth*. Needless to say that there are also billionaires and millionaires who give to charitable organisations: Think of, for example, Microsoft founder Bill Gates or famous hedge fund manager Warren Buffett, who annually give a good part of their hoarded wealth to such organisations. In the end, it should be up to everyone on his or her own to decide what to make with the amassed monetary means, as long as it does not comprise of exploitation or other illegal, malignant activities. A free society would not steal from its own kin to redistribute it as this would only serve the pie fallacy on the one hand and only create a temporary boost for the needy, until they needed a reactivation of this boost, thus setting off a vicious cycle of a stagnant development on the needy one's side and a growing contempt against the thief on the wealthy one's side. A society would collapse under such permanent hostilities. Incentivising investments into interior affairs of a community would help everyone, including the needy ones who possibly could not afford services with gouged prices that emerged from unfair market conditions—corporate monopolies or oligopolies in certain sectors would be to blame, for example⁵⁹⁴. Animosity should thus be avoided whenever possible, of course excluding unilateral acts of criminality which we and unanswered. But given China's history of ethnic cleansing within its own realms, ethnic unity could be the answer. On the latter claim, read for example:

Setzekorn, E. (2015). Chinese Imperialism, Ethnic Cleansing, and Military History, 1850-1877, *Journal of Chinese Military History*, 4(1), 80-100. doi: <https://doi.org/10.1163/22127453-12341278>

594 Pertinent organisations of international reputation, meanwhile, recommended the bromide mixture of strict monetary policies on the one hand and the classical market liberalism on the other hand, consisting mostly of lowering expenses without interventions on the market. Read, for example:

World Bank.. Making markets work better for poor people. In: World development report 2000/2001: Attacking poverty (2000). The World Bank. DOI: https://doi.org/10.1596/0195211294_Chapter4. Page 64-76.

have in fact seen being committed from oligarchs of the East and the West alike. For expropriations, this meant that only the assets and commodities previously acquired unrighteously could be counterfeited by apparent officers. In a governmental society, the responsibility would clearly be linked to the apparent departments, while in a stateless society, the people could exercise mob law, or exercise the law of their community—we have spoken about this just one chapter beforehand.

Now that this has been cleared, we should head on to the next quote:

“The reason that ideology is so vital to the state is that it always rests, in essence, on the support of the majority of the public. This support obtains whether the State is a ‘democracy’, a dictatorship or an absolute monarchy. For the support rests in the willingness of the majority (not, to repeat, of

Although the authors in this text emphasised the probability that well-intended reforms could still fail when the responsible operators pulling the levers ham-handed those reforms at the expense of the people supposed to be supported by them. (Page 05) And while this refers to the governmental sector of a suggested remedy on how to help poor people efficiently, the text sticks with appraisal for the market’s opportunities held for poor people:

“Better access to land, accompanied by access to such assets as credit and infrastructure, can improve the productivity of land and labor for poor people. Thus liberalizing land markets has large potential benefits. Evidence from Mexico, for example, indicates that land market reforms expanded small farmers’ access to land through the rental market (box 4.4)” (Page 07)

Another text of interest would meanwhile be the following:

Bannister, Geoffrey J.; Thugge, Kamau. International Trade and Poverty Alleviation. In: Finance & Development, vol. 38, no. 4 (December 2001). International Monetary Fund (IMF):
<https://www.imf.org/external/pubs/ft/fandd/2001/12/banniste.htm>

This text starts early with a rather unsurprising Everyman assessment reading as follows:

“Trade liberalization helps the poor in the same way it helps most others, by lowering prices of imports and keeping prices of substitutes for imported goods low, thus increasing people’s real incomes. Imported products that might be especially important for the poor include basic foods, pharmaceuticals and other medical or basic health products, and used clothing. The poor may also benefit significantly from removal of export taxes or prohibitions, to the extent that the poor are net producers of exports (as is often true in agriculture).” (Emphasis mine)

This is not to say that it were wrong or fallible—certainly not. It only shows that in tandem, the solution represented from experts in economics have not changed throughout time, mostly because the problems have not changed either. (Also an argument well to present to those who consider Capitalism as obsolete due to its age—remember that both Senators Bernie Sanders and Elizabeth Warren too refer to *obsolete* concepts of social justice and redistribution of wealth to the lower levels of society) It does not require new ideas or new, more cryptic rabbit hole concepts of how to solve society’s issues—it requires a permutation closer to the book, rather than in a watered-down version. In terms of the Capitalist ideal, this meant a conversion of the theory into praxis with less stately intervention and more freedom for entrepreneurs and the people in action. Simply said, what we have mostly outlined in this text already, but could also read from the plentiful aforementioned classics and authors.

every individual) to go along with the system, to pay taxes, to go without complaint [...]"⁵⁹⁵

First of all, no comment on the quotation marks for Democracy. Secondly, he is theoretically right about this, although he casually presumes that there could be no genuine popular support for either shape of rulership. Some may say that he didn't deny this possibility, but given his particular formulation, he expects an indoctrination on behalf of the state to raise said willingness within the majority. In his probable opinion, a state were not ought to hope for the majority's support of its cause, as this would be a shaky ground to build upon. Otherwise, the listing of both Democracies and absolute Monarchies would make little sense from a non-prejudiced point of view, which he, on the other hand, hardly has, more comparable to Hans-Herrmann Hoppe.

Regarding the second time we quote him on the question of Democracy, it is questionable to see that he denigrates this variant of societal organisation to such a degree. We have spoken beforehand about it, so that there is little to add. Essentially, though, there is nothing wrong, nor anything to complain about with regards to the idea of Democracy, if one does not consider a hermitage the Utopia everyone should aspire to. Even after the advent of Libertarianism in its purest form, people will live together, cooperate during work and quotidian life. And as there is no expectable interest in worsening the idiomatic elbow society, but instead in a more considerate one. Simultaneously, individualism has seen incremental growth around the world throughout the past few years⁵⁹⁶. But individualism is not akin to living against other people and trampling them rather than joining hands and reaching goals together. Democracy is the handiest central path to assure every involved party's interest and freedom during co-operations. As Aristotle has famously said:

*"Democracy, for example, arises out of the notion that those who are equal in any respect are equal in all respects; because men are equally free, they claim to be absolutely equal."*⁵⁹⁷

Nowadays, we would only make the adjustment that people did not have to perceive themselves as equal to one another, because they knew that they are; i.e. they are able to know that they are—the evidence is available. Otherwise, we can paraphrase that it has been known as a truth to be self-evident that men were created equal. The only question that was there, a contemporaneous one

⁵⁹⁵ Murray Rothbard (2005), page 244-'45. Emphases his.

⁵⁹⁶ Santos, H. C., Varnum, M. E. W., & Grossmann, I. (2017). Global Increases in Individualism. *Psychological Science*, 28(9), 1228–1239. <https://doi.org/10.1177/0956797617700622>

⁵⁹⁷ Aristotle (350 BC); Jowett, Benjamin (1885). *Politics* [Πολιτικά]. Oxford: Clarendon Press. Book V, pt. I.

for Aristotle, whether this applied to all men. This missing piece in the human puzzle was eventually discovered and established. Now we need to counter the sentiments rising within some intellectual circles that Democracy were a *failed God*⁵⁹⁸. The main question remains is how far freedom should reach, and how it could be preserved against the perils met, such as from individuals and groups that consider the degree of freedom to far-reaching and therefore in need of being limited for its own good. Fascists, and their idea of Fascism in particular, are good examples for such a sentiment: Because they knew that too much freedom for one individual could wreak enough havoc to destabilise society in total, they wanted to limit to such a degree that government could control it; Fascism, one could say, derives its perceived necessity to survey the people, from Hobbes' Behemoth, although many would righteously roll their eyes over this dilettante comparison⁵⁹⁹. A more contemporaneous, and also more adaptable

598 Read, for example:

"In a covenant concluded among proprietor and community tenants for the purpose of protecting their private property, no such thing as a right to free (unlimited) speech exists, not even to unlimited speech on one's own tenant-property. One may say innumerable things and promote almost any idea under the sun, but naturally no one is permitted to advocate ideas contrary to the very purpose of the covenant of preserving and protecting private property, such as democracy and communism. There can be no tolerance toward democrats and communists in a libertarian social order. They will have to be physically separated and expelled from society." (Herrmann-Hoppe, Hans (2007). *Democracy. The God that Failed*. London, New Brunswick (CA): Transaction Publishers Page 243. Emphases mine.)

Hoppe may be a radical outsider, he himself describes himself in standing in the tradition of Ludwig von Mises. The quote above is not incorrect, a landlord enjoys every right to set the rules for free speech on his or her dominion as he or she wishes. One must thus wonder how Hoppe then abridges this fact towards a seemingly standing law that there must not be any opinion in opposition to private property and its protection. The second underscore of mine then shows how much he stands opposite to an actually free society. It is quotes like these that argue why we are not going to discuss him in broader terms: His Libertarianism shows what is wrong with the term itself and many young *Libertarians* who are actually just anti-Communists running under a different name. They are closer to fringe right views that infringe the free society, or want to exclude undesired and disliked minorities. They are closer to Authoritarianism than to Liberalism.

599 It is nonetheless worthwhile to have quoted Mussolini—his book is easier and saner to read than Hitler's infamous "Kampf"—at least once with reference to the question of how Fascism insists to infringe to assort the people their positions to not prey upon each other. In his "Dottrina del Fascismo", he wrote the following:

"La nazione come Stato è una realtà etica che esiste e vive in quanto si sviluppa. Il suo arresto è la sua morte. Perciò lo Stato non solo è autorità che governa e dà forma di legge e valore di vita spirituale alle volontà individuali, ma è anche potenza che fa valere la sua volontà all'esterno, facendola riconoscere e rispettare, ossia dimostrandone col fatto l'universalità in tutte le determinazioni necessarie del suo svolgimento²¹. E perciò organizzazione ed espansione, almeno virtuale. Così può adeguarsi alla natura dell'umana volontà, che nel suo sviluppo non conosce barriere, che si realizza provando la propria infinità²²" (Mussolini, Benito; Edoardo e Duilio Susmel (Editore.) (1961 [1932]). *La Dottrina del Fascismo*. In: *Opera Omnia* de Benito Mussolini. Volume XXXIV. Pagina 127. Sottolineature la mie.)

definition of where freedom had to be drawn into limits—a definition that was also indirectly included in many texts by many authors—is the one by Isaiah Berlin, who we have mentioned beforehand a couple of times, and to whom Rothbard has dedicated a couple of pages, although only to declassify his comprehension of freedom and its required limitations as equivocal and at times defended merely by nervous anger when criticised by his critics. Anything but not logical or reasonable⁶⁰⁰. But how did Berlin define them? He wrote as follows:

*“Freedom is the opportunity to act, not the action itself; the possibility of action, not necessarily that dynamic realisation of it which both Fromm and Crick identify with it. If apathetic neglect of various avenues to a more vigorous and generous life—however, much of this may be condemned on other grounds—is not considered incompatible with the notion of being free, then I have nothing to quarrel with in the formulations of either of these writers.”*⁶⁰¹

Read, in contrast, the words by Thomas Hobbes in his “Leviathan”:

“And because, if the essential rights of sovereignty (specified before in the eighteenth Chapter) be taken away, the Commonwealth is thereby dissolved, and every man returneth into the condition and calamity of a war with every other man, which is the greatest evil that can happen in this life; it is the office of the sovereign to maintain those rights entire, and consequently against his duty, first, to transfer to another or to lay from himself any of them. For he that deserteth the means deserteth the ends; and he deserteth the means that, being the sovereign, acknowledgeth himself subject to the civil laws, and renounceth the power of supremejudicature; [...]” (Hobbes, Thomas; Hay, Rod (Ed.) (1651). *Leviathan, or the Matter, Forme, & Power of a Common-wealth Ecclesiasticall and Civill*. Hamilton (CA): McMaster University. Page 206. Emphases mine)

Now it would be far from fair to leave it like this, thus comparing directly and without any bylines Mussolini to Hobbes. But both come with comparable presumptions: That man were unable to either destine oneself to an objective in life, to figure out how to reach one’s goals best on one’s own, or to figure out that it would be better to work together rather than slaughtering one another for the lowermost reasons. In Mussolini’s world, the state should collectivise the people to align them for a common objective, for example the advancement of one’s nation to acclaim its superiority. In Hobbes’ world, the state had to overcome man’s *lex naturalis*, a state of existence which many common folks would liken to Anarchism, regardless of how wrong it actually is. In Mussolini’s “Fascist Doctrine”, people as a gathered populace, had to serve a common purpose, while in Hobbes’ world, the state was the purpose to achieve peaceful coexistence. But in the end, both defected from functioning only as a referee, as a conductor setting the rules of law and sanctioning wrongdoers. Finally, in both writings, the state intervened and pulled strings rather than checked upon the people like a court. In both cases, people’s liberties would be (or even were, as in Mussolini’s case; as where Hobbes’ “Leviathan” had come into full action by the book stood up to question) unnecessarily infringed, for purely ideological intentions that would at worst only benefit a specific class or group. (Even though both authors/politicians point out the inadmissibility of exclusive groups, particularly extremist or radical groups)

⁶⁰⁰ Rothbard, Murray (2005). *The Ethics of Liberty*. Auburn, AL: Ludwig von Mises Institute. Page 297-298.

So, for Berlin, the question of what constitutes freedom is the question of liberty to act in a way that one desired without being sanctioned for it. It indirectly serves the previously uttered rule of thumb that any action was permissible as long as it didn't interfere with other people's equal realm of freedom. (More colloquially known as that one's freedom ended where someone else's nose began) But Berlin is best known for his distinguishing between a *positive* and a *negative* kind of freedom. About the latter, he wrote as follows in a footnote:

*“‘Negative liberty’ is something the extent of which in a given case it is difficult to estimate. It might, prima facie, seem to depend simply on the power to choose between at any rate two alternatives. Nevertheless, not all choices are equally free, or free at all. If in a totalitarian State I betray my friend under threat of torture, perhaps even if I act from fear of losing my job, I can reasonably say that I did not act freely. [...] The mere existence of alternatives is not, therefore, enough to make my action free (although it may be voluntary) in the normal sense of the word.”*⁶⁰²

From this quote we could swiftly draw parallels to the question of companies that smothered their employees with the statement that they could leave all the time as they wished if they didn't like the policies introduced by the boss. And since companies are not governments liable to their taxpaying citizens, they also enjoy a free hand to some degree, limited only by the referee state that set proper barriers for a mutually beneficial free market, and the directive of social responsibility companies (allegedly) bore. (However this directly would be enforced; one text about it can be found in footnote number 194, on page 216. On page 60, I have also written that I recommend to instate it to divert from the concept of a predatory Capitalism as it is already perceived by many in the status-quo world. The market can only benefit the people as expected when it cooperates with them. Unilateral operations that are supposed to be exercised bilaterally are bound to fail eventually, or steer disadvantageously into separate directions, distancing themselves from each other and thereby create half-baked or downright faulty products and services)

Positive freedom, as Berlin has conceptualised it, is the idea of an unlimited freedom; one that is aspired to by Libertarians of the rawest kind, *c'est-à-dire*. And as Berlin has understood the risks and dangers of such an understanding of optimal freedom, he has pointed out that it could only be achieved in good faith when all people in this world usually behaved in a rational sense. For most of us, it should not take much more than a look out of the window or around one-

⁶⁰¹ Berlin, Isaiah (2002). Introduction to 'Five Essays on Liberty'. In: Liberty. Incorporating *Four Essays on Liberty*. Oxford: Oxford University Press (OUP). Page 68. Underscore mine.

⁶⁰² Ibid. (2002). Two Concepts of Liberty. In: Ibid. Page 210. Underscore mine.

self to realise that this is a forlorn hope. He thus writes, almost like a verdict, that

*“Pluralism, with the measure of ‘negative’ liberty that it entails, seems to me a truer and more humane ideal than the goals of those who seek in the great disciplined, authoritarian structures the ideal of ‘positive’ self-mastery by classes, or peoples, or the whole of mankind. It is truer, because it does, at least, recognise the fact that human goals are many, not all of them commensurable, and in perpetual rivalry with one another.”*⁶⁰³

This argument, as underscored by me, could also function as a comprehensible reason for the rather alternate solution on how to order society, which in the end could be argued to be nothing but old wine in new hoes—that what I suggest is a conservation of the status quo with a little liberalisation for the deconstruction of existing states to replace them with something else, or something akin, but with adjustments in leadership or interior organisation. To some degree, this would be true, as there are genuine sympathisers or apologetics of the current societal order. Why should they be forced to live under a system they didn’t support, even agreed with? This would truly be a preservation of pre-existing conditions and would not mean a radical duende of the status quo. It would be nothing but a minor tremor in the political landscape, nothing that would have thrown any expensive china out of the vitrine. Berlin was right to outline that not only amongst the politically active or profoundly interested folks, opinions concerning our shared society’s order, although few would ever come to think of something Berlin stood in front of too when he wrote what has been quoted above: That every ideological or idealist group should enjoy the right to create a society that suited his or her (technically their) beliefs and standards. Likewise, to avert geographical and logistical tensions and boundaries, minor compromises should be approached by all groups, to not run for a stubborn all-or-nothing mentality—that either all expectations are met, or something else is initiated, such as a new society. (Although we expect those groups to not be larger than the excessively aforementioned villages and small towns)

All of this aside, we can note that to Berlin, the question of freedom is derived from the question of the existence of a *principle of liberty*, which, accord-

603 Ibid., page 249. Underscore mine.

ing to J. S. Mill, who Berlin has thoroughly exegeted⁶⁰⁴, has defined it as such—and please note the similarity to the two definitions cited above:

*“The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.”*⁶⁰⁵

Later in the essay, he also elaborates that

*“A person should be free to do as he likes in his own concerns, but he ought not to be free to do as he likes in acting for another, under the pretext that the affairs of the other are his own affairs.”*⁶⁰⁶

Principles that have prevailed unto this day, not only within Liberal circles but also within the centre of society—such ideas have become common sense and presentable. From a liberty of action we could derive all of the liberties we see occasionally or frequently assailed or obstructed: Freedom of expression, freedom of movement, the freedom of privacy, the latter of which couldn’t be emphasised too much. Just think about the freedom of women to have an abortion, not only in extreme encounters of rape or inbreeding, but also when a woman considers her financial situation insufficient to bring a child up; when a woman hears that her offspring were going to suffer or live with a physical or mental disability or disorder, which she doesn’t see herself grown to manage in her education (think again about the essay by German philosopher we have cited above, in footnote number 305 on page 446-447). The reasons may be banal to some, even of the lowermost intent. But whose business but the affected woman’s should it be to fella the decision whether to bear a child or not? The oft-heard reason that foetuses constituted living beings and therefore worthy of being born and saved doesn’t hold for medical reasons⁶⁰⁷. Political

604 As the existence of this term in the English language seems contested by both LibreOffice and the internet, look it up under the following citation:

Oxford English Dictionary (2010), page 612. The definition reads as follows:

“A person who interprets a text, especially scripture. Origin: mid 18th cent.: Greek *exēgētē*, from *exēgeisthai*, ‘interpret’”. And while the dictionary definition refers to a noun, it doesn’t prove a problem in the English language to exploit a noun for a verb without even the slightest adjustment in terms of suffix, as would be the case in a proper language. English, on the other hand, is a linguistic hodge-podge.

605 Mill, John Stuart (2015). On Liberty. In: On Liberty, Utilitarianism, and other Essays. Oxford: Oxford University Press. Page 68.

606 Ibid., page 101.

607 If we fixated the constitution of humanity in an individual on broader operability, or capability of living independently, the foetus may only be human after approximately six months. But such a definition of the information available, we would possibly declare people with disabilities as non-human. See this study for reference:

reasons are even more hollow, given that they are generally subjective, dependent on particular ethical and organisational points of view. Rothbard's perspective, to retrieve the author we actually wanted to talk about, and to whom we will return in a moment, is already known to us as it was detailed briefly in the introduction to his "Ethics of Liberty", written by one of his best-known pupils, Hans-Herrmann Hoppe, who I like to abbreviate as HHH: Rothbard said that he opposed "Roe v. Wade", as to him, such were neither the judges' business, nor the government's⁶⁰⁸. This is where ideologues uncover themselves: He has got his pattern of beliefs which he promotes, defends and discusses, but he is unable to move but one millimetre away from said patterns. This also means that in consequence, what is not defended first and foremost is that what is also displayed in lip service, such as freedom or liberties. Ideologues are prone to promoting and defending their agenda, whereas idealists are prone to defending their ideals, which may be based on an underlying ideological agenda. Ideologues are good at commenting issues and writing general pamphlets about quotidian politics, but are bad when it comes outlining instructions on how to achieve political goals of sizes as large as has been elaborated in this text. Ideologues know about what they want, but not how they could achieve it, how they could persuade their critics of the goodness of their goals; ideologues are all about the *What?*, but not about the *How?*. This world is full of ideologues, whereas it is in dire need of idealists. Our problem is that the term *idealist* is pre-encumbered with a rather romanticised meaning of a naïve Utopian who aims for the stars. While this is indeed correct, it could also be redefined to describe men and women who have got manifest, detailed concepts of an alternate society, beyond desires and ideological principles; who know where exactly society should run towards. The authors we will have dissected in the end of this chapter seldom matched the idealist conception in this chapter as well as beforehand. Mises and, partially, Rothbard, match the description; some of the essays of Ayn Rand as well. Paterson and Wilder-Lane, unfortunately, were good, all-American pamphleteers who functioned as much-needed opponents of the McCarthyite era; against interventionist policies and ideological discrimination. But more on this later. For now, we will finally turn our eyes on the last book of

Miklavcic, J. J., & Flaman, P. (2017). Personhood status of the human zygote, embryo, fetus. *The Linacre Quarterly*, 84(2), 130–144. <https://doi.org/10.1080/00243639.2017.1299896>

The question of completeness could be an alternative to it. When a foetus had developed all body parts, of all bodily and sensory functions. Again, this would exclude people with any kinds of disabilities and disorders. In the end, the only prerequisite that could be set would be the departure of the maternal womb and the separation from the umbilical cord. The determiner between a stem-cell container, to speak most disenchantingly, and a complete human being, is the question whether the being is able to live outside the female womb without suffocating, without dying like a beetle on its back.

608 Rothbard, Murray (2005). *The Ethics of Liberty*. Auburn (AL): Ludwig von Mises Institute. Page Page xli.(ePub edition).

Rothbard's which we will discuss herein, "The Ethics of Liberty". (That is, turn to it again)

*"A 'corrupt government', then, is not necessarily a bad thing; compared to an 'incorruptible' government whose officials enforce the laws with great severity, 'corruption' can at least allow a partial flowering of voluntary transactions and actions in a society."*⁶⁰⁹

Speaking of naïveté, Rothbard again made himself guilty of it in claiming that a corrupt government could lead to the people's denial thereof and the takeover of societal order in their own hands, away from it. Surely there are gubernatorial or even smaller examples of it, from México⁶¹⁰, for example, but in general, a corrupt government mostly sparks criminality⁶¹¹, as the people's dominant urge is not to get rid of governmental supervision in their lives—it at least is not a primary concern for many—but to just live a good life, without external offenders of any degree muddling this intent. The government is, instead, a beacon overlooking their security and order in life, so that they can focus on said intent and the fulfilment thereof. It is a misconception to perceive the state in the status-quo world as an outside force with hardly any relevance to Jack and Jill in the real world, as Rothbard seemingly opines in the quote above. The state is so (disadvantageously) omnipresent, and comforts many people. To some, it may even appear helpful via the work it does, expecting no rewards other than tax funds. Roads may be one example, also one that we have addressed beforehand. As many Libertarians who say that they would take care of road construction, as few would possibly even take care of their maintenance or recovery when potholes started to emerge after strong winters.

Thus, when the state began to disappear from stage due to dissolution, people would start to realise what it did to them beforehand. At first, a state of stupefaction set in. They wondered who's in charge, who to call when to ask for recovery of aforementioned streets when they became unsurpassable by car as it would stress out the bumpers and make the cars more vulnerable to internal damages. Some were going to grow upset over the incrementally more visible inactivity for which they used to pay. The power vacuum that was created by the recent dismissal of the government was intentionally left unfulfilled so that individualism could grow within the released populace. But as the majority of

609 Ibid., page 264-265. Emphasis mine.

610 Pressly, Linda (Octubre 17, 2016). Cherán, el pueblo de México que expulsó a delincuentes, políticos y policías. BBC News Mundo: <https://www.bbc.com/mundo/noticias-america-latina-37644226>

611 Rios Contreras, Viridiana. 2013. How Government Structure Encourages Criminal Violence: The causes of Mexico's Drug War. Doctoral dissertation, Harvard University. Perm. Link: <http://nrs.harvard.edu/urn-3:HUL.InstRepos:11156675>

common folks is uninterested in individualism and the additional responsibilities, many of which are akin amongst the majority and were thus served better by a central organ, is either going to be fulfilled by an alternate entity created by the people or—as in the case of developing and third-world countries, by criminal entities like militias or drug cartels, *inter alia*. The majority of people craves power, leadership, a fixed order by which they can run, which they can rely on to focus on their personal lives in detail, rather than having to take care of the larger, superior issues prior. It is not a common theory for no reason that when political strongmen like Recep Tayyip Erdoğan, Matteo Salvini, Jair Bolsonaro etc. are elected that in those times of uncertainty, of crises and hardship, the electorate sought safety, certainty, predictability, a strongman leading the way and rectifying wrongs in due time and easy obviousness. The fact that because of this, long-term plans to revive a nation are scrapped in favour of politically exploitable short-term achievements are favoured is oft-overlooked by the eligible populace. We have spoken about this beforehand, so that we do not need to address this yet again, but it should be considered in this context, though. Libertarianism, or pure-bred Capitalism doesn't work for a society as large as a nation like France, Germany, mainland China or the United States because not everyone is interested in the radical freedom of those two ideas. And when the implementation process is introduced, the power vacuum thereby created will have to be filled by the groups quick enough to overtake their adversaries. The single *released* individuals will not do so themselves as they didn't ask for a provision to begin with. Criminality will thus inevitably return and even soar. We could say that this were all natural, as societies thus assembled anew, to the liking of everybody. But it may not finally be to the gathered people's liking, i.e. to those of who enjoyed the then-status quo **ante**. As this were no longer allowed by the self-proclaimed saviours, the people seeking guardianship would run into the first loose group's arms, whoever it may be—militiamen, drug traffickers, even human traffickers may not be out of the ballpark. (Perhaps) To refer to the previous paragraph again: one cannot impose one's personal preferences onto someone else—there can only be persuasion or the freedom to create a society of one's own, and to make the best out of it through common-sense and mutually beneficial cooperation.

Now for a quote that shall be dedicated to the question of what freedom is:

*“[...] liberty is a moral principle, grounded in the nature of man. In particular, it is a principle of justice, of the abolition of aggressive violence in the affairs of men. Hence, to be grounded and pursued adequately, the libertarian goal must be sought in the spirit of an overriding devotion to justice.”*⁶¹²

612 Murray Rothbard (2005), page 395. Emphasise mine.

If this is not a calendar motto, I cannot say what is. Seriously, though, there is nothing to complain about, the pursuit is good from the first to the last word. There's only one problem, a long-standing within the literature of Rothbard: He doesn't elaborate on how this sense of justice would be introduced and maintained in Libertarian society. Of course we know his answer: It should become common sense and thus practised by every single individual, out of the intrinsic interest in peace and prosperity. There's no use in again elaborating that this may work on the lower scale, in rural societies, but within larger settings, or in settings where the egoistic sense of many Libertarians came into exercise, when the entirety of a village is reciprocally estranged and everyone lived only to his or her own pursuit of happiness, without any cooperation, everyday life would soon be at loggerheads, troubles would arise as stubbornness didn't allow for discussions and compromises. The philosophy driving Libertarianism doesn't predetermine such altercations, but throughout Rothbard's work, there is little speech about cohabitation in Libertarian societies—a feature that is addressed *a fortiori* in leftist Anarchist literature. (Think, e.g., about Peter Kropotkin's *œuvre*, including of course his aforementioned « Conquête du Pain », where he spoke exhaustively about cohabitation in agrarian settlements; it is also an example of how ideologues of both sides of the extremes stuck to the examples and sketches of their idols, failing to revise for sake of contemporaneity) Other than that no-one must infringe someone else's freedom of action, little else is learnt, so that when ordering a society purely based on the existing literature as penned by its most famous names, troubles need to arise eventually as the only existing principles appear more like a mutual toleration rather than a common pursuit, even though it existed. Libertarianism may thus appear like the handbook for a society of probably hostile mavericks who would not even greet each other when meeting on the street. It may nonetheless come as rather far-fetched to argue that because of this, the few actual adventures into putting the theory into practice have ultimately failed, even though the most staggering reasons may have been more natural causes instead of ideological or theoretical ones⁶¹³.

613 Blanchfield, Patrick (October 13, 2020). The Town that went Feral. The New Republic: <https://newrepublic.com/article/159662/libertarian-walks-into-bear-book-review-free-town-project> | Although the Libertarian experiment in Grafton, NH, was finally discontinued due to a conquest of brown bears, it already showed in the meantime that it was bound to fail as services were not provided, so that life was rather meagre. The neighbourhood also appeared rather rough and dislikable, although this is a more subjective observation. What showed, nonetheless, is that there was no noticeable feeling of responsibility for the well-being of the town, no noticeable urge on behalf of the new inhabitants to take responsibility of services like streets or heating. Instead, the inhabitants, when referring only to the reporting in this article—there was one more to be found on the internet, by the “Washington Monthly”, but therein, the reporter reviewed more of the book in terms of writing rather than content, so that it is of less interest for this footnote—behaved more like summertime holiday-makers rather than permanent residents to settle down in Grafton. Such careless irresponsibility equals the death of any society, including Libertarian ones. In order for a society to function properly, people need to be aware of their place in society and what they need to do in order to prosper—such

To cut this chapter short before drawing a final verdict on Rothbard's Libertarianism, we shall have one more exemplary quote on his underlying intentions—one that could stand representative of the frankly very superstitious movement. It reads as follows:

*"Government activity must be reduced whenever and wherever it can; any opposition to a particular tax—or expenditure—cut is impermissible for it contradicts libertarian principles and the libertarian goal."*⁶¹⁴

I couldn't have summarised Libertarian stubbornness and ideological banisters and blinkers better than one himself, and Rothbard even, out of all the ones available.

Verdict

Having now read through some of Rothbard's best-known books and having quoted them excessively to scrutinise his ideas and thinking, one question remains to be answered: What is to be thought about him, and his work in general? The answer, as is theoretically the case with the authors scrutinised before him too, is how one stands in front of this ideology after having read him. The ones who like him will say that he makes a lot of sense and is a *spiritus rector* for the freedom-loving people who know how to look behind the curtain the governments want to raise before our eyes to cover up their true intent. Those who don't like him will say that he is nothing but a snake oil salesman, a doctrinaire, a reverend for an allegedly libertine sect all drinking too much spiked Kool Aid from a common bowl. Rothbard is for sure a polarising character, al-

is hardly ever, even never at all, a one-way road based on egoistic principles. Instead, it is usually a highway; and when one is deliberately driving slow, thus thwarting drivers behind one, dangerous reactions are to be expected, endangering everyone else as well. Common sense should also exist and be considered by all adult and adolescent inhabitants alike. In Grafton's case, this included to not feed the bears to make them less fearless of humans. The article outlines what can happen once bears dare to approach the town. This stupid action by one also put the neighbours in danger, without their consent. And as there was no police nearby, no-one could effectively sanction the irresponsible individual's one-sided action. (although, given the reporting, anyone could have shot the woman down as she essentially violated her neighbour's NAP, so there's that)

As it can be seen, Libertarianism has got its limits, and the most perilous is the practised carelessness on behalf of the other participants. When they behave like the short-term Graftonites, and consider life to be one big adventure, and society with nearby cohabitants a playground where everyone could do as he or she wished, without ever having to consider or live through the consequences of one's actions, life will become either disproportionately hard or impossible. The only choice for a Libertarian to not be victimised by the sickened bereaved eventually would thus be to live as the excessively cited hermit in the remote cave in a forest. Few people would complacently accept the premature misbehaviour of an inveterate prick.

614 Murray Rothbard (2005), page 343-'44.

though much of the polarisation may have been created by some of his self-proclaimed disciples, giving him a highly populist twist.

Now, the question would thus be: What's my opinion on him? It is comparable to the one I had on Mises: The general ideas presented are not bad, many are even worth supporting, allegedly also under a banner of common sense. But many of his suggestions on what needed to be done are incomplete or ran into the wrong direction; the two points occasionally intermingled, as Rothbard presented them as thought out to the end. What was noticeable more often than in von Mises' works was that Rothbard relied on the inherent goodness of people, and the drive of shared intentions that would lead to reciprocal cooperation between the people. He took the underlying inspiration from the Contractarians like Thomas Hobbes, naturally, but already with them one had to have problems as the only shared intention may be a most general, but human interests are not based solely on such basic issues like food or shelter. Sometimes, it's also something more detailed, something more niche, and therefore something where interests could divert from one another. Political intentions in terms of social order could also lead to more hostile diversions where plotting against one another could lead to armed skirmishes and tribalism. Rothbard cannot present a proper alternative to the state as he naïvely believes that people were going to abstain from deliberately inciting troubles that could plummet prosperity posteriorly created in tedious toiling. Like Ms. Rand, he may believe that it is states, not humans (thus dehumanising the construction of states that are finally employed with real people, no matter how often state officials are perceived as mindless, emotionless robots), that declared war on one another—humans were only the collateral damage or the cannon fodder that voluntarily decided to take part in it. As I have noted many times during the text, it is not entirely unreasonable to think that reason could lead the way to a better society. The question is just at what size it is supposed to function, as reason is not a universal tool that when hoisted as the superior means of control, could persist against all odds coming along the way. Once neighbourhoods and gubernatorial districts reach beyond the closer proximity of a borough, reciprocity and mutual knowledge of a town's or village's inhabitants may no longer be presumed by everyone. Estrangement emerges, and so, egoism and deplorable behaviour become more frequent⁶¹⁵. Policing will become evermore important. What may

615 Sharkey, A., & Shields, R. (2008). Abject citizenship—rethinking exclusion and inclusion: participation, criminality and community at a small town youth centre. *Children's geographies*, 6(3), 239-256. DOI: <https://doi.org/10.1080/14733280802183973> | This article distantly addresses the theory hereby presented, with especial focus on the youth of a society, which makes sense insofar as that an abandoning of the future usually draws fatal consequences: When there are no educational or recreational programmes provided for the youth, they will apparently seek their own entertainment, which not seldom ends up in criminality and drug abuse. Apparent arguments were already found about 80 years ago, in the US:

have once been a lovely town of interest for young families and retirees could morph into a ghetto of criminals and men and women of low moral fibre.

Of course recreational pastimes and a closely knit community are not safe determiners of low criminality and a picturesque dwelling; but it can lead a long way and pave the road for further solutions helping to make society a better place to be. But in order to achieve this, communication and cooperation are required, and such were fairly little addressed even in the more *pamphletic* manifesto, “For a New Liberty”, even though Rothbard dedicated many pages to real-life issues and presented fabulous suggestions on how to solve them the Libertarian way. Perhaps we have to realise that Rothbard occasionally operates as a true ethicist in the philosophical sense; retrieving rather theoretical solutions instead of political or realpolitik ones. Yet with the exception of Thomas Hobbes and perhaps Aristotle, few, if any, philosophers managed to present practicable theories for the exercise of politics. Even for social life, few ethical theories could be adapted in real life without immediate scrutiny with regards to practicability without coercion into fellowship thereof.

Is it worth reading Rothbard? If one is interested in learning more about Libertarianism first-hand, with one of the leading figureheads of this sometimes outlandish ideology, it is certainly worth it and able to show one that those who call themselves Libertarians are more brutish than the idea itself (something it may have got in common with Socialism and Communism); otherwise, there may be little to gain as the shortcomings of the theoretical scaffold become problematic once leaving online discussions and planning to transform liberty sermons into practical reality. Summarily, one could argue that it may be nothing but an academic exercise in morphing economics and politics. Other than there, it may be hard to see it outside of the lecture halls of universities. Whether this is for the better or worse, everyone will have to decide on one’s own.

Shaw, C. R., & McKay, H. D. (1942). Juvenile delinquency and urban areas. University of Chicago Press. Link: <https://psycnet.apa.org/record/1943-00271-000>

Their findings still hold, affirming that “All work and no play make Johnny a dull boy”. Likewise, the lack of opportunities for the youth to get their jollies leads to resignation at first and towards delinquency secondly. If this is combined with the usually emerging lack of perspective for the future due to economic devolution in one’s neighbourhood, there may only be two ways for the youth to choose: Towards music, to express their anger on everyone; or towards criminality, to make the best out of the given conditions.

Rose Wilder Lane & Isabel Paterson**The Books**

1. Wilder Lane, Rose; Posadas, J. (1967). *The Discovery of Freedom*. New York City: Laissez Faire Books.
2. Paterson, Isabel; Tucker, Jefferson A. (2012). *God of the Machine*. New York City: Laissez Faire Books.

In the foreword to my edition of Rose Wilder Lane's "The Discovery of Freedom", which also included her brief essay, "Give me Liberty!", which will also be considered in this last review of famous Libertarian or Classically Liberal authors, Posadas described Mmes. Paterson, and Wilder Lane and Rand as the "Three Furies of Libertarianism", a tripartite moniker that also rang across the movement's intellectuals⁶¹⁶. Why were they called like this? Because they all had got one thing in common: They all lived during a moving time of the United States: World War II, and the consequential liking of the people for a *nanny state* taking care of its children; one could also mention the McCarthyite "Red Scare" which concluded in mass surveillance to track down alleged Communists/Socialists and/or alleged Soviet spies. They certainly lived in a time where their shared political beliefs couldn't be at greater odds with the mass opinion. Alas, even in our days, Libertarianism or at least Conservative or right-winged Liberalism may be better-known and considered than during their days. And so, not only as women, they stood out in the Libertarian movement, especially for the popularisation of such ideas: Ms. Wilder Lane wrote columns thereupon in the "Pittsburgh Courier", where she also tried to persuade the Black Civil Rights Movement by combining their anti-racist ideals with her anti-government beliefs⁶¹⁷.

Ms. Wilder Lane worked as a journalist and novelist, the latter just like her mother Laura Ingalls Wilder, known for her "Little House on the Prairie" books in which she wrote about rural life during and after the Western Expansion. Ms. Paterson too wrote fiction, such as her play "The Golden Vanity", a play about the "Jazz Age" between 1920 and 1929, in obvious reference to F. Scott Fitzgerald's popular novel "The Great Gatsby". But both earned their greatest fame and reputation for their non-fiction work: Ms. Wilder Lane for her "Discovery of Freedom", a pamphlet reminiscent of the American Dream and Way

616 Burns, J. (2015). The Three "Furies" of Libertarianism: Rose Wilder Lane, Isabel Paterson, and Ayn Rand. *The Journal of American History*, 102(3), 746–774.
<http://www.jstor.org/stable/44286642>

617 Beito, D. T., & Beito, L. R. (2010). Selling Laissez-faire Antiracism to the Black Masses: Rose Wilder Lane and the "Pittsburgh Courier." *The Independent Review*, 15(2), 279–294.
<http://www.jstor.org/stable/24562367>

of Life, which she starkly defends, in a speech that again reminisces that of the Foundation Era, full of hope and energy, ready for her personal pursuit of happiness. Because of this language and the basis of the pamphlet(s), this chapter will possibly end up particularly short—there is little to review in a pamphlet that comes closer to a stump speech intended to mobilise the people for an especially radical action. In the end, that’s what she may have in mind when writing those two pamphlets, respectively one short and one little longer.

Ms. Paterson became famous for her “God of the Machine”, a brief book about anything that is of interest for Libertarians or any right-winged Liberal person, and when skimming through it, it becomes clear that she was a close associate of Ayn Rand: The language is similar, and so are some of the arguments she presents, some of which will be scrutinised in this chapter. Throughout reading it, to give this introduction at least one personal note, I thought that this could’ve also been Ms. Rand’s work, had she realised that she could have a greater theoretical impact—and make it harder for her critics to usually react so smugly to her occasionally superficial writing and opinions on the status quo—when writing more essays (and editing more essay collections as the ones we have discussed, in addition to those we haven’t). In the end, Ms. Paterson made a contribution thereto; the difference between Ms. Rand and Ms. Paterson is that the latter was more idealistic, more comparable to Ms. Wilder Lane. What those two women of this chapter also have got in common is the reference to more agricultural communities, respectively in the America of the Western pioneers—think of the John Gast painting of the cover, which seriously doesn’t refer to the pursuit to exterminate the Native communities in using it, but to the pursuit of a happy life away from the central government itself pursuing to intervene in private individual’s lives, seldom not to the affected people’s detriment—and the Georgia of the Soviet Union, where many formerly privately owned farms had been collectivised, so that people had to henceforth work in so-called «Коллективные Хозяйства» (for better understanding: In Polish, it would be called a „gospodarstwo rolne”, highlighting the industrial status of the farm), again to the affected individuals’ detriment, but in this case also without the people’s consent⁶¹⁸. Ms. Wilder Lane speaks about the hardship of the rural life as farmers on ranches, kneeling before the mercy of mother nature, and be-

618 Some contemporaneous authors write rather positive pictures of the time of the kolkhozes during the Soviet Union, referring in particular to official statistics, which usually need to be enjoyed with a grain of salt and a lot of caution, given that a régime like the USSR cannot be believed to always be honest within its governmental publications. The invasive interventionism on behalf of the politburo can be seen in the commanded outcome to be produced in terms of grain or cattle, and in the allowances that need to be achieved in order to obtain, for example, additional cows or sows. More can be read hereunder:

Rudolf Schlesinger (1951) Some problems of present kolkhoz organization, *Soviet Studies*, 2:4, 325-355, DOI: <https://doi.org/10.1080/09668135108409790>

gotten of the fatality of bad harvests, or the impossibility to further cultivate the land, and the consequential need to move elsewhere, where the land is better. Many such stories have been written by her mother and edited by her. What is most remarkable is that she doesn't emphasise the progressivist attitude of many Libertarians and right-winged Liberals who appraise the technocratic appeal of the modern age, that technological and scientific advancement would liberate the people and make life easier, the pursuit of happiness easier. Instead, she emphasises the Appalachian maverick attitude of self-sufficiency: "I'm good, leave me alone" could have been the motto of many settlements and towns in the

Other writers were less favourable of the колчани. Think, for example, of Russian intellectual and dissident Жопес Медведев, who gave a compelling recantation of how life was in the колчани, and how the central government's quota made life miserable, even though it could have worked out in its own realms, i.e. a replication of medieval villages.

Rastom novih industrijskih središta povećane su potrebe za hranom, pa je vlada povišila nabavne kvote slabašnim, loše organiziranim kolhozima i individualnim seljacima. [...] Radna disciplina u kolhozima bila je slaba. Krajkomski sekretar Sjevernog Potkavkazja B. P. Šeboldajev bio je okrutna čovjek, odlučan da upotrijebi represiju kako bi ostvario nabavnu kvotu 1932. On je također stvorio svoj vlastiti kult ličnosti na tom području i lokalna štampa je vrvila ekstravagantnim priznajući njegovim zaslugama često povezujući njegovo ime sa Staljinovim. Bez obzira na sve, prikupljanje žita u stavropolskom području i drugim dijelovima Sjevernog Potkavkazja bilo je daleko ispod postavljenog cilja. Kolhoznici su zahtijevali plaćanje unaprijed u naturi kao uvjet za njihov rad u zadrugama. Masovno se klala stoka i konji. 1932. rezultirala je katastrofom. (Medvedev, Žores (1988); Tokić, Marijan (Preveo). Gorbačev. Zagreb: Globus. Page 29. Emphases mine)

One could also be reminded of the first pages of Isabel Paterson's "God of the Machine", in which she recounted having met a колчан dweller in Sakartyelo (Georgia) during her work as a foreign correspondent.

But it must not be forgotten that it was also this radical restructuring particularly in Central Asia, but also in the Eastern European states, that has led to the infamous «Голодомор», which has led to six-digit casualties and one of the greatest anti-Communist narratives: that it usually leads to famines due to maladministration. In Ukraine, it is therefore remembered a little less favourable. Read for example:

Thom, F. (2015). Reflections on Stalin and the Holodomor. *East/West: Journal of Ukrainian Studies*, 2(1), 81-92. DOI: <https://doi.org/10.21226/T2TG6W>

Therein, one paragraph stands out with reference to with reference to how the Soviet policies of collectivisation and egoistic pursuits of the dictatorial leader—unrelated to the Marxist-Leninist idea, but inevitably a feature for the ruler atop, as the model of an unchecked dictatorship is emphasised by both Marx and Lenin—condone genocides against recalcitrant populations—populations like the Ukrainians, or the Georgians, the latter which are also Stalin's homeland:

Destroying the Ukrainian nation, which Stalin suspected would side with Poland in the event of a conflict between the USSR and its Western neighbours (Martin 327), became a priority. Stalin chose starvation deliberately as a means to attain this purpose. That Ukraine was specifically targeted is evident clearly in the different treatment that Transcaucasia (after the sacking of its old Bolsheviks) and Ukraine received. In a letter to Kaganovich on 17 August 1931, Stalin writes: "[...] they do not understand that the methods of requisitions, necessary in the Ukrainian grain regions [author's emphasis] are harmful in areas that are not producing grain and have no indus-

Great West: Even though the people were wretched by modern-day standards, they didn't wish to be *liberated* by a saviour introducing them to modern technology and a lavish lifestyle as was common in the great cities of New England. As she wrote:

*"Each was out to get what he could for himself, the devil take the hindmost. At every touch of adversity they fell apart, each on his own; there was human pity and kindness, but not a trace of community spirit."*⁶¹⁹

A brute lifestyle and in resemblance of Ms. Rand's Utopia at Galt's Gulch, where Dagny was brought, but where she speedily admitted to not be given anything but the opportunity to earn it for herself once she fully recovered. What needs to be noted is that Ms. Rand exiled to the US from the Soviet Union, when life had somewhat settled even in the Great West. The unbiased observer may wonder him- or herself whether this isn't also a bit apathetic; egoistic it is for sure, although it doesn't need to end up in such a way—it is up to the people who close their society gets eventually, after some time living closely together. But since life was certainly rough during the days of the pioneers, they all grew a thick skin and wore off sympathy to their peers' desires and needs. It in the end is a way of survival, particularly that of the fittest. Compassion is often considered a weakness, whereas emotional and social detachment is considered a prerequisite to increase one's chances of survival—even though there is growing evidence towards the contrary⁶²⁰, the greatest being rising standards of living in "civilisation", i.e. the urbanised society.

Speaking of primitive lifestyles in a man-against-nature conflict, the introduction already braced for a controversial opinion concerning modernity versus reactionism, or more pointedly modernity versus primitivism, the latter being the onset for a late Anarchistic school of thought we will not address herein, but

trial proletariat... We must accelerate the import of wheat, and immediately. Otherwise we will have riots, although the problem of grain supply is already solved here" (Khlevniuk et al 51)
(Page 08)

We had to admit that it wasn't collectivisation that caused famines in Soviet regions, but political operations to artificially create them in order to smother the population and avert riots before they could erupt. It doesn't acquit the Soviet Régime, nor Socialism, but it corrects a common mistake for which many fall, even those who don't hold grudges as decided as some Libertarians and other right-wingers.

619 Wilder Lane, Rose (1954). Give me Liberty! Caldwell, IO: The Caxton Printers, Ltd. Page 34-35 (ePub edition).

620 Pradel, J. (2008). The survival of the kindest: a theoretical review and empirical investigation of explanations to the evolution of human altruism. Stable URL: <https://kups.ub.uni-koeln.de/2622/>

Published studies are still required, so that they cannot be shared hereby. But as it was written in the original text, living standards had continuously been rising, whereas life in the bush remained a risk to one's well-being, at least with concomitant lack of healthcare and precautions such as immunisations against diseases like cholera and malaria.

instead focus on an opinion that was shared mutually by Isabel Paterson and Ayn Rand. For comparison, we will quote them both subsequently, to then comment it. First, Ms. Paterson:

“The people of the most advanced American culture did not even employ animal traction, and had not invented the wheel, much less the water-wheel, nor come to the iron age. They traveled afoot, and were their own beasts of burden. Their mode of the conversion of energy was the human body and manual appliances. Their terror of the European invaders with horses and fire-arms, is usually attributed to stupefaction at the mere strangeness of the phenomena. It was rather the intelligent apprehension of a stepped-up power they could not match. Primitive ignorance is not alarmed by novelty. The savage tribes were less submissive than the most civilized, because they had no conception of the mastery of energy, although they were equally doomed by the superior potential.”⁶²¹

Secondly, Ms. Rand said that:

“[Native Americans] didn't have any rights to the land, and there was no reason for anyone to grant them rights which they had not conceived and were not using. What was it that they were fighting for, when they opposed white men on this continent? For their wish to continue a primitive existence, their ‘right’ to keep part of the earth untouched, unused and not even as property, but just keep everybody out so that you will live practically like an animal, or a few caves above it. Any white person who brings the element of civilization has the right to take over this continent.”⁶²²

Again, we can state that there is one difference between Ms. Paterson and Ms. Rand: The former is more idealistic and almost more philosophical, at least she is more analytical; the latter is more straightforward and offensive in her

⁶²¹ Paterson, Isabel (1943). *God of the Machine*. New York City: G. P. Putnam's Sons. Page 63. Emphases mine.

⁶²² Rand, Ayn. Q&A from a Lecture at West Point, March 06, 1974. (Emphases mine) Such is the source one will come across when looking for this quote, although it is disputed as there is no official source in which it was mentioned, such as a transcript or a protocol. Instead. It seems to be mere memory, thus fallacious and hardly citable. It was also not featured in works attempting to reconstruct the *oral Ayn Rand*. See, for example:

Campbell, R. L. (2011). The Rewriting of Ayn Rand's Spoken Answers. *The Journal of Ayn Rand Studies*, 11(1), 81–151. Link: <http://campber.people.clemson.edu/rewritingrand.pdf> (PDF, 402 KB)

For sake of comparison two close associates, sisters in thinking and the pioneering of a novel school of thought, it was mentioned nonetheless; it is meanwhile not recommended to use this quote without a caveat as it may as well be made up.

language. Still, they share a common opinion when it comes to the Native Americans as opposed to the European settlers: The former lived in an early stage of human development and were therefore naturally or technologically inferior to their adversaries. Ms. Rand meanwhile denied them any right to the land they had been inhabiting for centuries. Why? Because they didn't hold official property rights on the land, which must be perceived as a thimble-rigger's cheapest trick to cheat the inattentive pedestrian lured into a quick game. No-one would deem it rightful to unilaterally change the rules of the game to one's personal victory. The changer would instead be called out and disqualified from the game. In this case, the Natives still considered the arrivars Gods on the earth, so that they agreed all trade offers; in combat, as Ms. Paterson noted, they couldn't defeat them as they were militarily inferior to the Gods proven to be hostile invaders. Yet to claim that because the Natives didn't share the same concept of ownership made them tolerated inhabitants of otherwise free land only shows that, assuming that the quote was true (see footnote number 622), Ms. Rand's beliefs and ideas were flexible when it came to cultures and nations that didn't apply to an equal standard as the Western world set. The European settlers had no right to exterminate entire peoples to conquer the land they inhabited because they perceived them as occupiers of land still offered to be acquiesced. This is imperialistic behaviour opposed to the principle of voluntary actions. One could claim that the Dutch settler and alleged expert salesman Peter Minuit, who supposedly purchased the peninsula of Manhattan for 60 gulden⁶²³, was therefore a lawful man as he gave the Natives the chance to turn down an offer to sell their land to the incoming settlers, although we could wonder how this turndown would've been met. Later history has shown that the colonisers were tenacious to make the entire continent theirs.

Both of them have emphasised the primitive state of the art within the Natives' realms; for Ms. Paterson, this led to a consequential "intelligent apprehension of a stepped-up power they could not match"; and for Ms. Rand, the preference to "keep part of the earth untouched, unused and not even as property" and

⁶²³ It was perhaps all nothing but a telltale, a myth contributing to the historical legend of America's foundation:

Published by New York State Bar Association Journal 87(1), January 2015, pp.10-17 (reprint of "Real Estate or Political Sovereignty"). Stable URL:

https://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=1042&context=hist_fac

What was not nothing but a legend is Peter Minuit's shared role in the foundation of the first permanent colony in the "New World". He even elaborated on his plans in a separate letter, independent from the "Schagen Letter", mentioned also in the Journal entry above. Read the translated letter here-under:

Minuit, P., & Keen, G. B. (1882). Letter of Peter Minuit Proposing the Founding of the Colony of New Sweden. *The Pennsylvania Magazine of History and Biography*, 6(4), 458-460.
<http://www.jstor.org/stable/20084576>

to “keep everybody out so that you will live practically like an animal” proved that they neither had a right to the land as a property and the European settlers’ right (?) to seize it from those who—in their opinion—didn’t know what to do with it, how to apply it properly. Unwrapping their statements this way already shows a certain discrepancy in their comprehension of individualism, liberty and whatever is linked to it. While everyone, in their opinion, should have a personal right to property and to do with it whatever one desired to, as long as it didn’t hurt anybody else, they bespoke to the early settlers a right to seize the property of those who were strangers to their Eurocentric concepts of proprietorship and didn’t exploit their property to the utmost degree—to sustainability’s advantage, as we have learnt retrospectively⁶²⁴. They saw potential in this land, and thought that when the Natives wouldn’t exploit it, they had to do it. And when the Natives wouldn’t leave this insufficiently used land, they would have to take it by force. But this exact use of brute force should have led them to condemn those acts. Instead, they went the other way, for dubious reasons. It is a dark mark on two Libertarian pioneers’ work, as they have failed to recognise an early and hefty example of violation of individual rights, due to a develop-

624 Later on, when they had been repressed into reservoirs, some of them had accepted their fate and made the best out of it, some even to the jealousy of their white, European settlers. Even then, when they had agreed to play the game by their oppressors’ rules, they faced occasionally fatal repercussions. The Osage tribe may be the best-known amongst them—when oil reserves were spot underneath their reservoirs, and when they refused to sell it to white magnates, they were exterminated. To read more about it, the following book is recommended as a resource:

Grann, David (2017). *Killers of the Flower Moon. The Osage Murders and the Birth of the FBI*. New York City: Doubleday. With reference to Ms. Wilder Lane, it was also surprising to see that when speaking about settling in the West, and her mother being a famed author of semi-biographical writing about life during the time of the pioneers travelling across the country in their band-wagons, she as a daughter who had experienced all of this as a toddler onwards, never mentioned her mother’s views of the Native Americans that have been driven away from their homeland, and given only little in reparation. Grann, on other hand, quoted Laura Ingalls Wilder at one point:

“‘Why don’t you like Indians, Ma?’ Laura asked her mother in one scene.

‘I just don’t like them; and don’t lick your fingers, Laura.’

‘This is Indian country, isn’t it?’ Laura said. ‘What did we come to their country for, if you don’t like them?’

One evening, Laura’s father explains to her that the government will soon make the Osage move away: ‘That’s why we’re here, Laura. White people are going to settle all this country and we get the best land because we get here first and take our pick.’”

(Ingalls Wilder, Laura (2016). *Little House on the Prairie*. New York City: Harper Collins. Page 46-47. Quoted in: David Grann (2017), page 40. Citation derived from his bibliography.)

Since she was a child back then, she may have been protected from the outspoken hatred against the alleged *savages* who would be moved away by the government. Given her own work in favour of anti-racism, as referred to above briefly in the introduction of this chapter, one may think that she didn’t address this discrepancy in the settlers’ thinking and their practice as she herself didn’t want to be related to it. But this is just an opinion. To see that it was not addressed in the text still may raise some eyebrows.

mental discrepancy. But technological backwardness is not a justification for an invasion and extermination.

Speaking of the maverick behaviour that persisted amongst the first Western pioneers, individualism was a great topic for both Ms. Paterson and Ms. Wilder Lane. Therefore, the following quote should be recognised as well, to also comment on it and criticise it in the details:

*“It appears that individualism tends to a leveling of wealth, to destroying economic inequality. Marx, the European, had no conception of the enormous creative energies released when multitudes of men, for the first time freed from economic control, set out each in his own way to get for himself the greatest possible amount of wealth.”*⁶²⁵

This statement requires critique as it is on the one hand questionable in Marx’ alleged knowledge and ignorance about the powers of people’s release from coercive structures bounding their freedom of movement and decision-making. Lest he wanted the people, particularly the *lumpenproletariat*, to no longer suffer from said dominance by employers and an oppressive government coercing them to continue producing for their good, but not the collective one. What could be said instead is that both of them, Ms. Wilder Lane and Mr. Marx, perceived different agents on the social stage as scapegoats of the public misery: To Mr. Marx, such were the bosses and employers, next to the government that was not occupied by the proletariat but elected officials with no necessary connexion to the working class; while it was an overly invested government impairing both the market’s and the people’s freedom and liberties.

To claim that Marx wasn’t aware of the powers set free once those artificial boundaries were removed is dubious and lacks hints towards his express incomprehension, such as in his writing. Ms. Wilder-Lane doesn’t mention any such quotes, whereas she could be contradicted with reference to his friendship with the lesser-known Egoist philosopher Max Stirner, who also translated Adam Smith’s opus magnum, “Wealth of the Nations” into German, as “Der Wohlstand der Nationen”. Assuming that Marx did read the book in German, because we do know that he has read it⁶²⁶, he was thus aware of the concept of the unleashing of the market and the powers it sets free in consequence. Coming back briefly to Stirner, he became famous with his radical philosophy of Egoism, where the individual only turned towards itself to justify its actions, saying that when it were good for oneself, a sufficient argument had been made to do it. To quote from his work in the original German to make the point complete:

⁶²⁵ Wilder Lane, Rose (1954), page 48.

⁶²⁶ Pack, S. (2013). Adam Smith and Marx. In The Oxford Handbook of Adam Smith. DOI: <https://doi.org/10.1093/oxfordhb/9780199605064.013.0026>

*“Dies ist unsere Gleichheit oder darin sind Wir gleich, daß Ich so gut als Du und Ihr alle, jeder für den Andern, tätig sind oder „arbeiten“, also darin, daß jeder von Uns ein Arbeiter ist. Nicht auf das kommt es Uns an, was Wir für den Staat sind, nämlich Bürger, also nicht auf unser Bürgertum, sondern auf das, was Wir füreinander sind, nämlich darauf, daß Jeder von Uns nur durch den Andern existiert, der, indem er für meine Bedürfnisse sorgt, zugleich von Mir die seinigen befriedigt sieht. Er arbeitet z. B. für meine Kleidung (Schneider), Ich für sein Vergnügungsbedürfnis (Komödienschreiber, Seiltänzer usw.), er für meine Nahrung (Landwirt usw.), Ich für seine Belehrung (Gelehrter usw.). Also das Arbeitertum ist unsere Würde und unsere – Gleichheit.”*⁶²⁷

Although it may be a controversial thing to say, this quote to some degree resembles Smith’s concept of shared labour for sake of greater productivity, efficiency and finally outcome. It also outlines the concept that it didn’t take the state to secure mutual well-being amongst the people as they could take care well of it themselves, by reciprocal actions in the fashion of a contract. And since, as I have mentioned beforehand, they were coevals who shared their ideas, Marx had to be aware of the concepts of a more individualistic Capitalism⁶²⁸. One may wonder whether Ms. Wilder Lane had read Marx, at least his shorter writings, to make such a decided statement accusing him of writing about things he had only insufficient knowledge of. What can be said for sure is that he rejected those ideas as wrong or turned against the interests of the working-class people as he perceived them. (As a side-note, we could also mention that it is funny to see that to Ms. Wilder Lane, individualism first began in the United States, when their foundational principles were all European and was applied to pioneer the allegedly all-American individualist principles. When we wanted to talk about an all-American philosophy directed towards similar purposes, we could mention Transcendentalism, which seemingly didn’t manage to set foot in the political spectrum)

Ms. Paterson, in an almost Randian spite against the collectivist thinking, has brought a similar instance to hoist the superiority of individualism over the aforementioned method, stating that

⁶²⁷ Stirner, Max. (1991). *Der Einzige und sein Eigentum*. Leipzig: Reclam Verlag. Page 76. Print letter words his (italics in original); underscore mine.

⁶²⁸ For those who would argue that their acquaintanceship had to be too short to end in a profound birth of ideas, it was enough to write about Marx’ and Engels’ critique of his philosophy, as dedicated herein:

HERZBERG, GUNTOLF. „Die Bedeutung der Kritik von Marx und Engels an Max Stirner“ *Deutsche Zeitschrift für Philosophie*, vol. 16, no. 12, 1968, pp. 1454-1471.
<https://doi.org/10.1524/dzph.1968.16.12.1454>

*“If the agent were asked, do you grow the food, do you build the shelter, or do you give the money out of your own earnings to pay for them, he would not see that made any difference. He has been taught that it is right to ‘live for others,’ for ‘social aims’ and ‘social gains.’ As long as he can believe he is doing that, he will not ask for himself what he is necessarily doing to those others, nor where the means must come from to support him.”*⁶²⁹

At one point, she also referred to the failed philanthropical entrepreneur Robert Owen, but the point is clear even without knowing him: She runs against self-made benefactors who want to help people by force, namely people who neither asked, nor are interested in being helped by those who want to help them. The question is how she came to think that there were any people who thrust their help onto the needy; at least to me, no such case is known, whereas the prominent cases of Albert Schweitzer, Mother Therese et al. are immediately available as counter-examples. People who didn’t want to be helped with a problem of theirs would hardly accept said refused help, so that all efforts towards them were lost labour; her example would equal a straw man; one that resembles Ms. Rand’s survivalist story of the 20th Century Motor Company in *Atlas Shrugged*, which we have spoken about beforehand and which I have also addressed in a different text.

A far greater problem in terms of enforced, forceful benevolence would be the accompanying thinking that this intrinsically good means justified all ends required to put it into effect. This is what she has written about a few pages later, and where she has got a point—one famous example from collectivist ideas and practices in this sense would be that of expropriation and the redistribution of wealth, about which we have spoken profusely beforehand. While the idea—to, for example, counterfeit uninhabited flats and houses, perhaps mansions, to make them accessible for those who cannot afford either one at market’s current value—might sound benign, the practice itself is malignant and would lead towards either/both suspicion and hostility amongst the people, particularly the wealthier towards the *peasantry*, i.e. the average people who do not intend to increase their wealth to aberrant excess and by any means but instead choose to remain simple people of inferior public interest; or/and a decreased productivity, consequentially leading to the eventual inaccessibility of the goods intended to redistribute for the public good⁶³⁰. The more it becomes clear that

⁶²⁹ Paterson, Isabel; Tucker, Jefferson A. (2012). *God of the Machine*. New York City: Laissez Faire Books. Page 255.

⁶³⁰ The only way in which such mechanisms could function without negative effects on behalf of the producers is when this stance is chosen to be exercised by the producers themselves. An example could be read hereunder:

Heresi, R. (2019). *Efficient Reallocation and Productivity during Commodity Price Cycles* (Doctoral dissertation, University of Maryland, College Park). Link:

there is nothing to gain in surplus from production because the said surplus were going to be reallocated to the needy without anything in return, the more the producers will either leave the country (or community) or close their business as it was thus impossible to run it profitably. There is a reason why Socialist states have to establish centralised factories and businesses: Not only because all businesses and producers had been collectivised, but also because the entrepreneurs saw no point in even trying to build something up in such a hostile environment. On a side-note, it should also be mentioned that more individualist production environments also run more efficiently than collectivist ones⁶³¹; this could be understood as a consequence therefrom. Still, this stood up to question and cannot be answered at this point. In the end, there are always factors unique to the single incident that need to be considered, connected to the production itself, the outlet market in which they were involved, the employment market, etc.

A different issue would be the application of such well-meaning intentions as a façade to cover opportune machinations targeting an opposite group up. With reference to the practice of expropriations, which are usually contemplated and occasionally exercised by Leftists—in little by single activist groups⁶³² or at large by (satellite) states like the GDR, Cuba of the early Fidel Castro⁶³³ or Viet

https://publications.iadb.org/publications/english/document/Efficient_Reallocation_and_Productivity_during_Commodity_Price_Cycles_en.pdf

Otherwise, when allegedly benevolent expropriations are orchestrated by a central government or an affiliated ministry, secretariat or agency—think of something like a collection agent or corporation—angst and hesitation to establish an enterprise, let alone to enlarge one due to a steadily increasing turnover, scatter all across the market, incrementally decreasing production and consequentially economic growth. Such has already been investigated in separate papers like this one:

Durnev, Artyom and Guriev, Sergei, Expropriation Risk and Firm Growth: A Corporate Transparency Channel (May 9, 2011). Available at SSRN: <https://ssrn.com/abstract=1320966> or <http://dx.doi.org/10.2139/ssrn.1320966>

631 Saad, G., Cleveland, M., & Ho, L. (2015). Individualism–collectivism and the quantity versus quality dimensions of individual and group creative performance. *Journal of business research*, 68(3), 578–586. DOI: <https://doi.org/10.1016/j.jbusres.2014.09.004>

632 Think, for example—and those are exclusively examples from the DACH area as I heard about them, thus saved on time researching such incidents—of the flat at Berlin’s Liebigstraße 34 (<https://www.berliner-zeitung.de/news/liebig-34-polizei-ermittelt-wegen-versuchten-totschlags-li.113245>), Salzburg’s Andräviertel (<https://salzburg.orf.at/stories/3156360/>), Bern’s Effingerstraße 29 (<https://www.srf.ch/news/schweiz/16-angeklagte-vor-gericht-das-grosse-aufräumen-nach-der-berner-hausbesetzung>), and of course the famous case in Berlin’s Rigaer Straße 94 (<https://www.rbb24.de/politik/beitrag/2020/08/berlin-innenausschuss-rigaer-linksextremismus-neukoelln-rechtsex.html>).

633 Toledo Santander, José Luis (Mayo 29, 2019). ¿Por qué fueron legales las nacionalizaciones? *Granma*: <https://www.granma.cu/cuba/2019-05-29/por-que-fueron-legales-las-nacionalizaciones-29-05-2019-22-05-25>

Nam⁶³⁴, in which it is currently the law that in case of emergencies, the government may expropriate investors' assets without precedence, according to the US State Department—they can have particularly fatal impacts with little advantage in retrospective, but are usually promoted as well-meaning and part of a greater, *salvatory* scheme. Reallocations as discussed before are an example thereof: Because there are people living—and, in winter, dying—on the streets while flats and apartments remain uninhabited or vacant because no-one purchased them. Such as in Berlin or London. And because of this perceptibly pointless nuisance, expropriations are either enquired or exercised in a motion of mob rule justified under the aforementioned premise. The problem of this is that in order to not cry for combative actions to cease this criminality, one had to agree with the conclusion drawn from the premise. *C'est à dire, que* while one may agree that, for example, homelessness is a serious problem, one may not agree with the necessary action enquired, and will therefore perceive the supposedly legal theft as what it is hereby called: a theft. Unless a judge is ordered to rule over the question on whether to take someone's unused apartment away to accommodate a homeless person therein, it should firstly be debated with all parties involved before actions are exercised. When it comes to expropriations as listed in footnote number 632, such diplomatic steps were skipped as the expropriators presumed the owners' awareness of their wrong, so that their actions were thus considered a legal sanction, comparable to the verdict of a judge. An-

(Please note that this online newspaper holds a positive view of the incumbent Castro government, both Fidel's as well as Raúl's; it can therefore not be expected to be critical of any nationalisations. This source was mentioned purely for informative purposes but not as an addition to an elementary research about the economic and social impact of collectivisations in Cuba during the Castro rule, which can be mentioned under the queer term of "Socialism under palm trees", translated from the original German saying of the Cuban *Sozialismus unter Palmen*, itself a saying referring to some pseudo-leftists' preference of a revolution that came with no inconveniences. In the English language, a commonly known saying may be that of the "Champagne Socialism", which too is known in the German language as *Champagnersozialismus*. Aside of all of this, for many German leftists, Cuba may have been a satisfactory haven to take a rest but still not fall for the Capitalist amicableities they detest so much, superficially. To read more about this, particularly from a German perspective, see the following resource:

Hosek, J. (2017). *Sun, Sex and Socialism: Cuba in the German Imaginary*. Toronto: University of Toronto Press. <https://doi.org/10.3138/9781442686922>

The idiom that all that glitters is not gold may fit herein—when it came to advertising Socialism, just as it was the case with National Socialism, a lot of marketing had to be done as the product itself was not as likeable as it was supposed to be, as per the theory. Advertising Socialism or National Socialism may thus be comparable to selling used cars, which also fits Cuba well, thinking about all the American road cruisers, all the Cadillacs that still drive around, mostly because Cuba doesn't feature any great names of the automotive industry.

634 Le, K., & Nguyen, M. (2020). The impacts of farmland expropriation on Vietnam's rural households. *Review of Development Economics*, 24(4), 1560-1582.
<https://doi.org/10.1111/rode.12702>

other reason mentioned may be the imminent urgency of their action which could no longer wait, or had been in waiting for too long already and therefore had to be realised now, instantaneously. The core failure in this misled strategy is to not garner support for such actions, mostly because it simply does not exist. (*Exceptio probat regulam de rebus non exceptis*) Another question would be that of a judiciary precedence⁶³⁵, an irremovable pedestal of a just, functioning society, as we have also noted beforehand. When it comes to expropriations of houses, flats or comparable living space with a roof atop, I have also written (in German) about the topic⁶³⁶, noting that the topic itself is controversial as there is the housing crisis on the one hand, and appropriate calls to protect private property on the other hand. The third hand begs to emphasise that deliberate vacancy of additional housing in the hands of one person who speculates for higher sales price. An orderly Liberal or Capitalist society would set some borders on the treatment of certain commodities as means of speculation for the speculator's wealth amassment. As beforehand with the fields of education and healthcare, housing too should not be left to the investors but as a business to be delivered just-in-time.

One could question how this would be secured—wouldn't it lead inevitably into a planned economy, where living space were built per enquirer, who would be frisked beforehand, to see if they didn't already have a flat, house or whatever, and perhaps only planned to keep it as a holiday home for warmer seasons, to fly out like migratory birds, thus leaving vacant space seclude from everyone else for a good time of the year. It would just be as much a waste as is the treatment of physical space like stocks. But even in the apparent literature addressing the touchy issue has got no tangible suggestions to present, but highlights the option to solve it on the gubernatorial level, locally⁶³⁷. Outside of zoning laws to monitor new constructions, to taxes in the fashion of a capital gains tax to make speculation less profitable, there is nothing to be found of worth in this text, which leaves the question what could actually help. No way around a registry to control that no-one owned more than one residence seems imaginable. Redensification of urban living space is often considered, but would face specific limits eventually. Fatalists would argue that trying to house evermore

635 Hoops, B., Saville, J. & Mostert, H. (2015). Expropriation and the Endurance of Public Purpose: Lesson for South Africa from comparative law on the change of expropriatory purpose. *European Property Law Journal*, 4(2), 115-151. <https://doi.org/10.1515/eplj-2015-0006>

636 Bender, Oliver (April 24, 2020). Häuserkampf gegen die Wohnungsnot. Ein Plädoyer gegen Hausbesetzungen. Link: <https://politique-rationale.blogspot.com/2020/08/wohnungsbau-hausbesetzung.html#more>

637 Ngai Pindell, Fear and Loathing: Combating Speculation in Local Communities, 39 U. MICH. J. L. REFORM 543 (2006). Available at: <https://repository.law.umich.edu/mjlr/vol39/iss3/5>. Page 16-19 for the question of solving the issue in the neighbourhoods, turning NIMBY into YIMBY.

people on increasingly lessening space was only a treatment for a greater illness' symptom, speaking about the illness of overpopulation. In the 1960's this topic has also reached popular culture with books like Harry Harrison's "Make Room! Make Room!", which later became the even more popular movie "Soylent Green". From the book, we get the cynical character Andrew Rusch, who, in the wake of decreasing availability of living space, came to the following emotional outbreak:

*"Old people lived longer. More babies lived who would have died, and now they grow up into old people who live longer still. People are still being fed into the world just as fast—they're just not being taken out of it at the same rate. Three are born for every two that die. So the population doubles and doubles—and keeps on doubling at a quicker rate all the time. We got a plague of people, a disease of people infesting the world. We got more people who are living longer. Less people have to be born, that's the answer. We got death control—we got to match it with birth control."*⁶³⁸

He was immediately called out by his colleague and protagonist Solomon Kahn, but he was right about telling the issue they struggled with ubiquitously: Homelessness due to lack of living space, which consequentially leads to criminality as much is linked to a fixed place of residence, such as a workplace. Governments too have got problems when their people expect them to take care of the problem but they simply can't because it's growing over their heads, and still growing continuously. Mainland China's politburo eventually addressed their own problem of overpopulation by disallowing mothers to have more than one child. The "one-child-policy" was then discontinued and replaced with the so-called "three-child-policy" as another demographic problem arose: Population ageing⁶³⁹. This problem shows that a society cannot simply be decreased by capping its population and waiting for its natural reduction, as the elders couldn't forever stay in service to provide for those who are too young to work. The elders, instead, need younger people to take care for them until they would deacease. Hence, space needs to be created to live in, and redensification⁶⁴⁰, as well as the greater capacity utilisation of flats and houses by refurbished accommodation models—one could think of flat sharing like students, or living barracks in the fashion of the aforementioned mining villages or of companies who would provide such barracks for their labourers who then didn't have to pay

⁶³⁸ Harrison, Harry (2009). *Make Room! Make Room!* New York City: Penguin Books. Page 106.

⁶³⁹ Huaxia (July 21, 2021). China unveils details of three-child policy, support measures. Xinhua: http://www.xinhuanet.com/english/2021-07/21/c_1310073319.htm

⁶⁴⁰ Colin McFarlane (2020) De/re-densification, *City*, 24:1-2, 314-324, DOI: <https://doi.org/10.1080/13604813.2020.1739911>

rents or commute to their workplace everyday—could help to decrease the need for additional individual solutions. The existing space would then be used more efficiently.

This method, while it may work, would lead to inescapable protests on behalf of the populace which saw its liberties taken away for the government's desire to not only nudge its electorate into a specific behaviour, but to steer it right into it. It may work in mainland China—it has already been happening under Deng Xiaoping, who initiated the policy to urbanise the rural, agrarian population in order to create the image of a technocratic republic⁶⁴¹—, an outspoken and unapologetic dictatorship, but in nations that embrace and display their freer stance, such policies would not bode well with those affected by it. And as mentioned beforehand, the court could strike any such policy under the argument that it would infringe the people's freedom of self-determination; in Germany, it would possibly be compared to the Nazis' displacement policies of ethnic minorities.

Coming back to the original quote, it cannot be said that there would never be behaviour comparable to *militant philanthropy*, but if it existed, it would be rare and cast outside the extreme ideological beliefs and practises, thus lacking any popular support. Contrarily, there is one incident known to me where such behaviour enjoyed sufficient support to break through in a plebiscite: The referendum in Berlin on whether to sequester Deutsche Wohnen and Vonovia⁶⁴², two construction companies who also hire flats out. They are both accused often of exorbitant rents, unlawful termination of the tenancy agreement on behalf of

641 While the urbanisation was not primarily enforced to steer the global view on mainland China's population, it was certainly a part thereof. The dominant reason for this coordinated development, initiated as mentioned in the second half of the 20th century under Deng Xiaoping, may be the invitation of foreign industries to settle in *Zhōngguó*, so that more people had to work therein—it finally averted the disembarkation of foreign workers as a concomitant effect. More on this experiment and its course can be read hereunder:

Shen, J. (2006). Understanding dual-track urbanisation in post-reform China: conceptual framework and empirical analysis. *Population, Space and place*, 12(6), 497-516. DOI: <https://doi.org/10.1002/psp.426>

642 Landeswahlleiterin für Berlin (26. September 2021). Volksentscheid über einen Beschluss zur Erarbeitung eines Gesetzentwurfs durch den Senat zur Vergesellschaftung der Wohnungsbestände großer Wohnungsunternehmen. Link: <https://www.berlin.de/wahlen/abstimmungen/deutsche-wohnen-und-co-enteignen/ergebnisse/artikel.1130038.php>

For some reason, both companies were mentioned separately although they announced to merge their business months prior to the initialisation of the referendum, as it can be read under the following press release:

Deutsche Wohnen (May 24, 2021). Deutsche Wohnen and Vonovia sign agreement to combine both companies. Link: <https://www.deutsche-wohnen.com/en/about-us/press-news/press-releases/deutsche-wohnen-and-vonovia-sign-agreement-to-combine-both-companies>

Of course this hardly makes a difference or matters in the slightest, but it should be mentioned nonetheless.

them, and insufficient creation of new—affordable—flats, the latter targeting low-income earners in particular. Again for the latter, two points could be made against the local government, as many constructors also allege the overweight of regulations make it hard for the construction of affordable housing. The second point would be that the German government had sold its council housing to such corporations, thus failing its own duty to provide affordable housing for said low-income earners and unemployed people⁶⁴³. In the Libertarian world which would also be approved by Ms. Paterson and Ms. Wilder Lane, the government wouldn't bother to provide housing as this exceeded its purpose to regulate and oversee the market. But could it work this way, or would this lead to the abandoning of low-income earners who worked all day and spent the rest of their day inside their cars or on the street, as they couldn't pay the rent of a flat? Technically, it could work out without any deliberate victims, such as low-income earners or people who undergo temporary hardship but will be thrown out relentlessly by their landlords who didn't want to wait three months for rental payments: Charitable organisations like the Christian church, the Salvation

⁶⁴³ The German Poverty Poverty Researcher Christoph Butterwegge summarised it pointedly when he wrote that

„Von der ‚Herstellung gleichwertiger Lebensverhältnisse‘, die Art. 72 Abs. 2 Grundgesetz fordert, kann selbst mehr als drei Jahrzehnte nach der Vereinigung von BRD und DDR noch keine Rede sein.“

Butterwegge, C. Wohnungleichheit in Deutschland. Sozial Extra 45, 205–209 (2021). <https://doi.org/10.1007/s12054-021-00378-8>

He is right about this, even independent of what the German Constitution says, as the voluntary or involuntary exclusion of social classes leads towards increasing hostilities between them. To propose a thesis thereupon: the more distance there is between two classes, the more they will estrange reciprocally. Concomitant to this, the more information—dominantly displeasing and incomplete information, which will incrementally misinform the classes about each other—emerges, the more anger will emerge, eventually leading to conditions as exist nowadays, with working-class boroughs of miserable conditions on the one side and lavish mansions inhabited by the nouveaux riches. Looking upwards from the social ghetto while not managing to climb up the social ladder can also lead towards a growing distrust in the righteousness of the society one inhabits, thus laying ground for the corrosion of the cement that bonds most Western societies, to remain within the figure argued upon. This has also been reinvigorated in newer research:

Yu, G., Zhao, F., Wang, H. et al. Subjective social class and distrust among Chinese college students: The mediating roles of relative deprivation and belief in a just world. *Curr Psychol* 39, 2221–2230 (2020). <https://doi.org/10.1007/s12144-018-9908-5>

Butterwegge is right with regards to this that he suggests that the federal and gubernatorial governments were ought to return to creating more council flats to provide alternatives to the housing constructed by private corporations. The entirety of the private housing market should not be nationalised as this would lead to eventual shortages on housing or an intense tax hike under which middle-class citizens would succumb. Entrepreneurship would dwindle too as we have learnt from an earlier footnote's source, for the expectable reasons. Again, the catch-22 remains: There can't be an ultimate answer—neither a nationalisation of such corporations will solve the housing crisis, nor a predatory privatisation initiative cancelling even the little remains of council housing.

Army or non-theological organisations like the UNESCO or the World Bank could initiate their own *pro-bono* housing programme to support those in need and unable to afford rent payments. There would be nothing stopping them from doing so, except for their own financial solvency and/or the consistency of the donations they received for their work, as there could be no other means of financing their benevolence. Perhaps they could also ask their fosterlings for alms, to give as much as they could, or not at all when they already were impoverished and only waiting for a grateful *coup de grâce*.

The question is not whether it would be just to leave needy people to the grace and virtue of their fellow human beings. This question—instead of being answered, as to the enquirer, any answer would be dissatisfactory unless responded with arms akimbo and a pathetic “Exactly!”—could be countered with the question of the virtuousness of expropriating the wealthy who, in their opinion, should be coerced to give away their assets to the needy as they were morally obliged to do so anyway. This would lead to a stalemate as the crossroad began at this point: The point at which to the left, the path of *Robin Hood’esque* expropriations—in simpler speech, it would just be called theft—and marginal reallocation of gains for the (alleged) collective good; and to the right, there would be Ordoliberal Capitalism⁶⁴⁴ and as little regulation as possible, under the premise of a prudent consideration on where to draw the lines.

Would there be a third way? Certainly there would; there also is, even though many Libertarians would decry it as Communist, or at least Collectivist. In the *comme-il-faut* Anarchist community, houses would be built together, like in an Amish town, and would be maintained in unison. While currencies, i.e. money, still existed, resources for such common possessions like housing—bivouacking or camping, while possible, can hardly be considered an option, only one as smug as the ones we have discussed above with reference to quitting one’s job if one didn’t like the conditions the company’s boss set in place—would be collectivised and made available to all (official) members of the community⁶⁴⁵. One argument may be the tendency towards Samaritan empathy

644 In case the concept of Ordoliberalism shouldn’t be familiar outside of Germany, there is a good text to read more about it, particularly its history:

Schnellenbach, J. The concept of Ordnungspolitik: rule-based economic policymaking from the perspective of the Freiburg School. Public Choice (2021). <https://doi.org/10.1007/s11127-021-00903-z>

645 Although it should be clear, a disclaimer: This is the schematic model as imagined by the author and only in terms of theory. It does not constitute a definitive conception of the unitary theory of Anarchism in social order as accepted by apparent scholars. The argument hereby is that there are the common-sense luxury items, and the vital commodities everyone needs in order to survive, and/or live a humane life independent of personal abilities, physical as well as financial, intellectual or otherwise. It strikes against Marx’ set phrase of “From each according to his ability, to each according to his needs”, where a contribution was needed. Or, to be more precise: It paraphrases Marx, but doesn’t

triggered from the display of misery amongst the drop-outs deregulation may have created, i.e. the exponential growth of such people. It would finally mean that Libertarianism as it is promoted by men like Rothbard or Hoppe also meant a return towards Social Darwinism and, to speak provocatively, a return to primitive barbarism. To contrarily say that those who opposed it were against freedom and liberty is ignorant and exposes a complete misunderstanding of those two terms. We have quoted Isaiah Berlin for a good reason: because those two terms cannot be rationally realised in their absolute meaning, without any barriers; only hermits and other social outcasts could live by such means, but explicitly mention the prerequisite of a contribution, as it not only is understood as self-evident, but also distances itself from the *almost all-German mentality* of, in case of irredeemability, not giving at all to the needy. During post-war Germany, such a motto did exist: „Wer nicht arbeiten will, muss auch nicht essen”—“He who does not want to work, also does not have to eat”. Actually, this phrase is derived from the Bible: “For even when we were with you, this we commanded you, that if any would not work, neither should he eat.” (2 Thessalonians 3, 10—quoted from the King James Version) Moreover, as commentators employed by the church emphasise that this addresses those disinclined to work, not those who are unable to work as they may be disabled or unable to find a job to take care of themselves, independent from others. As one scholar elaborates on the greater passage—on 2 Thess 3: 6-12—:

“To determine this ‘order’ in a more specific way, we should consider, first of all, that in early Christian usage the substantive παράδοσις, ‘tradition’, as well as the verbs παράδιδόναι, ‘to transmit’, and παραλαμβάνειν, ‘to receive’, often have an ethical object (as is evidently the case in 2 Thess 3.6), which derives, via Jewish tradition, from the OT. The ethical tradition transmitted by Paul in 1 Thess 4.1-8 (cf. παρελάβετε v. 1) has a clear OT and Jewish colour,¹⁹ and the transmitted rules of conduct of 1 Cor 11.2-16 (cf. παρέδωκα, παραδόσεις; v. 2) are largely determined by Gen 1-3. In 2 Pet 2.21, ‘the holy commandment transmitted (παρὰδόθεισης) to them [the false teachers]’ is paralleled with ‘the way of righteousness’. In Did. 4.13 and its parallel Barn. 19.11, the reader is admonished to keep ‘what you have received (ἃ παρέλαβες)’; i.e. the entire preceding series of commandments (ἐντολάς κυρίου, Did. 4.13; Barn. 19.2), which is very reminiscent of OT passages.” (Page 276-277. Emphases mine; for sake of legibility, Greek transcriptions and accompanying abbreviations and brackets were left in print letters)
(Menken, M. J. (1992). Paradise Regained or Still Lost? Eschatology and Disorderly Behaviour in 2 Thessalonians. *New Testament Studies*, 38(2), 271-289.) DOI: <https://doi.org/10.1017/S0028688500019901>)

To summarise the lengthy passage, the Apostle Paul was very Conservative, traditionalistic in his second letter to the Thessalonians. (We are not going to dive into the question of authorship, as this would fail the actual topic of this footnote) He wanted the Thessalonians to be ascetic, pious Christians who led non-Christians to be converted by example. Thus, he derived motives from the Old Testament, which still carried influence from Jewish tradition. Fast forward, post-war Germany, an era full of privation, needed commandments to lift the wretched survivors of Nazi Germany up and keep them aligned, free of lamentation and resignation. Such Biblical principles worked well in a tendentiously Christian nation, particularly Southern Germany. But it would be misleading to instrumentalise it against individuals dependent on social services. Menken compared the quote from the 2 Thessalonians to a quote in Genesis; he wrote:

“More specifically, it may very well concern Gen 3.17-19, a passage understood in Jewish tradition as God’s imposition upon man of the obligation to work hard in order to be able to eat. What remains to be demonstrated, is that there are some literary connections between 2 Thess 3.6-12 and Gen 3.17-19 as understood around the beginning of our era, which make it probable that the

eventually had to realise that even nature needs to be considered in one's actions as the consequence of ignoring it meant lessening outcomes by any means, but particularly food—littering and excessive exploitation would lead towards a soon inhabatability of the space one occupied. Humans, moreover, demand even more consideration and act themselves as well, meaning that society, as we have emphasised many times beforehand, is a dynamic model reaching simultaneously into various directions, thus creating a multitude of intersections. In Libertarian, and occasionally in Capitalistic, theory, such inevitable interactions are perceived as too simplistic and insufficient even for the time in which they were conceptualised. Not only because of this insufficiency, James M. Buchanan was addressed as the first author, as he and Gordon Tullock created a *passage from 2 Thess indeed alludes to this OT passage.*" (ibid., page 278)

And as Menken, by the journal in which he published his paper, could presume his readers to know about the passage he cited, which I do not—I, too, still have to read the Bible in full—the apparent phrases can be read hereunder:

"17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

God imposed upon man to grow his own food and not wait for someone to do it for him. What we know is that both Adam and Eve were able-bodied humans who could in fact take care of themselves, so that God, as the judge above them could expect it of them. Likewise, had Adam refused to till the ground to grow seeds therein, he could only watch his creation to starve to death. In the Bible, there is no disclaimer to exclude disabled people from this duty. The poor and the strangers (outlanders), though, have been considered in many parts of the Genesis. Read, for example, Luke 4, 17-19:

"17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord."

It's a classical commandment from the Bible, but all the more important especially when there have been pages emphasising the importance of individualism over collectivism. It cannot be mentioned enough that the rise and eventual dominance of individualism does not have to, alas!—must not, lead to a furtherance of social coldness and hard-boiled egoism that preached the trampling of the weak and those who stumble in the permanent race for happiness and superiority over one's fellow citizens. The opposite should be emphasised, in the equally classical tradition of the contract, which could be paraphrased with the blind who carried the lame so that both escaped with their lives. In the worst days, this could be achieved when working together, and in the best days, all will have achieved more than when they had all just minded their businesses rather than cooperating for a surplus in their mutual outcomes. In again referring to Rand's probable Utopia of Galt's Gulch, it has been shown that even in Libertarianism, association is not a sin but a virtue, as long as it happens consensually. All that must be averted at all costs is coercion, no matter of what kind. Samaritanism is not prohibited, it can—it is ought to!—be pursued by as many people as possible. Conclusively, it may finally be time for a Capitalism or Libertarianism with Christian characteristics. Amen.

theory that dedicates to the growing complexity of our (Western) society, even though its denouement may be too political or ideological for some. (Disregarding some interpretations as undertaken by think tanks like the Independent Institute, which really blew it) But essentially, it admits the complexity and adapted to it, creating a methodology with which societies can be generally analysed, perhaps even predicted.

But speaking of the generosity of Samaritan empathy, closer social bonds and human prosperity is also proven to improve productivity and employees' contentment⁶⁴⁶. Some may also think about the meme in which it is said that treating one's employees with basic human decency could increase productivity by 53 percent, or of Henry Ford's famous quote that

*"Profits made out of the distress of the people are always much smaller than profits made out of the most lavish service of the people at the lowest prices that competent management can make possible"*⁶⁴⁷

But in the end, there's no use for deliberate mistreatment, or *tough love*, as they may call it; what they understood under this term, regardless of what it leads to, the negative effects it has on the employees. It could be broken down to a rule of thumb that happy employees make a happy boss. And what could make the employees happier than financial security? It is the same logic as with which mine owners used to offer barracks or build entire villages around their mines, to accommodate their workers close to their workplace and save them money for rents and commuting. It can make a closer relationship between employee and employer possible, assuming that the entire company, the com-

646 See, for example:

Adhikari, H. P., Choi, W., & Sah, N. B. (2017). That is what friends do: employee friendliness and innovation. *Journal of Economics and Business*, 90, 65-76. DOI: <https://doi.org/10.1016/j.jeconbus.2016.10.004>

Bennett, E. E., & McWhorter, R. R. (2019). Social Movement Learning and Social Innovation: Empathy, Agency, and the Design of Solutions to Unmet Social Needs. *Advances in Developing Human Resources*, 21(2), 224–249. <https://doi.org/10.1177/1523422319827939>

Fogaça, N., & Junior, F. A. C. (2016). Is "happy worker" more productive. *Management Studies*, 4(4), 149-160. DOI: <https://doi.org/10.17265/2328-2185/2016.04.002>

647 Ford News, pt. 2. (October 15, 1922). The Henry Ford Museum. Link: <https://www.thehenryford.org/collections-and-research/digital-resources/popular-topics/henry-ford-quotes/>

Ford also made headlines with the introduction of his five-dollar wage for an eight-hour workday. This would constitute approximately 86.04 dollars today, although this of course would be a fallacious, superficial comparison as it disregarded purchasing power and the likes. As per Statista, to mention it nonetheless, it currently lies at around 88.24 dollars.

(<https://www.statista.com/statistics/216259/monthly-real-average-hourly-earnings-for-all-employees-in-the-us/>)

munity, remains small enough for everyone to know each other. The companies were free at last to make a choice on whether to behave like such Contractualist Samaritans, providing financial security and a safe job in return for the usufructuaries' workforce, or they would keep everything as it was during the status quo ante—guarantee a job and a monthly wage in return for the employees' workforce. One could argue about the pros and cons of either pathway, but in the end, freedom meant exactly this: the freedom to choose, without any obligation to a third party beyond the maxim to not hurt them anyhow. Not offering particular services does not constitute negative infliction, even if this may lead to homelessness. As it has been mentioned beforehand, a community is only as strong as its weakest link, and when a society collapses, implodes because of its shortcomings and the consequences thereof, this collapse was justified and inevitable, as sequential as history itself. It certainly does the people wrong who only asked for help, for support, but were let down by their peers; people who didn't do anything wrong but had too little power to enjoy any authority. And without authority, they were prey to the more powerful, their arbitrary cue ball. It may sound lamentable, a cynical *life isn't fair* parable, but it is also part of the human core attitude. (*Exceptio probat regulam de rebus non exceptis*) Socialists usually declaim that in their Utopian society, this would be overcome by stripping the people of the main drivers of such malignant behaviour patterns, but they thereby assume that only Capitalism drove them to turn against their fellow human beings, rather than doing this out of their own, for their personal advantage, and independent from a structural model of society that expected such misbehaviour from them, such as dropping out of school⁶⁴⁸—one could also mention dropping out of one's job and failing to find a new one in due time, thus gradually decreasing their chances of returning into paid labour, consequentially into financial security—or growing up in a predominantly socially difficult neighbourhood⁶⁴⁹, although this would be ascribed to predatory Capitalistic conditions that drove those people out, in accompaniment

648 Rud, I., van Klaveren, C., Groot, W. et al. What Drives the Relationship Between Early Criminal Involvement and School Dropout?. *J Quant Criminol* 34, 139–166 (2018).
<https://doi.org/10.1007/s10940-016-9326-5>

649 Damm, Anna Piil, and Christian Dustmann. 2014. "Does Growing Up in a High Crime Neighborhood Affect Youth Criminal Behavior?" *American Economic Review*, 104 (6): 1806–32. DOI: <https://doi.org/10.1257/aer.104.6.1806>

Needless to say that the neighbourhood one grows up in also affects one's propensity to descend into crime, lest because being born into poverty sets off a vicious cycle starting from poor education over fewer chances to find a job to seeing no perspective in terms of finding a steady income than criminality. Even Malcolm X, the famed orator and civil-rights icon has started as a petty criminal and burglar. The overall phenomenon has been researched in studies like this one:

Pare, P. P., & Felson, R. (2014). Income inequality, poverty and crime across nations. *The British journal of sociology*, 65(3), 434–458. DOI: <https://doi.org/10.1111/1468-4446.12083>

of racist tendencies that were only accelerated in the laissez-faire maxim of a free-market society. Footnote number 649 clarifies that this were too simplistic and therefore misleading. Instead, the issue is partially political and economical, although the two regions of the problem cannot be observed separately, in isolated positions. As it has been outlined in the footnote, the problem is manifold, with bureaucracy taking over a good part of the initialisation of the problem and the impossibility to solve it without overthrowing the foundation of the situation in which it has been created and manifested. In order to avoid to recount everything again what has already been described in detail in the footnote, we

Speaking of the origin and emergence of poor neighbourhoods, even (or especially) in otherwise prosperous cities—think, for example, of Harlem in New York City or the previously dedicated Skid Row of Los Angeles—one may come to think that they are just economically restrained, so that the opening of local businesses, specially from the people living in situ, may rescue the people from their impoverished caste, at best lifting it up successively. Unfortunately, this logical conclusion does not follow:

Frick, S. A., & Rodríguez-Pose, A. (2018). Change in urban concentration and economic growth. *World development*, 105, 156-170. Link: <https://voxeu.org/article/urban-concentration-and-economic-growth>

What does this mean? Firstly, it doesn't mean that Capitalism were to blame for the arbitrary impoverishment of neighbourhoods. One could go even further and blame the governments and their clientelism for wealthier families and individuals who didn't want to see their own neighbourhoods to become average, or devalueate. This has been exposed in this paper:

Mangin, J. (2014). The new exclusionary zoning. *Stan. L. & Pol'y Rev.*, 25, 91. Link: https://law.stanford.edu/wp-content/uploads/2018/03/mangin_25_stan_l_poly_rev_91.pdf (PDF, 380 KB)

Caveat: This should be understood as fitting exclusively to the US-American condition, as to the rest of the world, gentrification needed to make certain neighbourhoods inaccessible for individuals and families who couldn't afford moving there. Gentrification, many right-winged Liberals and Libertarians believe or perceive, is nothing but a left-winged or Leftist buzzword without any fixed meaning or place in reality. Yet there is literature on the topic which explains that it is a real condition set in reality and defined as follows: "The transformation of a working-class or vacant area of the central city into middle-class residential and/or commercial use". (Lees, L., Slater, T., & Wyly, E. (2008). *Gentrification* (1st ed.). Routledge. <https://doi.org/10.4324/9780203940877>. Page xv) Even this definition may be too narrow for suburban areas, or even rural areas, which have been observed to de-privise as well, for similar reasons. It could be considered as normal evolution of a growing environment: People move to a place perceived as worth living, and the more people move there, the more interesting it becomes for entrepreneurs to join this trek. In the end, that's where the customers are, and the shorter the way to the shop is, the more visible the showcase is, the higher the revenue will be. With a small differentiation from my correction, the authors of the cited book agree with it:

"Gentrification is seen as a positive result of a healthy real estate market, and 'the market' is always understood as the solution, not a problem. Thanks to intense economic competition and policy directives from state and federal governments, cities now must be sophisticated entrepreneurs-doing whatever it takes to lure wealthy investors, residents and tourists to town. (Harvey 1989b, 2000).[...] It has been woven ever more lightly together with capital market process, public sector privatization schemes, globalized city competition, welfare retrenchment and workfare requirements, and many other threads of fabric of neoliberal urbanism." (Page 165)

could swiftly draw a bow to the original statement of Paterson's, that the situation as it is presented to us in the footnote and thereupon in reality, that it is the act of a maleficent benefactor; particularly in Berlin, where the concept of *hood protection* („Milieuschutz“) was introduced to not tear long-standing neighbourhoods apart, protectionist policies have decelerated the creation of new housing, even though the German capital city is one of the best-known cities to record a continuous influx of immigrants, national as well as from abroad, the latter especially in the wake of the Russian war offensive in Ukraine, which led many Ukrainians to escape to Berlin where friends and relatives already settled down. Similarly, the same had already happened when refugees from the MENA area

The problem is that the people are left behind in favour of entrepreneurs who seek fortunes in pedestrian precincts seasonally occupied by commuters who would like to go shopping strolling past showcases. Especially in Germany, the fear that neighbourhoods that have grown throughout the past could be torn apart, thus destabilising the overall society. The term „Milieuschutz“ had been coined for this phenomenon that became an argument against notices of termination (Nota bene: What is understood thereunder is elaborated more formally in § 172 Abs. 1 Satz 1 Nr. 2 BauGB). Currently dominantly practised in Berlin, it is already considered as an alternative model to what is considered a *post-Neoliberal* housing policy:

Sarnow, M. (2019). „Wir kaufen den Kiez zurück“: Milieuschutz und Vorkaufsrecht als Ansätze einer postneoliberalen Wohnraumversorgung in Berlin Friedrichshain-Kreuzberg?. *sub\urban. zeitschrift für kritische stadtforschung*, 7(1/2), 115-136. DOI: <https://doi.org/10.36900/suburban.v7i1/2.464>

One may ask what this actually means, „Milieuschutz“, which could be translated as „hood protection“, as colloquial as possible. Essentially, it comprises of regulatory measurements that are supposed to prevent speculation with accommodation units. Amongst them, the paper mentions the nationalisation of said units or the expansion of tools within the realms of tenancy law to shield off probable speculators. (See, for example, page five) Another option would be the introduction of a preemptive right for the municipality, to offer the unit as a council flat, or just for a discounted price as a freehold flat for low-income families. (Just as an example) Summarily, one could say that „Milieuschutz“ is meant to give the people and the municipalities an upper hand on the real estate market. It would obstruct advancing gentrification in a neighbourhood and, to refer to the Berlin model and coinage, protect pre-existing neighbourhoods, specifically its occupants.

But as expected, such bureaucratic dominance restricts advancement in construction of new accommodation units, as it has also been outlined by one organisation, which has written about three years ago that

„Durch die Genehmigungspflicht des Milieuschutzes entsteht eine Hürde für Eigentümer und Investoren, finanziell vorteilhafte Konzepte zu entwickeln. Hierdurch entsteht die Gefahr, dass Investitionsmaßnahmen unterbleiben, die zu mehr Wohnfläche führen. Der angespannte Berliner Wohnungsmarkt (siehe Kapitel 2) kann sich dadurch schwerer erholen.“

Henger, R., Sagner, P., & Voigtländer, M. (2019). Milieuschutz in Berlin. Link: https://www.vererein-wohneigentum.de/fileadmin/userdaten/docs/20190220_VWB_IW-Gutachten-Milieuschutz_.pdf (PDF, 1,359 KB)

The reason for such consequences in obstructive decisions are clear: When something must not be marginally changed, investors will stay away from it as it were all much ado for essentially nothing. As we have mentioned above, a greater urban agglomeration could solve the bipartite issue of a greater influx into cities on the hand and a lack of affordable housing therein. *Hood protection*, in this context, appears like the (maleficent) benefactor who did more bad than good in his or her actions.

arrived in Germany and frequently moved to Berlin for the same reason as Ukrainians picked Berlin as their point of destination.

The government's—or generally the regulator's—intention and behaviour in this particular situation is not militant, nor is it intently malevolent, as many Libertarians tendentiously attempt to brand governmental handling of the market or social life, especially when speaking about intimate or controversial hobbies or speech. What we could say nonetheless is that the government's handling is problematically ham-handed. And as much as people may begin to detest the excessive use of adverbs in these sentences, in this case, it is necessary as it marks one core problem amongst officials: Few of them have worked in jobs on the Free Market, and even fewer of them have worked in jobs that could not be described as white-collar professions. What I mean to say is that few of them have worked in jobs that did not pay a five-digit monthly salary for the start⁶⁵⁰. To not know what bothers the *simple people* can lead to proposals of policies

Wrapping this footnote up, it may be said that one's upbringing, and linked to this the societal environment, may have the greatest impact on one's future career, either as a professional criminal or as an average citizen. And as the question of a social environment, due to its geographical and gubernatorial narrowness and proximity, needs to be governed at the ground, independent from centralised powers as is usually the case in a national environment. When communities or federal states struggle with poor finances due to multiple reasons difficult to solve and the central government already reaped large parts of tax collection in the states while making it nearly impossible to book some of it back for use in situ, it shows that taking back control at the frontier is paramount to stifling criminality. In the end, the ultimate maxim remains: That central governments need to be toppled permanently but only step by step to avoid the issues created with rash advancement overtaking the people and growing an inadvertent vacuum of power. When people can take matters to their own hands without any catches derived from twisted power shares and overcomplicated structures, achievements could soon be recognised without any glimpse of doubt remaining.

650 A favourite target of low-income earners or average earners with disadvantageous residential situations that devour vast parts of their income are the stories of high-income earners who either plan to retire with oftentimes six-digit pensions or want to tell readers on how to manage their finances for the most beneficial outcome. To them, such speech and contemplations is a sign of estrangement from reality, as an issue exclusive to the wealthy, i.e. intangible for working-class people.

Recently I came across an effect that emerges from such detestation for the problems of the upper class—that truth eventually doesn't matter any more as it is the idea, the statement that mattered, and not whether the target existed or was rather imaginary in its exact shape. The apparent example was one subject interviewed or invited for an op-ed in The Telegraph, 28-year old Kyle. He represented another issue of the wealthy: That of the wealthy who didn't earn his money from hard work, but from rich parents' inheritance. Two demands usually arise therefrom: 1. An inheritance tax that dematerialised such jump-start wealth for the sake of the collective good; and 2. the refusal to believe that wealth as that of the wealthy and *nouveaux riches* was impossible to be gained from hard work. That it were nothing but a legend to tell to the working-class people to stop them from revolting against the status quo—one could think of Utah Philips' song "The Preacher and the Slave", where a preacher told a slave about the greatness of the afterlife and that he therefore should be humble and hard-working to safely make it to this place in Heaven. This sentiment is understandable, but glosses over the fact that both statements are relative when true but wrong when absolute. In this specific case, Kyle may be non-existent, or at least neither the article, nor the tweet referred to, in accompaniment of the screenshot of the partial text, could be traced by fact-checkers:

and public statements that may be perceived as disrespectful and downright ignorant. When this sentiment turns out to be collective rather than individual, epidemic rather than isolated. Anger and resentment grow, and the only good consequence thereof may be that people realise that there could only be temporary governments that dexterously champion their profession and duties, whereas the greater mass of governments are tedious and leave more rubble than the blooming landscapes once portended by German chancellor Helmut Kohl after the Reunification, when speaking about the German Democratic Republic, or DDR.

To not turn this into an interjected treatise on politics as a vocation, an inadvertent homage to Max Weber, it should be cut short to the verdict that in nine out of ten cases, politicians of any shape and party need to be ham-handed or malevolent Samaritans, the examples about the correctness of the idiom that the road to hell is paved with good intentions. It only may be a bit exaggerated as most countries of the Western world have not yet become the figurative hell on earth, although a better place may be imaginable. In the end, that's what this text is about: The realisation of a better world's possibility and the resulting necessity that in order to achieve it, people need to create an absolute common sense about the specific goal and the path thereto. To think that ways could reciprocally split mid-way without concluding troubles that led to the destruction of all achievements in the consequential dispute is illusional. One could only think about the skirmishes between Spanish Communists and Anarchists during the Francoist dictatorship, or the Bolsheviks' persecution of Makhnovist Anarchists in Ukraine. One could think about the Nazis' frequent street fights against the Socialists and their conquest of the "Bavarian Soviet Republic"⁶⁵¹. („Münchner Räterepublik" in German) It makes one an easy prey for unscrupulous assassins to fall for naive beliefs such as that an alliance achieving a shared specific checkpoint whereafter ways could be parted in peace.

Some may ask that this had to be a checkpoint in the plans presented hereby too, so that a rejection thereof had to be a contradiction or misunderstanding. Those people were right in general terms, but in the end, the specific details

LaCapria, Kim (October 22, 2021). Telegraph Money 'Kyle' Tweet. Link:

<https://www.truthorfiction.com/telegraph-money-kyle-tweet/>

It may not matter, in the end, or at least it didn't insofar as that no-one changed his or her mind upon learning that this post and article may either be fake or deleted due to negative reactions. All that can help is to be more sympathetic to one another, especially when it came to problems one had with the respective other, and how these disputes could be addressed respectfully. At the end of the day, everyone just wants to get a good night's sleep, knowing that justice will be served and that everyone can live a good life with the pursuit of one's personal happiness.

651 Bernhard Grau, *Revolution*, 1918/1919, published 9 May 2008, english version published March 04, 2020; in: *Historisches Lexikon Bayerns*, URL: <https://www.historisches-lexikon-bayerns.de/Lexikon/EN:Revolution>, 1918/1919 (Last accessed: May 26, 2022)

need to be considered as well. We could compare it to the few examples we have listed above: During the Franco régime in Spain, a Fascist ruled, to the disliking of Communists and Anarchists alike. To both, the vanquishing of Fascist adversaries is essential and has been a topic throughout history. There is only one problem: Once the shared adversary has been removed from the stage, the two of them will claim the same land, but differ on the final scheme that needed to be introduced in the vacuum we have warned about beforehand.

Hitler's political career started in the „Braunem Haus" in Munich, the same city in which the Bavarian Soviet Republic was proclaimed. The presence of both Socialists and National Socialists in this city had to inevitably lead to frequent skirmishes, as both of them intended to rule by their similar, but finally mutually incompatible governmental models. And so, one of them had to be defeated, and history has told us who it was⁶⁵². Thus, to rely on the goodness of one's opposite would mean to give the same person a head start once the land is cleared and it were time to build up the *new world*. It wasn't all that different even amongst brothers, thinking about the foundation legend in which Romulus and Remus, standing at the river Tiber, wondered what their newly built city should be named; Remus suggested that it should be named after him, but Romulus didn't seem to have liked the idea. As tensions rose, Romulus is said to have slain his brother⁶⁵³, and have thus founded what is now known as the capital city of Italy and host to the Città del Vaticano. What it shows is that one could not even be sure that when all else fell, there would still be one's brother to have one's back, come hell or high water. Fratricides are an option, one inscribed in history and mythology. A more common example, also on a more nationalistic theme, could be the anti-Semitic, Nazistic *Dolchstoßlegende* (Backstab Legend), which propagated that the Jews at home had sabotaged the Wehrmacht's battles on the frontline, leading towards the German Empire's defeat and the subsequent signing of the Versailles Treaty⁶⁵⁴. Thinking about Rothbard's assumption that all contracts are nothing but a handshake—non-binding,

652 One of the recurring themes in the Bavarian Soviet Republic, as well as northwards, was the underestimation of Hitler's ambitions and abilities. Other than that, the Republic failed to appeal to the populace and its personal interests. Instead, ideological principles were presented and exercised, eventually leading to its decline. More can be read hereunder, in a transposition of the Bavarian Republic's errors onto the Weimar Republic:

Landauer, C. (1944). The Bavarian Problem in the Weimar Republic, 1918-1923: Part I. The Journal of Modern History, 16(2), 93–115. <http://www.jstor.org/stable/1871341>. DOI: <https://doi.org/10.1086/236803>

653 Mayor, A. (1997). Remus: A Roman Myth. Journal of Folklore Research, 34(1), 71.

654 The greatest irony of this legend was that many Jews fought in the Wehrmacht too, many of them described themselves as National Liberal and thus voted for the NLP; to think that they were against Germany and wanted to see their homeland succumb to the nations assailed came close to slander. More recent literature still drew a line towards enforced militarism and imperialism:

meaning nothing other than that in the short moment in which hands were shaken, one agreed to specific conditions. But in the very next moment, it means nothing any more, like fingers crossed during the handshake.

Doesn't this make the concept of laying all power into a community a kamikaze command? Yes, but humans were still better off as agonistic processes as in a nation-state were skipped for an immediate death of the community. The damage is thus compiled and will reduce collateral and long-term damages ranging forward to generations to come. A community either works or it doesn't. Amendments are still possible, such as via the expulsion of collectively disliked persons or *irrevocable* criminals. We have spoken about this beforehand, and as there is nothing else to say about the issue any more, other than that the additional freedom given to communities once the government's knout has been chopped off its arm will allow nimbler operations while inevitable damnation comes faster and more relentlessly, we should instead draw our attention to another quote:

“On the other hand, what can the political power do? One of the alleged ‘abuses’ of capitalism was the sweatshop. Immigrants came to America, penniless and ignorant of the language with no skilled trade; they were hired for very low wages, worked long hours in slum surroundings, and were said to be exploited. Yet mysteriously in time they improved their condition; the great majority attained comfort, and some gained wealth. Could the political power have provided lucrative jobs for everyone who wished to come?”⁶⁵⁵

And women did not need the suffragette movement because there were many well-to-do women in her time, they too improved despite hardship and denigration. Seriously, though, this statement is wrong from the beginning to the end, and lacks all depth related to the issue. Upton Sinclair might've liked to have had a word with her too before she wrote those words. As an immigrant himself who had worked in what was comparable to a sweatshop in his days—an abattoir—he wrote the following words, *inter alia*:

“Into this wild-beast tangle these men had been born without their consent, they had taken part in it because they could not help it; that they were in jail was no disgrace to them, for the game had never been fair, the dice were loaded. They were swindlers and thieves of pennies and dimes, and they had

Petzold, Joachim. *Die Dolchstoßlegende: Eine Geschichtsfälschung im Dienst des deutschen Imperialismus und Militarismus*, Berlin, Boston: De Gruyter, 2022.

<https://doi.org/10.1515/9783112582763>

655 Isabel Paterson (2012), page 253. Print letters her emphasis. Underscore mine.

been trapped and put out of the way by the swindlers and thieves of millions of dollars."⁶⁵⁶

How wasn't it fair, and how was their shared situation inescapable? Put in context, it becomes clear: If they were not first-generation immigrants, i.e. the first to come to America, presumably with the set that Ms. Paterson described in her quote, there was no other chance to set foot on the path towards financial income than to work in the first job that didn't require any even basic qualifications but bodily strength and the readiness to do any for some pocket money. Ms. Paterson may still have missed some details that immigrants face, although it may also have been different from today to a greater degree, but when those immigrants hadn't had the opportunity to choose a legal way of entering the US—by applying for citizenship at an embassy—, there had only been the chance of entering it illegally, as a stowaway on a plane or ship, and immediately going undercover, working as a *wetback*. As many immigrants who didn't serve the foreign legion of the US in Europe didn't have a chance of becoming legal citizens, this group was large and growing⁶⁵⁷.

Ms. Paterson is not wrong to say that such job opportunities are essential for immigrants to gain experience and have time to settle in the new country, but she wilfully glosses over the hardships many of them have experienced after their arrival. Why was that possible? By the fact that most of them disembarked in New York City and have directly moved to large cities where it was easy for

⁶⁵⁶ Sinclair, Upton (2010). *The Jungle*. Oxford: Oxford Classics [OUP]. Page 160. Emphasis mine.

⁶⁵⁷ Yet even under the most restrictive and selective immigration policies (technically called apprehension or expulsion policies, given their mechanism), there were permissions and guidelines to obtain permanent residency. More can be read about immigration policies, also from 1910 to 1930, when many people from México immigrated to the US to work on the fields in the Deep South, in the following analysis:

Baxter, Andrew M., and Alex Nowrasteh. "A Brief History of U.S. Immigration Policy from the Colonial Period to the Present Day," Policy Analysis no. 919, Cato Institute, Washington, DC, August 3, 2021. <https://doi.org/10.36009/PA.919>

From this paper it can also be learnt again that most immigrants, legal as well as illegal, were adventurers seeking fortunes in the *land of infinite opportunities*. The disillusionment followed suit when they lived some time in the New World and realised that it was hard to rise up on the career ladder mentioned before. During the particular timespan chosen, in the first half of the 20th century, many immigrants were met with contemporaneous racism especially in the agrarian South in which many Mexican immigrants ended up. The North, although more advanced as it functioned as a sanctuary to many former slaves, still wasn't free of it, thinking about police violence and overpolicing in dominantly black neighbourhoods or cities like New York City or Chicago. One could think of Miles Davis' experience, or this report from about 12 years ago:

Wood, E., Budnitz, L., Malhotra, G., & Ogletree Jr, C. J. (2009). *Jim Crow in New York*. Brennan Center for Justice. Link: <https://www.brennancenter.org/our-work/research-reports/jim-crow-new-york>

them to go undercover to not be caught by the law enforcement. Large cities tend to blend individuals into a homogenous mass of unidentifiable individuals. And in sweatshops and meat plants, *inter alia*—jobs that almost only employ immigrant workers unknown to their closer environment—, operators usually need fresh workforces they could mistreat all they like because they knew that they couldn't dial 911 or rise up as they are all disjointed and unknown to each other, thus unable to unionise or loosely rise up against their torturer. As they were also ready to withstand the mistreatment to earn money which they could send abroad to their families, they would never learn it any differently, thus accepted the mistreatment as normal. In Anarchistic communities, such estrangement could be diverted by capping the community's size. Closer bonds help to eliminate nuisances as they grew, but before they would grow too large to be handled.

To not forget about her, there should also be another quote by Ms. Wilder Lane:

*“The People is a fiction, like The State. You cannot get a Will of the Mass, even a dozen persons who all want to go on a picnic. The only human mass with a common will is a mob, and that will is a temporary insanity. In actual fact, the population of a country is a multitude purposes of a diverse human beings with an infinite variety of purposes and desires and fluctuating wills.”*⁶⁵⁸

Alas, another quote that starkly resembles the philosophy of Ayn Rand. One could think of her novella “Anthem”. Therein, she wrote that

“For the word ‘We’ must never be spoken, save by one’s choice and as a second thought. This word must never be place first within man’s soul, else it becomes a monster, the root of all the evils on earth, the root of man’s torture by men, and of an unspeakable lie.

*“The word ‘We’ is as lime poured over men, which sets and hardens to stone, and crushes all beneath it, and that which is white and that which is black are lost equally in the gray of it. It is the word by which the depraved steal the virtue of the good, by which the weak steal the might of the strong, by which the fools steal the wisdom of the sages.”*⁶⁵⁹

To be fair, Ms. Wilder Lane kept her statement rather sane and within the speech previously applied by the Federalists, wherein for the first time the concept of mob rule within this discipline came up. Ms. Rand, as observed

⁶⁵⁸ Wilder Lane, Rose (1954). Give me Liberty! Caldwell, IO: The Caxton Printers, Ltd. Page 16 (ePub edition). Underscore mine.

⁶⁵⁹ Rand, Ayn (2005). Anthem. New York City: Signet Books. In: *ibid.* (1963). For the New Intellectual. New York City: Signet Books. Page 68. Emphases mine.

within her own chapter, went all out in her language and demonised a single word as the pariah of freedom. By contents, both in the end said the same: Both considered collective, orchestrated actions as mindless and usually brutish. Neither could fathom that there'd be a crowd of people, say a dozen of them, men and women, who graciously pursued a common goal. There's no need to go into details as neither of those two women did, but roundly rejected the mere existence of mutual goals that were pursued without inflicting pain onto others, not even the most disreputable creatures. We have previously discussed in great volumes that human evolution included survival through gathering in communities and devise work more efficient. Think of Adam Smith again. One can only wonder what those two women drove to think that there couldn't be orchestrated actions for good⁶⁶⁰.

What needs to be told for fair measure is that the two of them were no mavericks who would rather be vanquished in battle than accept the help and support of someone else. Ms. Paterson and Ms. Rand befriended each other, and the former and Ms. Wilder Lane were friends as well, but there is the detail, mentioned also just a few lines above the quote of Ms. Rand's from "Anthem"—one may claim that the quote was distorted in its shape, with a good relevant part cropped out to shape a picture of her that didn't reflect in reality—showing that neither of them were outspoken misanthropes, as much as left-wingers and Leftists would like to stylise Capitalists and their cohort. Both recognised friendship as valuable and worth pursuing, but didn't want to be coerced into cooperating

660 And even though we didn't need to specify his opinion thereupon as we have spoken about beforehand, there should be at least one example in which it is written explicitly that throughout his research, he could conclude that homo sapiens eventually began create small tribes, naturally. He wrote that

"As man advances in civilization, and small tribes are united into larger communities, the simplest reason would tell each individual that he ought to extend his social instincts and sympathies to all members of the same nation, though personally unknown to him. This point being once reached, there is only an artificial barrier to prevent his sympathies extending to the men of all nations and races."

(Darwin, Charles (2009). *The Descent of Man in Relation to Sex*. Volume 1. New York City: Cambridge University Press. Page 100. Emphasis mine.)

It was simply a question of life and death, and death was predetermined when man alone faced the perils of nature without someone having his or her back. Nowadays, man has made nature his serf, humankind has beaten nature in almost all categories, but it hasn't achieved to abandon its natural drives, including the occasional need for help from a friend or stranger who could spontaneously lend a helping hand. This means that one didn't have to fraternise with all peers, but to be a sociable being by all means available doesn't mean to have transformed into a Communist. It just means to have seen the benefits of collective action, even as a die-hard Individualist. The idiom that when the blind carried the lame, both would survive, rings loudly herein, mostly because it's true and shows that a single man may perish, whereas two men may well prevail and even find joy at the end of the road. Ideological Individualists would perish, were they only amongst themselves or truly alone in this world.

with someone else, let alone love them or be responsible for their well-being. That's where the circle closes again on their ideas, even though Ms. Rand showed her ability to romance, lest in her apparent book, "The Romantic Manifesto":

*"One falls in love with the embodiment of the values that formed a person's character, which are reflected in his widest goals or smallest gestures, which create the style of his soul—the individual style of a unique, unrepeatable, irreplaceable consciousness. It is one's own sense of life that acts as the selector, and responds to what it recognizes as one's own basic values in the person of another. It is not a matter of professed convictions (though these are not irrelevant); it is a matter of much more profound, conscious and sub-conscious harmony."*⁶⁶¹

One could seek controversy in the fact that she seemingly likens love between two persons to a mathematical equivalence of akin value. It were nevertheless misguided to believe that when speaking of the hive mind as a posse of lovers behaving like a destructive mob; there are at least in the status quo various shapes of gatherings, some of which were allegedly detested by the previous speakers. Rand's general statement, also expressed during a chat show appearance with Phil Donahue in 1979⁶⁶², where she outlined that she expected to be free to choose who to cooperate with and to not have the government a say therein. So to say, she didn't say anything controversial with regards to this question. But as is her ways, she mildly exaggerates everything, thus sounding as if she despised the basic concept of human communion.

Ms. Wilder Lane, in this respect, leads a cooler hand, and thereby presents more ideas with which everyone should be able to agree. The only question that arises from her statement is: How does the mob come to be, when a single nation is like a million different proposed beliefs, ideas and guidelines to desired outcomes? She had to correct herself and admit that there can be comparable, combinable ideas that, put together, may create either a mob or workshop. („Arbeitskreis" in German, literally translates as "Working Circle", the English translation is rather ambiguous) Still, a general rebuke seems fallacious and half-baked in thought. Hence, the next quote should be presented:

"The confusion in respect of collective action arises from the initial power of man to do evil, and the consequent nature of law. In proposing any law, the

⁶⁶¹ Rand, Ayn (1971). The Romantic Manifesto. A Philosophy of Literature. New York City: Signet Books. Page 26. Emphases mine.

⁶⁶² Ayn Rand on the Phil Donahue Show (1979). Libertarian Reality [Wordpress]: <https://libertarianreality.wordpress.com/2014/12/23/ayn-rand-on-the-phil-donahue-show-1979-transcript/> (Just ignore the childish, hideous design of the blog; it's the materialisation of a very on-line Libertarianism centred around the hatred for taxes and nothing besides that)

*proponent will not realize what he is undertaking unless he asks himself: 'Is it my intention to impose restraint or inflict loss or pain on some person in the contingency specified?' Because that is what the law must do. The question follows: 'Does the contingency arise from the initial action of that person inflicting injury or loss upon another by intent or negligence?' It is a fundamental error to suppose that a law may do some good and cannot hurt anyone. Whether it does any good or not, a law enforced must hurt someone. The right question is whether or not that person has set the machinery in motion by first injuring another.'*⁶⁶³

Ms. Paterson has forgotten one vital question to her otherwise correct explanation of *l'esprit de lois*, to drop one name that may usually come to mind when speaking about legislation as a concept. (I will not quote him as I haven't read him yet. Mea culpa! Mea culpa! Mea maxima culpa!) Namely the question who would be the injured person, the person injured by a passed law. If perpetrators were harmed by the law, this does not need to be bad but could actually be a sign of the law's functionality. Again, only an individual assessment can help to evaluate and scrutinise the specific law. Ms. Paterson presents no such distinction, but instead brushes over all laws equally, generally. To say that laws must never hurt anyone, even malefactors and perpetrators as well as offenders—just about everyone not only violating laws but also injuring innocent third parties—is comparable to a parent who were told that he or she must not prohibit its toddler from accessing a cabinet with toxic chemicals used for cleaning, as it inhibited its freedom of movement and decision-making. Now not every offender is a toddler, they are usually aware of their actions and the consequences they may face when being arrested, assuming that they do not suffer from mental illnesses⁶⁶⁴. But because they may fervently disagree with how the

⁶⁶³ Isabel Paterson (2012), page 106-107. (epub Edition). Underscores mine, print letters hers.

⁶⁶⁴ Despite common belief, people suffering from mental disorders are not more prone to commit crimes, and here it may be a good point to hint towards this unfortunately heavily distributed belief:

Ghiasi, N., Azhar, Y., & Singh, J. (2022). Psychiatric illness and criminality. In StatPearls [Internet]. StatPearls Publishing. Link: <https://www.ncbi.nlm.nih.gov/books/NBK537064/>

Lest it could lead to a vilification of people suffering from a fate they couldn't choose on their own, especially such that never became criminals themselves, and the jurisprudence on the other hand, which is begotten by the public for showing leniency towards offenders who have been proven to be clinically ill, despite some of the populace's hopes that the offender would be put behind bars under a life sentence. To be honest, though, some of the research provides intelligence feeding the belief that this could be true, although there may be the prerequisite to distinguish more strictly whether the offenders already suffered from mental illnesses during the exercise of the criminal offence, or whether it was inflicted in a hostile environment such as the prison. To read a little about the issue of mental illness sufferance in correctional facilities:

Gottfried, E. D., & Christopher, S. C. (2017). Mental disorders among criminal offenders: a review of the literature. *Journal of correctional health care*, 23(3), 336-346. DOI:

law they violated restricted their own actions, they cannot be expected to fell rational decisions in accordance with the law in order.

Now, some apologetics may emphasise that we cannot presume law to always be in accordance to the conditions of a truly free society. We have spoken about this before for many times, so that we may hereby repeat that yes, we can't do this without betraying ourselves and our principles. But assuming that the law was right and the offender was just a malefactor who only thought about himself (or herself) and didn't care for the right of the victim for well-being and to not be injured by the offender. When the law didn't cross the line of preserving everyone's well-being and basic liberties, it is just to protect it and to condemn the offender for having crossed the line.

Ms. Paterson refers to this question—of the law's intrinsic goodness—when she says that her personal question: “Is it my intention to impose restraint or in-

<https://doi.org/10.1177/1078345817716180>

Herein it is described that respectively 75 percent of female and 63 percent of male gaol inmates and 73 percent of female and 55 percent of male prison inmates suffered from mental illnesses. (Some may wish to distinguish between illnesses and disorders, but for sake of ignorance on the author's behalf and greater comprehensibility by oversimplification for the readers, this text, this particular chapter, uses the two terms synonymously)

This text also reports about the link between suffering from mental illnesses and substance abuse possibly derived from lack of healthcare inside these walls, so that they use drugs to escape the ordeal, either through a painkiller that numbs it, or by fleeing into hallucinations that distract from it. Either way, if the news reports that were mentioned in the introduction, describing prisons as sanatoriums at-large, were right, prisons seem to do a bad job at supporting their inmates in their efforts to be rehabilitated and cure their disorder, or at least learn to live with them, without recidivating once they departed from the facilities. Other research:

McNiel, D. E., & Binder, R. L. (2007). Effectiveness of a mental health court in reducing criminal recidivism and violence. *American Journal of Psychiatry*, 164(9), 1395-1403. DOI: <https://doi.org/10.1176/appi.ajp.2007.06101664>

showed that proactive involvement of the former inmates in post-rehabilitation care could help them to decrease their risk of recidivism. Verbatim, the authors have written that

“Additional analyses showed that persons who graduated from the mental health court program maintained reduced recidivism after they were no longer under supervision of the court, in contrast to comparable persons who received treatment as usual.”

Of course court-ordered mental health programmes are expensive especially when dictated for all offenders with mental disorders. But when prisons are supposed to achieve their goal, the rehabilitation of former criminals to reintegrate them in society, the required conditions need to be fulfilled, or else all money that will be invested in them otherwise are equally wasted. Mental institutions may be more helpful in treating people who are driven by disorders rather than conscious actions that deliberately trespass the rule of law. The journalists of the “National Public Radio” and “The Atlantic” did not write about prisons as mental hospitals as quips against the facility operators but because people with mental disorders do not get into prisons—they belong to therapists and into sanatoriums when they cannot partake in the open society for whichever reason. In the end, it needs to be evaluated what is best for them, and what they perceive as best for themselves, assuming that they are capable of thinking for themselves.

flict loss or pain on some person in the contingency specified?” But as it has been written above, this question does not get to the gist of the matter, namely the actual question whether the law subjected excels at efficiently and successfully sanction the offender to not only divert the probability of a repetition or recidivism but to also scare away probable freeloaders. Moreover, the law must not exceed its primary purpose, it must not lead towards torture or destruction of the offender. Good measurement is exactly as important as the efficient sanctioning as a means of punishment. Infliction of loss and pain, although neither bodily nor mentally—the listing of pain could thus be described as subjective—via expropriations and counterfeit, or through measured practice of force to dominate a disobedient offender are justified in specific cases, but there is a good reason for police officers to be obliged to obtain permissions from courts in some of them. In the US, No-Knock-Warrants, frequently condemned for their fatal tendency to lead to shoot-outs and breaches of existing law⁶⁶⁵, cannot be exercised without a prior permission from a federal court. Regarding this, it may be more important to mention that laws should not be executed without an attentive watchdog observing their execution, to assure that, with reference to the ham-handed benefactor, the rightful execution of laws didn’t function as a façade for legal wrongdoing. There wouldn’t be anything more dystopian than criminality under cahoots with the law.

At this point, we will cut this review short as there isn’t anything to address any more by either Ms. Wilder Lane and Ms. Paterson. What we could say generally is that those who were interested in hearing a female voice in the male-dominated school of Libertarianism but have been turned off from Ayn Rand because of all the badmouthing and pretentious online *Randians* who justify misbehaviour and immature slandering with the alleged virtue of their understanding of Capitalism could be interested in reading either one of those two authors. The idea is broadly the same, sans excursions into Objectivism, but the speech is more cool-headed and doesn’t build upon exaggerations and doomsday prophecies as much as Ms. Rand applied especially in her opus magnum. The curtness of their collected non-fiction work also comes as a benefit to many, particularly those who don’t enjoy reading that much. It may function as

⁶⁶⁵ Yet sometimes, even the courts fail their role as scrutinisers of such enquiries, as the Washington Post has once found out in an investigative report:

Dungca, Nicole; Abelson, Jenn (April 15, 2022). No-knock raids have led to fatal encounters and small drug seizures. The Washington Post:

<https://www.washingtonpost.com/investigations/interactive/2022/no-knock-warrants-judges/>

This report in particular also aptly outlines the need for decriminalisation of drugs in order to prevent armed incidents that bore no merit. But this is indisputable in this text anyway, as it has been proven that a controlled, monitored distribution of drugs that cannot be fully drained anywhere, is better for the abusers too, and the government could earn additional money from taxes.

a complementary recommendation to the one provided in the chapter on Ms. Rand.

Final Verdict

We have now read through a subjective selection of Libertarian and right-winged Liberal authors, attempting—unsuccessfully in the eyes of many readers who may have seen their personal darlings missing in this selection—to comprise as many details of an apparent tradition and theory of Capitalism and Libertarianism in this text, and to also do away with as many unfounded prejudices scattered by people who know as little about it as they like it, in a world where misinformation and disinformation spread faster than Californian or Australian wildfires⁶⁶⁶.

666 Needless to say, researchers have already conceptualised means to combat the spread of misinformation and disinformation on the internet, although their results prove that it is hard to come by as such tools came to late even when they were broadly applied on social networks or search engines like Google in general. This piece, for example:

Aslett, K., Guess, A. M., Bonneau, R., Nagler, J., & Tucker, J. A. (2022). News credibility labels have limited average effects on news diet quality and fail to reduce misperceptions. *Science Advances*, 8(18), eabl3844. DOI: <https://doi.org/10.1126/sciadv.abl3844>

shows that even upon notification that a source one intended to open had been proven to be a spreader of deliberate misinformation—think of, for example, Breitbart or Zero Hedge, or the “Gateway Pundit” and “Mint Press News”—they would not abstain from reading them. Reasons for such irrational behaviour would be a staunch belief that those sites actually provided the true news whereas the *mainstream media* provided only *fake news*. An older study:

Pennycook, G., Epstein, Z., Mosleh, M. et al. Shifting attention to accuracy can reduce misinformation online. *Nature* (2021). <https://doi.org/10.1038/s41586-021-03344-2>

gave hope that people would repel fake news from their filter when they were more attentive to what they actually read, rather than just skimming from single pieces of news, as many people do on social networks like Twitter or Facebook. Those two studies, nonetheless, contradict one another, or at least it stood to be proven that raising readers’ and social media users’ attention when reading through daily news cycles had a more positive effect than marking fake news websites. In the end, neither of them could contradict the fact that, as some researchers at the MIT have reported, fake news travel faster than actual news:

Dizikes, Peter (March 08, 2018). Study: On Twitter, false news travels faster than true stories. MIT News: <https://news.mit.edu/2018/study-twitter-false-news-travels-faster-true-stories-0308>

Disclaimer for this comment: I am aware that we have spoken previously about this topic also with reference to those studies, but whenever the topic can be shoehorned into an ongoing text, it should be done so as the spread of misinformation is a symptom to more that tears a society apart, weakens it and therefore makes it more vulnerable to antagonists and adversaries penetrating the ailing body from the outside. Only when everyone is properly informed about the news, a serious conversation about preliminary steps to be prepared can take place. Anything else comes closer to weeding the discourse to make it arable for fruitful resources.

What are the results of this meandering, uncoordinated would-be review of different authors? First and foremost, there were no actual surprises for most of them, except only for Ms. Rand, where the public perception of her work was shaken by her essays that showed a much more Conservative, moderate approach to social organisation: Whereas the majority of her fans and foes stylises her as a rabid Libertarian who would rather die in a non-governmental corporate society run like hell than live in a well-governed status-quo society, her essays have shown that she is in favour of a prudent equilibrium of regulation on the one hand and deregulated freedom on the other hand. In direct comparison to her two counterparts that together were hailed as the “Three Libertarian Furies”, she turned out to be more of a propagandist for the idea, with less contribution to the content and more to the promotion and distribution of the idea. Her personal legacy prevailed in scholarly research of her work and as a Che Guevara-like iconisation in the movement itself, with her head standing akin to the idea of Libertarianism, as much as one could refer to the above-mentioned paragraph from her “Objectivist Newsletter”. (Page 457) As it was mentioned above, the work of Ms. Wilder Lane and Ms. Paterson may function well as a more accessible introduction to this very American philosophy, with fewer outbursts and fewer acts in ridicule of the opposite as a dimwit simpleton practising all-in self-destruction. As I have mentioned beforehand, and as the Chinese war strategist Sūnzǐ has warned in his oft-anthologised “Art of War” (孫子兵法), there could be no greater threat to one party waging war against another than to underestimate said adversary⁶⁶⁷. Perhaps Ms. Rand may be misunderstood in her alleged persiflage of the statists and her critics, so that even the allegation that her prose were of inferior quality could be dismissed. As was my verdict on her then, and as it is now: For those who do want to read her but can’t stand the insufferable language of her novel, which still has got its moments and a couple of likeable characters once they have materialised in the plot, but it is true that the length of the book is not the only thing that may make it hard for one to read it in fully. It took me two starts to read it in one run, mostly because most of the text was rather dense and with little prosaic art. It’s pretty much on the nose, which Ms. Paterson and Ms. Wilder Lane vaulted with cool-headed writing.

Ludwig von Mises and Murray Rothbard were two authors who dedicated less of the all-American enthusiasm of Ms. Wilder Lane and got more into the

⁶⁶⁷ Although Sūnzǐ has formulated it more eloquently, at least in the English translation: “He who exercises no forethought but makes light of his opponents is sure to be captured by them.” (Sun Tzu; Giles, Lionel (2009). *The Art of War*. Restored Translation. N/A: Pax Librorum Publishing House. Chapter IX, Sentence 41, page 42.) At a different point, Sūnzǐ also generalised the first half of this quote in saying that those generals who do not execute prior calculations with reference to their strategy on the battlefield are sure to be defeated, whereas those who did execute calculations thereupon were sure to win the war.

details of a better society, which contributed greatly at least to the Libertarian and right-winged Liberal theory, although neither one had the chance to monitor the discourse conducted in their respective names, which wrongs both of them in narrowing their whole ideas to populist quotes that may at worst not even be theirs. Others also tend to formulate ad-hominem arguments separate of their writing, such as the fact that Mises served in the Austrian Chamber of Commerce under the Austro-Fascist Engelbert Dollfuß⁶⁶⁸. It comes close to usually highlighting F. A. Hayek's support of Augusto Pinochet in Chile⁶⁶⁹ because he created a Capitalistic economy in his country while annihilating all opposition. All of this is true, but does it matter when it comes to reviewing a philosopher's or political or economist thinker's work? I have said before that a philosophy or school of political or economic thought made little sense to describe in detail, pioneering it even, when one didn't live by it, as it then had to be perceived as hypocritical. This statement still stands, and it is true that due to those respective enterprises, both have discredited themselves partially. Why not entirely? Because one could argue about the person Hayek or von Mises, and the writing of the respective person. This, too, may sound hypocritical. Yet we speak about ideas, about concepts that are supposed to work and be understood independent from the *spiritus rector*, in this case Hayek and von Mises. If a text couldn't be understood without the presence and guidance of its author, of its creator, the text is essentially worthless as it had an expiration date attached to it. As it has been written above, one should normally practise what one preaches; firstly to lead by example rather than only by words, and secondly in order to prove that the theory was not just a thought game but meant to be put into practice. Buchanan and Tullock chose the easy way to manifest their ideas and promote

668 Hoppe, Hans Hermann. The Meaning of the Mises Paper. In: The Free Market 15, no. 4 (April 1997). The Mises Institute: <https://mises.org/library/meaning-mises-papers>

This text doesn't speak much about von Mises' work as the chief economist at the Austrian CoC, but only serves as a reference to see that this was not grasped out of thin air—he did work there under this one-time Dictator. Yet all that Hoppe mentioned about it is:

“In addition to his books on Austrian wartime history, Jagschitz wrote his doctoral dissertation on Engelbert Dollfuss, the Austrian Chancellor who tried to prevent the Nazis from taking over Austria. During this period Mises was chief economist for the Austrian Chamber of Commerce. Before Dollfuss was murdered for his politics, Mises was one of his closest advisers.”

One may seriously question why Hoppe was so cautious about his formulation on Dollfuß, speaking about his assassination as if he spoke about the Swedish Social Democrat Olof Palme, or about the Russian opposition politician Борис Немцов or investigative journalist Анна Политковская, who have worked against an actual autocracy, and died for their work. Such speech is necessary as we could presume that to Hoppe, a Social Democracy may be comparably threatening to the people's freedom and liberties. In the end, he's the man who contemplated the merit of monarchies to maintain said liberties.

669 Caldwell, B., Montes, L. Friedrich Hayek and his visits to Chile. Rev Austrian Econ 28, 261–309 (2015). <https://doi.org/10.1007/s11138-014-0290-8>

them as feasible and meritorious. Some may think that the chapter dedicated primarily to the former, although they both wrote together on most books, as insufficient and a display of slight, if not dominant, incomprehension of his ideas, but in the end, these were always just my two cents, and for this reason, the contact information were mentioned in the beginning: To spill all of your hate right into my inbox. We may agree, though, in the end, that when it came to analysis of policies; merit or worthlessness, Public Choice Theory may be the best option as it places the public interest and the people's decision-making into the centre where it belongs. Philosophising about the people without considering them to be alpha and omega of all political theory and conceptualisation of alternative social organisation models. For whom are they all worked out, if not for the people? When people are not front and centre to them, they inevitably have to fail as people will naturally run opposite to how they were theoretically supposed to operate. Haphazardly venturing guesses to see if any fits the people without proactive control of their minds like many theorists did, eventually seeing that it didn't work out—think about the footnote about Margaret Thatcher again (footnote no. 179 on page 187 *et sequitur*)—or about Ronald Reagan's policies targeting the likes of *Wetbacks* and *Welfare Queens*. One could say that ideological stubbornness against all odds, even as an elected official dependent on popularity to win re-election four years after, doesn't pay out without listening to economic advisers who may tell that a fiscally Conservative direction may be beneficial for the budget, but may put many more taxpayers on the dole, thus not only creating bad optics but also entire generations largely at disadvantage of finding good jobs in their future⁶⁷⁰. To call their tenures in the US

670 In the end, "Reaganomics" were about as successful as "Thatcherism", which may also be the reason why so few people who describe themselves as "Reaganites" speak so little about his public policies, or his policies in general, but only describe him as a good president, as a beacon of Republican presidents, without going into the details. Even one of his last remaining outspoken supporters in public offices, Larry Hogan, who also picked him as a write-in candidate for president in the 2020 election, does not get into the details. Analyses like these may be the reason for their collective hesitancy:

Abramovitz, Mimi and Hopkins, Tom (1983) "Reaganomics and the Welfare State," *The Journal of Sociology & Social Welfare*: Vol. 10 : Iss. 4 , Article 4. Link: <https://scholarworks.wmich.edu/jssw/vol10/iss4/4>

What good is a presidency that was dedicated to an ideal that was executed well by the book and appraised by salon theorists who didn't have to depend on the president's public policies, but was broadly condemned by the people who depended on social services, STAMP, etc.? To them, those were likely four years of disasters and crossing fingers when cases were brought to the courts, ruling cuts to their payments Unconstitutional.

Such words may read as if in favour of the government's intervention and reallocation efforts, and to some degree, that is true, but only under the presumption that the status quo was still in effect and communities could not autonomously care for their needy, so that the state, with all of its power and capability to intervene to rule as Damocles, has to naturally take over the role that would otherwise be delegated more efficiently to the single communities which are also inhabited by said needy people.

and Britain disasters would be an understatement. As it has been described in the footnote, it is a question of honour and responsibility, likewise dishonour and irresponsibility. More generally it is a question about commitment or an almost sectarian approach to live off the people's money while decrying the same when it came to not occupying a public office but either not finding a new job on the free market or not even seeking a new one for whichever reason. One could question where someone like Mr. Buchanan or Mr. Tullock fits in there—economic theorists who occupied positions as professors of economics in Virginia, i.e. public offices, at universities financed by the federal government. Moreover, they were not elected by the populace but at best by the deanery. In the end, there is little to say against this as education is ought to be accessible to everyone as well, ranging as high as, well, higher education. Not everyone is born to be a craftsman, just as not everyone is born to become an academic researcher, even though it can be rightfully castigated as overly expensive to finance almost everyone's path to self-discovery. It may still turn out to be more affordable than to pay their lifetime in social services. Such may be the question of Public Choice.

What else can be said? Is there anything else that hasn't been said yet? We might close with a famous saying by former US Representative Morris King "Mo" Udall (D—AZ-02), who once quipped at a not further detailed committee

Again, ideologies may be fine for salon debates and for the comment section of social networks, but in praxis, trench wars in which it is fought for every single policy preference to declare small victories don't make sense and will be exercised on the back of the needy. What it takes in realpolitik is not guerilla warfare but wholesale achievements that allow for single policies to contribute to each other's functionality and success like the aforementioned clockwork in which every person likened a gear wheel grasping into one another, thus keeping everyone moving at the same pace. The same model can also be applied to a ruler—chancellor, president, prime minister, you name it—and the populace to be ruled. There are plentiful fields to be served, thus plentiful policies that must not juxtapose each other. And when a ruler applied—vaguely speaking—respectively *Republican* and *Democratic* policies—i.e. right-winged Liberal and Social Democratic policies—, at worst alternately, this would end up in a disfigured mishmash without the slightest orientation where it all is supposed to lead. The policies need to speak a unanimous language, or else they will fail one by one. Secondly, they need to be prudent and well thought-out, which could not be said about Thatcher's and Reagan's public policies that both ended in great misery, no matter how many well-to-do commentators would like to stylise this time. This only gets more laughable the younger the apologetics become, as they then didn't experience the time itself, thus have to rely on witness reports and scholarly research. I for myself, as having been born in 1995 in Germany and never having lived in either the US or Great Britain, too rely on such literature, thus shouldn't lean out of the window, but finally haven't found an analysis of those policies that presented a positive picture at least of the social policies, which are important for leaders of nation-states as they had to take care of their electors. Abandoning it on ideological or idealistic grounds—may they care for themselves, as the government must not be a nanny state!—could make sense by the book, but shows irresponsibility on the political stage. To live off the taxpayers' money while refusing to exercise one's job is a depiction of the pariah such people wish to usher off the public pockets. One either takes one's job serious and does it, or stays away from it. Hypocrites are nobody's darling for a good reason.

hearing that “everything has been said but not everyone has said it.”. As further repetitions from the individual verdicts in the subchapters should be avoided, all that remains to say is that despite all the critique that had been lambasted in the separate texts, all of them can be recommended to be read, besides all the authors that have been mentioned on the sidelines but not scrutinised individually. As it has been said, it would take up too much space to dedicate subchapters to all the big names in this single field, even though many of those appraisals are based on personal preferences. This small scope has shown that there is actually little variance between the authors, and this wouldn’t have changed upon adding more names to the list. All of them preferred a narrower scope for the government’s duties or its instantaneous dissolution for the public good; few of them gave consideration to a narrowing of the definition of freedom beyond the maxim that it should not affect third parties, speaking of the idiomatic border of freedom for one’s fist where someone else’s nose began; to all of them, the individual is supreme, whereas the collective is either a mythological concept or the materialisation of the individual’s eradication, thus despicable and an outspoken enemy. More or less, all of them poured old wine into new hoses. May this text shall (have) overcome this anthology of clones.

Chapter IV

After an enduring journey throughout some large names in the field of political theory in the subordinate field of right-winged Liberalism and Libertarianism, there can be nothing more refreshing and relieving than to finally introduce something original to this overblown text, right? Exactly. That's why we will now introduce something that may be novel and uncharted to the ordinary reader but not so much to the field of academic research: The question of Pragmatism in Justice, Politics and Economics. When thinking about Pragmatism and particularly Rationalism in the rather crooked field of politics, one name may immediately come to mind: Michael Oakeshott. He dedicated a title-giving essay called "Rationalism in Politics", and this will also be the main subject to the apparent subchapter. The other two subjects—Pragmatism in Economics and Pragmatism in Justice—will rely dominantly on research works published in journals.

What does Pragmatism, in this case, mean? It embodies the whole of the Utopian idea that has so far been presented in this text, outside of the critique of others' ideas and the aimless rambling about miscellaneous topics. Pragmatism, different from ideologies and, subordinate to them, ideals, is not fixated onto certain objectives but instead chooses to examine every problem presented individually, to then find a tailored way out of it. A Pragmatist may have certain goals in mind, but those are rather faint and not as rebellious, radical as those of the ideologues. A Pragmatist would never say that the *Bourgeois* should be decapitated at the guillotine one by one; that the means of production should be seized and reallocated to the working class; a Pragmatist would never call for the liquidation of the entire Jewry and ethnic minorities to obstruct the staining of pure Aryan blood; that neighbouring nations should be conquered to restore an ancient glorious empire. A Pragmatist would never say such things, but not because he or she disagreed with the sentiments thereby expressed, but because for one, those are all radical goals and such ones that are not only controversial but lacking broader public support. Pragmatists seek the solution that appeals to the most people involved, conclusively the approach that alters the least of a given situation, but still solves the problem in question. One could therefore say that—to address the political discipline, which also takes up most of the Pragmatism that will be discussed in this chapter—politicians, particularly presidents/chancellors/etc. who run for parties usually described in a fashion like "People's Party" or similar (think of, for example, the „Christlich-Demokratische Union (CDU) or „-Soziale Union" (CSU) in Germany; the „Österreichische Volkspartei" (ÖVP) in Austria; or any nation's "Democratic People's Party", of which there are fairly many)), although this statement easily ends up

too general and therefore gave nations' rulers a pass even though they have ultimately failed during their tenure. This happens when the approach of Pragmatism is applied ideologically, i.e. as a one-size-fits all without any consideration of the situation taken. During trying times, when standing policies and conditions, finally structures, seem to become obsolete and have been proven to be(come) so, leaders are naturally required to introduce a period of transition towards an occasionally radical renewal. It would normally be said that change and restructuring happened through the people's efforts, through their combined acting, but it were naïve or ignorant to either way for the people to gather around society and imposed this renewal. When speaking about the ruler's duty for abandoning the obsolete construction, it is of course spoken about the state, or national orders in general. Nations' leaders are obliged to intervene on only one thing, and that is what the state's is. States do not belong to the people as long as they have a direct say on almost every single action. Two things speak against the opening of the state to such a degree of transparency: (1) The people **of a nation** as a collective cannot be entrusted the responsibility of an entire nation, particularly of globally powerful nations like the United States or Germany as their interests differed too greatly on several levels, so that there couldn't be but one debate that didn't end in an irrevocable quagmire; and (2) such direct democracy likened terminal bureaucracy and made swift decisions a thing of the past—neither a nation, nor even a community could function this way⁶⁷¹. When it comes to leadership, there can't be a round table for every single decision, at least when we speak about a nation of whichever size. The reason, besides the required slimness to assure quick decision-making, is that nations usually gather too many different interest groups that will at once run into different directions, so that the decider in the centre will be quartered. The consequence will subsequently be a dead end from which there is no return without compromises that dissatisfy everyone result in a war. (Or something comparable) Democracy has found a way out therefrom insofar as that everyone can participate in an election and even deploy a party or candidate intending to represent the dispatchers' interests. If there isn't an absolute majority for anyone, the various interest groups need to see whether they could create a coalition that assembles a simple majority at least. Compromises in such coalition negotiations are inevitable, so that dissatisfaction is on the table again. Pragmatists, to fit, have got no problems there with as they seldom pursue any personal interests other than steering the

⁶⁷¹ Nixon's former Secretary of State and current foreign-diplomacy expert Henry Kissinger went even further, declaring that "The state is a fragile organization, and the statesman does not have the moral right to risk its survival on ethical restraint." (Kissinger, Henry (2014). *World Order*. New York City: Penguin Books. Page 195. Nota bene: He wrote that with reference to Kautilya and Riche-lieu) Likewise, the statesman should show sufficient wisdom that while he should treat his (or her) people with respect and esteem, he (or she) needs to intervene and rectify actions when they risk to collapse society as it is. The statesman, like his or her state, functions as a night watchman, maintaining law and order but only stepping in when it is no longer evadable.

ship that is their nation, their office, through wind and weather and the stormy sea presented before them every day. Ideologues and idealists alike are always incensed because they know that they cannot pursue their interests on the fast lane of an absolute majority, whilst denying that in order to even see the glimpse of a chance of winning an absolute majority, they had to level their most controversial and radical enquiries for the highest office. There they meet an artificial dilemma: On the one hand, they see themselves underway to change the world *ad ovo*, but on the other hand, they want to exercise the “March through the Institutions”, as coined by German student leader Rudi Dutschke (and allegedly suggested by German political philosopher in exile Herbert Marcuse) as they have realised that overthrowing a government in Bolshevik style doesn’t bode well with the people interested in rescuing from a train they see running over a cliff. (Some of them also disapprove of this tactic personally)

One could go as far as to say that Pragmatists preferred co-operations in coalitions rather than ruling on their own as it offered them the opportunity to appeal to even more people in the electorate; it allowed them to also hear from the other side that would otherwise be compromised in the parliamentary opposition, left to criticise and oppose everything the incumbent government had got to say and propose. A little constructive but essential job indeed. Countries with bipartite party systems would see their parliamentary Pragmatists left with a difficult decision: What to do when one is forced to rule alone atop but with an alternately strong or weak opposition thereunder? Such is the miserable fate of countries like the United States which, as we have stated beforehand, has got two strongman parties—the Republican and the Democratic party—and a couple of infinitesimally small parties like the Socialists, the Greens, the Libertarians, etc.⁶⁷². Such superficial would-be representation fails all nuances that would be present in a parliament of about three times the parties elected, or at least eligible. After the 2016 midterms and the general election that followed suit, this lack of diversity showed with the creation of the “Squad”, a group of six young Democratic Congresswomen who stuck out with their expressly left-winged populist stances on various topics, which gradually cast them on the fringes of their party. And while they complained about this side-lining of theirs, they eventually consented with it. What they missed to realise in the beginning was that they had to experience a hard time when attempting to shake up one of the two *Grandes Dames* of the United States’ political system. It was not impossible, but it was pretty nigh thereto. A usual suggestion would have

⁶⁷² There are texts addressing the nuisances that come with a closeted two-party system in parliament, and despite its age, its questions and the suggested amendments feasible have aged well, unfortunately. Only few changes had to be made and the whole text could be published again in a journal:

Ranney, A. (1951). Toward a More Responsible Two-Party System: A Commentary. *American Political Science Review*, 45(2), 488-499. doi: <https://doi.org/10.2307/1951475>

been to establish a party of their own instead, although the chance to persist against the inevitable fate of falling into oblivion is usually on sight. One could emphasise that they enjoyed public support, especially from the younger generations and movements linked to them, such as the climate activist group “Sunrise Movement”⁶⁷³. But if their support were so strong, they could easily break away from the moderate party and found one of their own to overtake them like a breeze. The problem, nonetheless, is that their appeal with the older generations dwindles, so that they are dependent on a settled voter base like the Democrats’, where they were tolerated and could work as backbenchers in the House of Representatives. Such is the bliss of members of parliament; as the „LINKE” MEP Gregor Gysi once said (not verbatim, translated from mind protocol into English): “I could stroll around in parliament until the age of 70 and no-one would notice me”⁶⁷⁴. Thinking about the likes of Mitch McConnell, Chuck Grassley, Dianne Feinstein et al., the same could also be said about the bicameral system in the States as well.

Enough of the rants and the immersion into the field of political Pragmatism in the preface to this chapter. We should now elaborate on what this chapter is going to dedicate specifically. As the title says, it will be separated in two parts: Political Pragmatism and Economic. One may ask, on the one hand, whether everything hadn’t already been said with regards to the former, and whether there could be one with regards to the latter. The first question could almost be answered with a yes, but there are more catches to put into detail still; and with regards to the latter, the answer would still be yes because the English language lacks distinguishing terms for exclamatory interjections. Other than that, it should come as almost no surprise at all, given that to the market, unlike politics, there is nothing worse than behaving like a stubborn donkey and steering the same way in the same direction with no adjustment in accordance to the current situation. It came close to steering a schooner right into large rock although one could clearly see that it was right ahead and safe to crush the schooner into pieces. As for the rest, we will come back to it in a minute. (Or hour)

673 Arrieta-Kenna, Ruairí (June 16, 2019). The Sunrise Movement Actually Changed the Democratic Conversation. So What Do You Do For a Sequel? POLITICO Magazine: <https://www.politico.com/magazine/story/2019/06/16/sunrise-movement-boot-camp-227109/>

674 The original statement of his can be heard in almost every second episode of his loose talk show format „Missverstehen Sie mich richtig!” (Misunderstand me correctly!), where he interviews random personalities from politics to entertainment.

Pragmatism & Idealism

As it has been said beforehand, when it comes to Pragmatism in Politics, what may first come up to one's mind is the barely related essay by British political theorist and professor Michael Oakeshott, although his essay was named "**Rationalism** in Politics". Philosophically speaking, the two of them—Pragmatism and Rationalism—are hardly related, lest because Pragmatism was actually a concept constructed in linguistics by John Searle. Furthermore, as this text may possibly address more US-Americans and Westerners who have been educated more on American English, politics, entertainment etc., to now introduce a British aristocrat may come as a hefty rebound, lest because the conceptualisation of Conservatism has first been spot as an unsurpassable juxtaposition⁶⁷⁵. To answer what Oakeshott had to say about Rationalism in Politics is difficult as there is no single sentence to quote *pro toto*, so that instead, one had to explain it in detail: To him, Rationalism meant to work primarily on technical knowledge, on bookish knowledge and the application of pragmatic (not verbatim) means to provide to society what it demands for the satisfaction of its "felt need". The Rationalist would therefore consider only the facts, and have learnt his public politics from the book, and would govern by it. This is where Oakeshott begins to express his critique:

*"It is a training in technique, a training, that is, in the half of knowledge, which can be learnt from books when they are used as cribs. And the Rationalist's affected interest in education escapes the suspicion of being a mere subterfuge for imposing himself more firmly on society, only because it is clear that he is as deluded as his pupils. He sincerely believes that a training in technical knowledge is the only education worth while, because he is moved by the faith that there is no knowledge, in the proper sense, except technical knowledge."*⁶⁷⁶

One must recall that Oakeshott derived his definition of Rationalism from Cartesian philosophy, so that he simply conveys the philosophical concept into politics, although this makes little sense as humanist philosophers hardly wrote or contemplated (about) politics; *exceptio probat regulam de rebus non excepti*. (One such exception would be David Hume, who still enjoys high acclaim for

⁶⁷⁵ Kristol, Irving (1996). The Right Stuff. In: Kristol, Irving; Himmelfarb, Gertrude & Kristol, William (Eds.) (2011). The Neoconservative Persuasion. New York City: Basic Books.

Kristol didn't address this particular text but instead the essay "On Being Conservative", which he deemed "irredeemably secular", "too abstract and too specifically British". The same may have possibly been said by him on all other essays, although secularity is targeted specifically on the question of religion in society, which has not been talked about in his "Rationalism in Politics".

⁶⁷⁶ Oakeshott, Michael (1947). Rationalism in Politics. In: *ibid.* (1991) Rationalism in politics and other essays. Indianapolis: Liberty Fund. Page 38. Emphases mine.

his “Treatise on Human Nature”) Any definition of Rationalism in Politics should stand independent of its philosophical namesake to introduce a definition of its own; needless to say that the focused consideration on facts and the pursuit of society’s paramount are invaluable pinnacles thereof. What else were ought to be included? Rationalist politics had to be just like pragmatist politics, as to act pragmatic needs to be equal to acting rationally. But the philosophical Rationalism is too focused on the individual’s perception of environment, which impairs the inclusion of empirical information which is required to govern prudently. (Even though Oakeshott doesn’t speak about such aspects; he knew that this didn’t matter herein) Perception is a misfit detail, although not unimportant. What we can perceive by olfactory means, of our eyesight, eardrums and finally through procedure within our brain, can give us hints about what would then be completed with empirical intelligence. It just is incomplete, therefore imperfect and insufficient for policymakers as well as for the discourse. Oakeshott is right to tell that basing one’s doing by just technical knowledge is hazardous as it couldn’t match reality’s circumstances; the same accounts for rationalistic means: Sensual organs’ results do not suffice to fell a wholesome decision. But what else did he have to say about Rationalism? That’s what can be found in another essay of his, “Rational Conduct”. There, he presents a more elaborate view on the concept, specially a conciser application of it in real life i.e. outside of the humanities. To use a quote from the text, to him, rational activity is where “behaviour in which an independently premeditated end is pursued and which is determined solely by that end. This end may be an external result to be achieved, or it may be the enjoyment of the activity itself.”⁶⁷⁷ There’s nothing to correct about it, except for one detail: That this general statement would allow the *etiquette* of rationality towards even the most heinous intentions, as long as they were intently pursued by the perpetrators. To again seek the most terrorising example known to humankind, the Nazis—at least the highest *échelons*, closest to Hitler—knew what they were doing and exercised their crimes against humanity consciously and proactively. One could again mention that there were exceptions, like Albert Speer, Hitler’s head architect and designer of Hitler’s megalomaniac restructuring of Berlin as the megalopolis “Germania”⁶⁷⁸. On the other hand, Oakeshott didn’t mean to develop an ethical theory, but solely a practical one independent of morale. He meant to distinguish conscious actors from those who behave blindly or stumble into happenstance while acting in a different direction. And outside of the probable instrumentalisation from wrongdoers, his explanation of a sociological, political rationalism so far matches. Unlike the description from the prior essay, it also

⁶⁷⁷ Ibid. (1950). Rational conduct. In: *ibid.* Page 102. Emphasise mine.

⁶⁷⁸ Boehlert, Aaron Mumford, “Hitler’s Germania: Propaganda Writ in Stone” (2017). Senior Projects Spring 2017. 136. https://digitalcommons.bard.edu/senproj_s2017/136

presents a more fitting critique on the shortfalls of Rationalism as a sociological concept, even though sociology is meant to be mentioned herein with some caution as it is my relation of it thereto, not Oakeshott's; yet as we describe human action with this term and his outline of how it is detailed, it makes sense to apparently sort it to this discipline.

Another aspect of Rationalism that Oakeshott has added to it and that must not be forgotten at any cost is that of Reason. (Capital letter R mine and hot his) Unlike other philosophers would have done, he did not explain what to him Reason actually is, so that it is presumed to be commonly known what to understand thereunder, although other concepts—think, for example, of human soul (*Seele* in German, *Animus* in Latin⁶⁷⁹)—remained vague and controversial unto this day. Why reason to him is none such may be due to his profession as a political theorist erudite in the classical philosophers, not a humanist like Descartes. To speak with one voice, we should hereby assume that reason is to conclude fact-based statements under consideration of all relevant aspects in a given context, determined to advance something of personal interest, the thing that we have before called the pursuit. Like Oakeshott's Rationalism, Reason under this definition necessarily has to be vague and therefore applicable even to pursuers of disrepute and low moral fibre. Philosophical concepts, and formerly even the jurisprudence, suffer(ed) from such disadvantageous ambiguity. At least after the aforementioned incident of Nazi judges creating a code of law tailored to propel the antisemitic, antiziganistic, racist, etc., this discipline was able to move forward therefrom and henceforth undergo precautions to not again be played like a puppet.

Having defined the term Reason now, we should understand in what context exactly Oakeshott has mentioned it now, to also understand the import with which he weighed this aspect. A longer quote from the second essay shall be cited for this purpose:

*“[...] men have a power of reasoning about things, of contemplating propositions about activities, and of putting these propositions in order and making them coherent. [...] this is a power independent of any other powers a man may have, and something from which his activity can begin. And activity is said to be ‘rational’ (or ‘intelligent’) on account of being preceded by the exercise of this power, on account of a man having ‘thought’ in a certain manner before he acted. ‘Rational’ conduct is conduct springing from an antecedent process of ‘reasoning’.”*⁶⁸⁰

679 To Aristotle, the soul is “the first grade of actuality of a natural body having life potentially in it”. (De Anima, II.1, translated by J. A. Smith) («διὸ ἡ ψυχὴ ἐστὶν ἐντελέχεια ἢ πρώτη σώματος φυσικοῦ δυνάμει ζωὴν ἔχοντος.» in the original Old Greek.)

680 Michael Oakeshott (1950), page 105.

There's a lot to unwrap from this rather long quote, but its length is justified as it contains a lot of important and interesting information to draw the relationship between the terms Rationalism and Pragmatism. Firstly, what Oakeshott has described in the first two sentences of the quote appears like the frequently supposition of what has human beings stick out as superior to their fellow, allegedly inferior animals living in the wilderness, without a civilisation as advanced as humankind's, without thumbs or even hands. Secondly, with reference to the described supposition, he emphasises that because of the exercise of this outstanding power—to reasonably contemplate actions prior to executing them—rational, or reasonable, action were feasible, thereby presuming that animals inherently behaved and acted unreasonably or irrationally, which would possibly have been contradicted by Darwin or simply modern-day biologists⁶⁸¹. The existence of a language as complex as human languages, or the evidential procedure of complex thoughts within the brain of animals doesn't mean that they were any less rational (or irrational) than human beings. In terms of Oakeshott's definition, we could even proclaim that when a predator went hunting for gazelles, or an orang-utan alpha male led his flock to a skirmish with a rivalling flock to, for example, decimate their population or steal their females, they could be called rational as they may even have good reasons for such actions, such as a drought that curtailed the amount of food available to all of them⁶⁸². Animals always act intently and don't waste resources, so that they could never have reached a state as dismal as the allegedly more rational hu-

681 Some Biologists even went as far as to say that natural selection as described by Darwin even bested irrational animals over rational ones, although the findings may be up for debate:

McNamara J. M., Trimmer P. C. and Houston A. I. 2014 Natural selection can favour 'irrational' behaviour. *Biol. Lett.* 102013093520130935. <https://doi.org/10.1098/rsbl.2013.0935>

Likewise, although in a different context and mentioned rather half in jest and half in seriousness, another, more recent paper has found out that rationality were gradually abandoned in academic research, although more in language rather than in terms of methodology. For those interested, the citation reads as follows, the paper itself was published at a renowned institution holding its own journal:

Scheffer, M., van de Leemput, I., Weinans, E., & Bollen, J. (2021). The rise and fall of rationality in language. *Proceedings of the National Academy of Sciences*, 118(51). DOI: <https://doi.org/10.1073/pnas.2107848118>

682 As animals permanently live in the wilderness, occasionally facing off with predators threatening their life, they have got fewer chances to persisting after incidents of poor decision-making. Hence, while humans may undergo periods of bad luck and unwellness, animals may face death upon felling a bad decision. In consequence, it would be possible that they behaved more irrational than human beings. Studies have empirically shown that this were a fact, although for different reasons, or at least from a different perspective:

Keith E. Stanovich (2013): Why humans are (sometimes) less rational than other animals: Cognitive complexity and the axioms of rational choice, *Thinking & Reasoning*, 19:1, 1-26. DOI: <https://doi.org/10.1080/13546783.2012.713178>

mankind that had pushed them onto the outskirts, like Europeans pushed Native Americans. The only aspect that could separate human beings from *savage* animals in the wild—and the individuals said to behave irrational despite their underlying ability to act otherwise—would be the preceding act of reasoning to prepare the successive action. Would routine actions thus be an indicator of irrational actions? Of course not. Routine actions are the product of actions that have been thought through multiple times before executing them for the first time. By the time repetition has led to predictability, to think about it would possibly lead to unnecessary procrastination. To then no longer think about each step separately is actually an advancement from the *uneducated* ape, or the infant toddler⁶⁸³. To paraphrase a passage from Bernd Kortmann's "English Linguistics: Essentials" (I was unfortunately unable to find the exact page), one doesn't think about each step individually when climbing stairs, such as in "Left gluteus maximus, right gluteus maximus", etc. We just climb them as we grab a pencil, respond to small-talk, or eat. There are new, unknown actions that need some deeper consideration, but the same accounts for animals—across species, but especially amongst orang-utans and chimpanzees—who have been proven to use tools to access food, *inter alia*⁶⁸⁴. Like humans, animals do not grow up with *ad-ovo* internalised knowledge of how to apply sticks and stones as tools

My argument too could be proven empirically, although it sat on a fallacious foundation: For the similar reasons African countries enjoy a younger population in total, but only if we ignored another statistical fact: That the mortality rate is far higher than in Western countries, for different reasons. So to say, just as animals behave more rational because the irrational ones quickly died out, African people are statistically younger than their Western counterparts of the global North are, just because the Global South suffered a higher mortality rate.

683 Others would even say that routine work led to a higher propensity to do mistakes that would otherwise be avoided through overthinking every movement. It is even suggested that it may decrease the ability to examine certain situations individually, thus lead to more unethical decision-making. See, for example:

Derfler-Rozin, Rellie; Moore, Celia; Staats, Bradley (March 28, 2017). Does Doing the Same Work Over and Over Again Make You Less Ethical? Harvard Business Review (HBR): <https://hbr.org/2017/03/does-doing-the-same-work-over-and-over-again-make-you-less-ethical>

684 Motes-Rodrigo A, McPherron SP, Archer W, Hernandez-Aguilar RA, Tennie C (2022) Experimental investigation of orangutans' lithic percussive and sharp stone tool behaviours. PLoS ONE 17(2): e0263343. <https://doi.org/10.1371/journal.pone.0263343>

Mascaro, A., Southern, L. M., Deschner, T., & Pika, S. (2022). Application of insects to wounds of self and others by chimpanzees in the wild. Current Biology: CB, 32(3), R112–R113. <https://doi.org/10.1016/j.cub.2021.12.045>

Shurkin, J. (2014). News feature: Animals that self-medicate. Proceedings of the National Academy of Sciences of the United States of America, 111(49), 17339–17341. <https://doi.org/10.1073/pnas.1419966111>

Koops, K., Soumah, A.G., van Leeuwen, K.L. et al. Field experiments find no evidence that chimpanzee nut cracking can be independently innovated. Nat Hum Behav (2022). <https://doi.org/10.1038/s41562-021-01272-9>

to, for example, crack nuts. This has to be learnt by humans, birds and apes alike. But once they are used to applying tools to accessing food, they will act routinely as well. It's a sign of animal rationality.

At one point, Mr. Oakeshott needs to be contradicted: On page 115 of his book, he wrote that rational actions had to be theorised, or were automatically theorised. This is simply untrue. Take again an act as bare as going upstairs or downstairs, eating with dishes or creating a pivot chart on Microsoft Excel. What breaks the camel's back is the term (to) *theorise*, the concept of *theorisation*. According to the Oxford Dictionary—the second, more fitting definition thereof—is to “create a theoretical premise or framework for”. Now, do we have a theoretical framework for walking, eating with dishes, or creating pivot charts on Excel? (The latter unintentionally includes several nervous breakdowns) Except for the latter, where there may exist one, we don't. Does this mean that we needed to limit the realm of *theorisable* actions? Perhaps. Oakeshott didn't limit his, maybe because it is hard to define said realm. Theories in general—“a supposition or a system of ideas intended to explain something, especially one *based on general principles independent of the thing to be explained*” (emphasis mine)—are meant to describe larger concepts, not such ordinary, menial labour and acts. One-dimensional operations are at best summarised in one or two sentences, whereas professions may take over several pages as there are subordinate layers required to be described separately. And this is where we may finally find a noteworthy distinction between actions as exercised by humans and actions exercised by animals: Animal behaviour is often depicted as brute and simplistic. Predators chasing their prey or chimpanzees assailing rivaling groups in treetops and on the floor are superficial actions that lack all depth, and there are hardly more complex actions in their social environment. Again, the factor of civilisation as we know it comes into play: Advanced technologies and complex social environments that are even distinguished by cultures have made it necessary for human beings to understand ever more complex structures and circumstances. In the end, this is why the human brain has become so powerful in comparison to wild animals⁶⁸⁵. Or more tech-

Cheke, L.G., Bird, C.D. & Clayton, N.S. Tool-use and instrumental learning in the Eurasian jay (*Garrulus glandarius*). *Anim Cogn* 14, 441–455 (2011). <https://doi.org/10.1007/s10071-011-0379-4>

Osuna-Mascaró, A.J., Mundry, R., Tebbich, S. et al. Innovative composite tool use by Goffin's cockatoos (*Cacatua goffiniana*). *Sci Rep* 12, 1510 (2022). <https://doi.org/10.1038/s41598-022-05529-9>

⁶⁸⁵ Although scientists question this statement; they at least want to put it into perspective to stifle the human feeling of superiority over wild animals. Aside of that, it is common sense that a brain's size does not measure its capabilities. For the first sentences, read:

HERCULANO-HOUZEL S. The Remarkable, Yet Not Extraordinary, Human Brain as a Scaled-Up Primate Brain and Its Associated Cost. In: National Academy of Sciences; Striedter GF, Avise JC, Ayala FJ, editors. *In the Light of Evolution: Volume VI: Brain and Behavior*. Washington

nically speaking, because of the more powerful brain, human kind was able to create a civilisation as complex and large as nowadays'⁶⁸⁶. Whether this was for good or bad stood up to question for each individually.

Finally, Oakeshott also asked to consider the limits of rational actions, and Rationalism in general. At one point, he wrote that

*“Activity springing from and governed by an independently premeditated purpose is impossible: the power of premeditating purpose, of formulating rules of conduct and standards of behaviour in advance of the conduct and activity is itself is not available to us. To represent the spring and government of activity thus is to misrepresent it.”*⁶⁸⁷

Juxtaposing with the aforementioned routine work, we could question whether Mr. Oakeshott could be wrong at this point. Why shouldn't it be possible for an action to be premeditated and triggered by a preceding purpose? We would imagine ourselves to be thirsty or hungry, and the purpose to assuage our hunger or thirst would lead us to the shelf with food or beverages. It could even work for more complex tasks: Our desire to create a manual for a machine we have developed on our own could trigger our movement to the computer to open our CAD software and conceptualise a manual that painstakingly describes every step in using the machine. If we didn't have such a software but knew that without one, we could not fulfil this purpose of creating a manual, this could automatically trigger the search for one and its subsequent purchase.

The second position underscored could be helpful for a further scrutinisation of what is actually meant: A purpose could not itself create a code of conduct, as conduct is usually twofold in its assembly: firstly of the actions and behaviour required to achieve the purpose's fulfilment, and secondly of social standards of behaviour. One could of course act in such a raw way as an independence or current absence of regulations, written or unwritten, but this may, in case there were written or unwritten coda were already institutionalised, lead to unwanted consequences such as social proscription or isolation. Such are the motives that occasionally lead to an almost anxious obedience to them, one could describe it as an invisible hand that intervened, one comparable to Smith's on the market, i.e. humans sharing workloads or trading goods.

(DC): National Academies Press (US); 2013 Jan 25. 8. Available from:
<https://www.ncbi.nlm.nih.gov/books/NBK207181/>

686 The advancement towards more complex structures in society has still begun earlier than commonly presumed—already during the Bronze Age, this has been noticeable:

Primas, M. (1997). Bronze Age economy and ideology: Central Europe in focus. *Journal of European Archaeology Archive*, 5(1), 115-130. doi:
<https://doi.org/10.1179/096576697800703593>

687 Michael Oakeshott (1950), page 120. Emphases mine.

Outside of the little critique we had on Oakeshott, he has given some good insight on the question of what makes a Pragmatist, or in his jargon, a Rationalist. The two of them are two sides of the same coin, /tə'mertouz/ /tə'ma:touz/. The Pragmatist too would always orient himself or herself either on the individual or collective good, depending on whether he or she were a politician or a maverick working for the own good exclusively. A far more interesting question would be how Pragmatists would deal with dilemmas. This question exists independent of politics or economics and can therefore be examined in the introductory section too. Again, we could refer to the Biblical story of King Solomon and the two mothers with the one child. Why is this story of interest? Because a Pragmatist would have acted similarly, if not exactly like he. Others would say that Pragmatists, like *Kissingerian* diplomats⁶⁸⁸, were prone to negotiations and discussions to seek a compromise even when one side could perfectly be exposed as perpetrators in need of punitive sanctions rather than a slice of the cake to keep their feet still. More demeaning voices would even call them disregarding relativists who lacked empathy or the mental capacities to recognise the (probable) consequences of such short-sighted suggestions. Personalities like Henry Kissinger nourish such prejudices, especially he could be alleged

⁶⁸⁸ It is of course in reference to Henry Kissinger, but more generally means the Neorealists, a term that comes from academic foreign policy. The concept speaks about nations deliberately offending other nations to smother their power due to security concerns of theirs: When another nation becomes too powerful and could therefore pose a security risk to one, that one would, for example, start a war against the nation to weaken it, and dominate it again. More about it can be read hereunder:

S. Telbami (2002) Kenneth Waltz, Neorealism, and Foreign Policy, *Security Studies*, 11:3, 158-170, DOI: <https://doi.org/10.1080/714005344>

Kissinger was also of interest for his occasional proposition of controversial steps to victims to make compromises with their offenders. The latest was in regards to the Russian war offensive against Ukraine, in which Kissinger, during the 2022 World Economic Forum in Davos, suggested that Ukraine should give up the Eastern regions of Луганськ and Донецьк to end the war. It would have meant a surrender towards Russia and, as many observers and experts opined, would have sent Путин the signal that he could conquer regions in neighbouring countries without being defeated by the global community, particularly NATO, which he mentioned in the beginning as one of the reasons for starting the war in the first place: Ukraine's contemplation to apply for NATO membership would have posed a security risk to Russia against which Russia had to interact. For Kissinger's suggestion at Davos, the following press coverage can be read:

Bella, Timothy (May 24, 2022). Kissinger says Ukraine should cede territory to Russia to end war. *The Washington Post*: <https://www.washingtonpost.com/world/2022/05/24/henry-kissinger-ukraine-russia-territory-davos/>

His suggestion fits the aforementioned definition of Neorealism in International Relations, and also shows that it would be more fitting to speak of an ideological ideal of foreign policy as it does not draw the consequences of such tempos in a policy, such as the signal to the offender it sends, and what he or she may do in consequence thereto. Foreign policies shouldn't be designed by a repeating scheme as it is a dynamic activity, comparable to a game of chess where a single alternation in tempos can lead to a wholly new game for which new calculations are required.

of a bias due to personal interests and investments, or perhaps due to different experiences and connexions they made: He has worked as a fixer between US companies and mainland Chinese government officials and still keeps in touch with many of the latter after his work as Nixon's secretary of state. How could someone like he seriously write about issues concerning the tensions between the US, China and the many insular states in the Eastern Pacific? Generally speaking, how could he give non-partisan advice on policies between China and the "ASEAN" states, and the US? The "AUKUS" summits? One example of how much he tends towards Beijing's benefit could be his opinion on Taiwan⁶⁸⁹, or his book "On China", about which a reviewer at the New York Times wrote that Kissinger "soft-pedals the human costs of Mao's ruthless decades-long reign and questions the consequences of more recent American efforts to press human-rights issues with the Chinese"⁶⁹⁰. Kissinger's realpolitik, when it comes to conflicts of any kind that involves at least one serial perpetrator like China or Russia (sometimes the US as well when it comes to conflicts and crises in the Middle East), tends to relativise the human toll to even the level between the two sides. One could call it ignorance for the situation in situ, but especially with regards to his ideas on a forthright policy in the Eastern Pacific, Kissinger has got a long-lasting legacy, again harkening back to his time as Nixon's Secretary of State, as which he also accompanied the then-President, speaking also about the state of Taiwan in the wake of continuous threat from its continental neighbour⁶⁹¹. There, Nixon, possibly already like his State Secretary Kissinger, showed a high level of *Sinophily*, appearing almost closer to Beijing than to Taipei. Or so it could be read from the last footnote's source, where it stands written that

*"Nixon went on to tell Roger Sullivan, in the American embassy in Singapore, the rough outlines of his later path to normalization with Beijing. On a subsequent trip, he argued to an unenthusiastic Chester Bowles, then serving as U.S. ambassador to India, that 'good relationships with China were more important than good relations with the Soviet Union.'"*²² (Page 08 | 27)

And good relations could only be guaranteed when all support for defiance or suspicion against the pseudo-Communist régime in mainland China were destroyed. It could only worsen any chances for a support in defence of Taiwan

689 Friedman, George (May 27, 2022). Why I Disagree With Henry Kissinger. Geopolitical Futures: <https://geopoliticalfutures.com/why-i-disagree-with-henry-kissinger>

690 Kakutani, Michiko (May 09, 2011). An Insider Views China, Past and Future. New York Times: <https://www.nytimes.com/2011/05/10/books/on-china-by-henry-kissinger-review.html>

691 Tucker, N. B. (2005). Taiwan Expendable? Nixon and Kissinger Go to China. The Journal of American History, 92(1), 109–135. <https://doi.org/10.2307/3660527>

against a possible annexation as it is still feared today, lest because of the war in Ukraine and mainland China's cautious display of alleged neutrality. Observers wondered how much it may signal Xi Jinping the chance of safely conquering Taiwan without facing an international war. The relations between mainland China and the Western World are mutual, one could argue: The West's companies heavily outsourced their production to the Far East, whereas this same outsourcing secured mainland China large power as it could bolster the West's dependence on *the world's largest sweatshop*. Perhaps for this reason (as well), Xi Jinping hitherto refused to explicitly side with Путин on the Russian war of offensive in Ukraine—the cost for such an opposition against the West could've led to sanctions and corporate withdrawal as it has been observed in Russia already, with many at part large companies either temporarily or permanently closing their businesses in Russia⁶⁹². Now, Russia and China are two different sizes, geopolitically and economically. But still, at worst, certain businesses could be coerced by the governments in whose nations their headquarters are located, to withdraw their businesses or be punished with burdensome sanctions. The economic damage it could cause on the other hand when businesses' factories and joint ventures were forcefully closed for political reasons—for example, when automotive parts or cotton were no longer produced in Northern mainland China due to the enslavement of native Uygurs (see, for example, in the report shared in footnote number 593 on page 682)—so far kept many nations away from seriously addressing the issue face to face with politicians from the Beijing politburo⁶⁹³. When it comes to the economy, mainland China maintains a firm grasp of the Western world, while on the other hand, the Western world has itself run into its arms.⁶⁹⁴ The “Belt & Road Initiative” is nothing but a magnification of this global power, lest an expansion thereof, particularly in

⁶⁹² Blanchette, Jude; Lin, Bonny (February 21, 2022). China's Ukraine Crisis. What Xi Gains—and Loses—From Backing Putin. Foreign Affairs:

<https://www.foreignaffairs.com/articles/china/2022-02-21/chinas-ukraine-crisis>. Please note that this text was still written and published three days before the official beginning of the war. The facts presented in the text are correct and matching of the situation of the wartime situation nonetheless. For an indefinite and surely incomplete list of all businesses that have so far (date: 05th June, 2022) departed from Russia, follow news piece no. 2 in this post:

<https://t.me/PoliticsAndEconomicsOlyffer/24670> and all subordinate posts thereunder.

⁶⁹³ The latest example of such political impotence to date in the face of mainland China's super-power could be seen when the United Nations' High Commissioner on human rights, Michelle Bachelet, travelled to mainland China after the release of another damning report on the ongoing extermination of Uygur people and culture, including language, poetry etc. Although it could be suspected to be the actual reason for her journey—the timely coincidence was far from random—to the Far East, the topic itself was not addressed. Treating an aggressor with the gloves on will usually give them the affirmation of power over the glove wearers. To read about the meeting:

Rogin, Josh (May 29, 2022). How the U.N. became a tool of China's genocide denial propaganda. The Washington Post: <https://www.washingtonpost.com/opinions/2022/05/29/michelle-bachelet-trip-china-xinjiang-uyghur-fails-genocide-accountability/>

neighbouring nations and the Western world as the region with one of the Eurasian continent's greatest purchasing power⁶⁹⁵.

Would it be smart from a Pragmatist point of view to isolate mainland China to the best of one's nation's abilities, at least for performative or moralist reasons? The latter meant to isolate China, to boycott it economically and perhaps politically as well (the latter would normally precede the former or be the consequence thereof). Would that make sense from this point of view? The answer: It depended on the *interviewee's* interest in the nation, its personal dependency thereunto. That is where Kissinger's approach to such hot potatoes could be considered reasonable. A moralist like Kästner's Fabian would certainly have withdrawn all ambassadors and commanded all native business to act likewise. But due to the aforementioned dependency on China's cheap production and near-monopoly on precious resources like rare earths and metals needed nowadays for technological products, such performative actions came with a toll that many nations couldn't afford to fulfil. This is not even narrowed down to a purely political toll such as eligibility, but also concerning a nation's economic well-being, detailed in the unemployment rate, the GDP or national inflation. Some nations—like Germany—could possibly absorb the first impact of the total boycott, while others—like Rwanda or Kenya, although both nations do not host companies I am aware of that have outsourced their production to China for whichever reason—could not without boosting their inflation to almost Zimbabwean measures. (A more fitting example would be the question of whether to purchase heat from Russia, which has stolen it from Ukraine during the war it leads in the same country. Leaders have already said that they would buy it therefrom as the only alternative would be starvation⁶⁹⁶) Politics, when conducted properly, is exercised as a string of decisions made after a painstaking

694 McMaster, Herbert Raymond (May 2020). How China sees the World. And how we should see China. The Atlantic: <https://www.theatlantic.com/magazine/archive/2020/05/mcmaster-china-strategy/609088/>. From this excerpt from his book "Battlegrounds", at one point in particular, it can be seen how powerful mainland China is, even though we have previously, and a couple of times even before that, discussed the narrow corset that is the obligation to found joint ventures with local companies to control their work.

695 Huang, Y. (2016). Understanding China's Belt & Road initiative: motivation, framework and assessment. *China Economic Review*, 40, 314-321. DOI: <https://doi.org/10.1016/j.chieco.2016.07.007>

Therein, something different is written, something that is more aligned with mainland China's presence in Eastern African countries: The investment in poor countries to make them more accessible to the free market and industrial production. One could be more cynical and say that it wanted to transform them into sweatshop colonies of its own. In the end, all companies that are involved in the "BRI" are mainland Chinese ones, and so, all revenue directly benefits the Far Eastern powerhouse. Later studies confirm this stylisation of the simultaneously economic and geopolitical expansion:

Johnston, L. A. (2018). The Belt and Road Initiative: What is in it for China? In *Asia & the Pacific Policy Studies* (Vol. 6, Issue 1, pp. 40–58). Wiley. <https://doi.org/10.1002/app5.265>

ing weighing of options and their linked consequences, positive and negative, disregarding any underlying preferences prior to a decision felled, i.e. a direction that would be preferred and would preferably be argued persuasively and without any problematic eyewash of the critics. But regarding the high stakes upon which this exemplary scheme is theoretically founded, it should be clear from the start that this is rarely achievable, especially in political *praxis*. As it was emphasised beforehand, a Pragmatist does not care for an ideological agenda, cultural trench wars about a political or social/sociological שט"ק or idealistic iconoclasm, but only for an almost *Merkelian housekeeping* of the political business. In peacetime, such housekeeping can unite the people and allow for periods of political boredom; political functionaries can work without offending anyone. (Think of the moniker POTUS Joe Biden was given early by some journalists, "Teflon Joe". Angela Merkel was described similarly, said to have donned a Lotus-like surface that left nothing sticking on her) Mentioning Merkel, though, is misleading as despite the relative calmness of her chancellorship was usually overshadowed with what was described in German media as a "Reformstau", or jamming reforms in English. Once the end of her record-length tenure neared, journalists and pundits alike began to summarise and criticise her shaky legacy: On the one hand, there was the calmness and relative boredom of her cool-handed steering of the German ship in the European sea. She was lauded as an unidealistic pro-European who strengthened not only Brussels' power but also her country's power in the European Union, next to France under PM Emmanuel Macron. Some also described her as a perfect match to then-POTUS Barack Obama⁶⁹⁷, as the policies of the two showed similarities. They are not wrong, although for different reasons, one could argue—Angela Merkel did leave multiple construction sites behind⁶⁹⁸, pointing out the

696 Walsh, Declan; Hopkins, Valerie (June 05, 2022). Russia Seeks Buyers for Plundered Ukraine Grain, U.S. Warns. New York Times:

<https://www.nytimes.com/2022/06/05/world/africa/ukraine-grain-russia-sales.html>

697 Epstein, Gerald. Obama's Economic Policy: Achievements, Problems and Prospects. In: *Revue de la régulation. Capitalisme, institutions, pouvoirs*, Spring 2009: Crise du capitalisme financier. DOI: <https://doi.org/10.4000/regulation.7459>

698 The Economist (September 25, 2021). The mess Merkel leaves behind. Link: <https://www.economist.com/leaders/2021/09/25/the-mess-merkel-leaves-behind>.

Due to Ms. Merkel's long-lasting legacy which certainly and already outlives the woman, has also triggered the authorship of many serious and less serious biographies and turnovers of her chancellorship, which cannot be ignored from this footnote. The problem is that her preliminarily inactive style of realpolitik which eventually altered into an empathetic proactivity towards helping the needy people who arrived from 2015 onwards—soon when it became clear that her succession had to be organised, which also sparked the critique that she didn't take care of it herself beforehand—has blindsided a good part of her fandom that preferred the Conservative inactivity and reservation of Germany in spite of its financial and political power that may have argued a greater responsibility for others. Inside her party, the dictum „2015 darf sich nicht wiederholen“ (“2015 must not be repeated”) erupted, meaning that refugees were not ought to be let in so openly as Ms. Merkel allowed. As a turning

aforementioned misunderstanding of Pragmatism in politics: that little were done under a Pragmatist's rule, because reforms of any kind would inevitably offend at least one side—one that preferred the status quo without any changes therein. Yet inactivity and staunch maintenance of a fixed status quo is not a feature of a Pragmatist but a shortfall of ideological Conservatives who don't understand that a fixated condition inevitably fails in an otherwise dynamic environment. A matching imagination of this matter-of-fact may be the German telltale of the hare and the hedgehog by the Brothers Grimm⁶⁹⁹. („Der Hase und der Igel" in German) The story could be summarised as follows: The hare made fun of the hedgehog's crooked legs, which incensed the hedgehog in such a way as that he challenged the hare to a footrace, which he apparently lost. The bet—„En goldne Lujedor un'n Buddel Branwien“, or a Louis d'Or (an ancient French currency, recounting the existence of counties under French rulership due to Napoléon Bonaparte's regency on German ground) and a bottle of brandy—was far from existential, but the morale of the story was a different one anyway: That one needed not be controlled by emotions, and that one were ought to be aware of one's limitations. How does this matter for a scrutinisation of Angela Merkel's and Barack Obama's alleged Pragmatism? The hedgehog was naturally ill-prepared for the footrace, thus had to be defeated by the hare, for he evolved legs made for quick running—rabbits are natural escapees as they are preyed upon by foxes and hawks, with no abilities to defend oneself. Hedgehogs, on the other hand, have got stings all over its back, thus can fend off predators by curling up and protecting its unprotected bottom. Governments are no unchangeable beings that needed to evolve from a fixed condition, like those *endgame* animals. When security risks arise internally or externally, a nation can either increase expenses for internal or external defence or law enforcement, such as with investments for the police or the army. When harvests fall short in a season, so that food increases in costs for the people, imports for food can be subsidised so that distributors were incentivised to import more food without hoisting prices for customers. Nations are like the fable hare, not the hedgehog—they don't need to be seduced into races they couldn't win. Alas, they shouldn't act based upon emotions, but remain cool and waive off *agents*

point, the most disgraceful biographies focused almost solely upon that, almost ignoring the remaining years of her chancellorship. Nonetheless, brief reviews of the most relevant biographies on her work can be found (in German) hereunder:

Cech, Judit; Neukirch, Marvin (16. November 2021). Fünf Merkel-Biografien für die Herbst-Lektüre. Politik & Kommunikation: <https://www.politik-kommunikation.de/politik/fuenf-merkel-biografien-fuer-die-herbst-lektuere/>

699 Grimm, Jacob and Wilhelm; Ashliman, Dee L. (transl.) (2000). The Hare and the Hedgehog. University of Pittsburgh: <https://sites.pitt.edu/~dash/grimm187.html>

provocateurs. But should an open conflict be unavoidable, they could prepare themselves and execute reforms required to prepare the nation for the challenge.

What does that mean? Merkel and Obama were both alleged of having ignored challenges their respective nations faced at the time: For Merkel, since her inauguration in 2005, was the demise of coal power and the advent of renewable energies, for which Germany was theoretically well-prepared with plentiful locations predestined for wind farms. In the wake of the Russian war offence in Ukraine, her historically grown relation with Владимир Путин rebounded when the German dependence on Russian gas was exposed in its totality. To some degree, this is also the fault of Social Democrats like Gerhard Schröder, but since she was chancellor for far longer than Schröder, it was her fault that the country didn't create a more diverse energy portfolio. It could not have been explained as a distancing due to increased suspicion although there would have been sufficient reason to be suspicious of Путин who established a reign of authoritarian terror, when Germany had sought alternate sources of energy and gas in particular. Trusty and convivial international relations are not akin to vassalage—German serfdom to the Russian liege lord in this case—but tête-à-tête, equal partners treating each other with due respect, like in a good marriage. This was given between Merkel and Путин, indubitably, but the problem was that Merkel showed carelessness in the consequences of a one-lane acquisition of gas. Even assuming that she inherited this condition from her predecessor who subsequently joined the Роснефть board of advisors⁷⁰⁰, the state company responsible for gas distribution across the globe.

What would a Pragmatist have done in her position? He or she would certainly have diversified the portfolio, not only for political reasons, but also for purely economic ones: To be safe in case one of the many strings could be obstructed, corrupted or fall flat entirely, for example in case of sanctions. One could compare it to skimming through multiple newsletters in search of the best offer from a bottle of sunflower oil. Instead of staying true to only one seller, one could make a choice of the cheapest and purchase the bottle there. Fidelity may be a high virtue, but unless it pays out down the line, it may be wasted in such contexts. The German dependence on Russian gas is similar⁷⁰¹, although for different reasons: Путин broke his contract in deliberately injuring a shared partner, thus in need of punitive sanctions. Partnership must not liken blind loy-

⁷⁰⁰ Which he left later, although much too late to set a credulous example:

<https://www.rosneft.ru/press/releases/item/210779/>. He was later offered a seat at the board of advisers of Газпром, which he rejected, perhaps for the same reasons as for which he left Роснефть. He didn't elaborate even on his own communication channel, so that nothing but rumours could exist thereupon: https://www.linkedin.com/posts/gerhard-schroeder_auf-die-nominierung-in-den-aufsichtsrat-von-activity-6934921593588498432-7z-K

⁷⁰¹ Meister, Stefan (February 01, 2022). Germany's Russia Problem. Kennan Institute [Wilson Center]: <https://www.wilsoncenter.org/blog-post/germanys-russia-problem>

alty as this creates intimate vulnerabilities. This is right especially when emphasised in context of a relationship with an authoritarian nation that has never seen any real time in which it was truly free, truly Democratic, but always either monarchistic, Socialist or blankly authoritarian. The short time under Михаил Горбачёв or Борис Ельцин could hardly outdo what followed thereafter, the beginning of yet another reign of terror and anti-Democracy.

As it becomes visible, there is no straight answer to explain what Pragmatism, to me, stands for; nor is there a specified doctrine to pursue when declaring oneself a practising Pragmatist. This is both a blessing and a curse: On the more positive side, Pragmatism is adjustable to a frequently alternating conditions, always presenting tailored solutions. On the other hand, there is the positivist trap proving a vulnerability to be instrumentalised, as explained beforehand. The only prerequisite that can help to prevent this is the necessity to always consider everything particularly hints and facts that could pull one a leg; populists and pathological perpetrators have in common to carelessly ignore information that hindered the advancement of their preferred solutions, to then face the expectable occurrences obstructing said solutions⁷⁰².

702 Stephens, Philip (June 23, 2016). The perils of a populist paean to ignorance. Financial Times: <https://www.ft.com/content/bfb5f3d4-379d-11e6-a780-b48ed7b6126f>. Note that this comment was strictly aligned to the Brexit vote and realisation, next to the hopeless try to negotiate an advantageous plan with the European Union, advantageous for the thenceforth isolated British Isles. Ignorance is a suitable term to not only describe the parliamentarian quacks and their blind guardians in Whitehall—starting from James Cameron who initiated the plans for a referendum, over Theresa May who was in charge of holding it and subsequently preparing Great Britain for its departure from Bruxelles, finally over Boris Johnson, who was responsible for continuing the sprint across the cliff—but also the people who willingly believed all the lies they were presented on a silver plate, with the audience on the margins, pointing at the sometimes obvious, sometimes less obvious falsehoods presented. In times of a free internet with credible and verifiable information, ignorance can become a choice, and in this case, it could be gentle to call the wilful fools « ἰδιῶται », but this may be a question of mere aesthetics and a last glimpse of respect, perhaps sympathy for someone mentally impaired, thus unable to recognise a quack selling one out to egoistic purposes. Another interesting point of view on the issue was presented in the following paper:

Wieland, J.W. Willful Ignorance. *Ethic Theory Moral Prac* 20, 105–119 (2017).
<https://doi.org/10.1007/s10677-016-9722-9>

The author outlines, with reference to another philosopher, that the people who are wilfully ignorant believe their incomplete perception as an advantage, while it is actually to their disadvantage, so that ignorance plays them twice. In terms of the Brexit, many fishermen of poor neighbourhoods voted to leave the EU because they believed in spite of access to correcter information that once their waters were theirs again, and no longer abutting nations' as well, they were better off again, as in a forlorn time they themselves may have not experienced either, but their fathers or grandfathers perhaps. Everything lies in the heart of tales, but not in accredited information or verifiable memory. It's all born in ignorance and has prospered therein. It's a fruitful soil upon which the stories of Brexiters have grown strong. One could ask what was in for them, and again, it may be the blissful ignorance that guided them, although they, as politicians, may have had even better information, from classified documents such as assessments by their intelligence services. Ignorance is comparable to an invisible and non-traceable disease, contracted by words and recordings, by information and disinformation. Its

When do we know that we have considered all directions of a complex, to tell that we thus felled a decision that deserved the predicate of Rationalism? Given the broadness of available information nowadays, a limitation seems difficult. If a rule of thumb should be given, it should be constituted that as much information were ought to be collected until no new points of view could be gained. One example could be the choice of authors for the prior chapter's reviews: Far more authors could have been included, but what good would that have brought? Many points would have been repeated, as was already the case with only this small collection. Had we included a separate chapter on Anarchistic philosophy, more than two authors may have been too many and caused a boring repetition of the same prose: "No Gods, no Masters", a focus on agriculture, feminism, abolition of police and prisons, etc. Some may have even ranged across the banisters and promoted deliberate violence and acts of terrorism to pursue their goals proactively. There are few disruptors who manage to create something unprecedented, especially in these Post-Modern days, where everything has allegedly been there already, at least in theory. Some may argue whether some of those theoretical concepts have been tried out *in praxis*—a popular staple for internet discussions is the question of whether the USSR was genuinely and practically Socialist or not, same as whether the status quo likened true (Late-Stage) Capitalism or not—, but this doesn't matter for the question on whether we could still find something completely new in the writings of other authors. The short answer is: No. The longer answer would read similar to this: No, because everything has been said and that even the details were lined out profusely whence it could be presumed that they could be generalised, which runs mostly against the wall of reality and various cultural differences. The "Great Leap Forward" cannot be transferred onto the Bostonian "Haymarket Riot", and the French "Résistance" cannot be compared to the „Powstanie w getcie warszawskim". Not only did all of these comparisons criss-cross historical contexts, but also did all of them have different precedents. Again, generalisations could only fail; beyond intentions and ideals, perhaps ideologies, there is nothing that is worthy of being set in paper. Pragmatism, on the other hand, is one, even though it is used synonymously with Rationalism.

But what would an ideal—we shall deem it the status of an ideal rather than an ideology as it is not used as an umbrella term to host subordinate forms thereof, nor does it only deal with general questions such as the question of only symptom is aggression and unwillingness to hear from others when they dared to contradict one—the two conditions function *mutates mutandi*. It cannot be exterminated as people are naturally fearful of uncertainty and contradiction, as it pushes them out of their comfort zone, into uncharted land, where someone else is the dominator and guide. One only had the choice to either venture into it and perceive it afresh, or become dependent to said guide and his or her goodness and repute. Instead of risking this dependence, one returned to the comfort zone, the warmth of a house, a room of one's own. The saying that ignorance were bliss does not come from nowhere. It's got a grain of truth inside.

Communitarism versus Individualism—be without a figurehead reigning over it like a celestial idol? In our case, we shall therefore make a rather unusual choice. Unusual not because the name is unbeknownst to anyone who is not a complete political wonk, but unusual because we will not direct to a political thinker, philosopher or pundit, or even a journalist. Instead, we will refer to the United States' 16th President, Abraham Lincoln, alias Honest Abe. Best known for his Gettysburg Address and being murdered in the Ford Theatre by John Wilkes Booth, an anti-Abolitionist⁷⁰³. His voluminous work, spanning nine volumes in total, laid out in part some of his beliefs that help to convey the Pragmatist Persuasion.

In order to comprehensively discuss the probable similarities and distinguishing features of both Lincoln and Machiavelli, we should get an overview of both of their respective works. Firstly, we will start with Lincoln, the man who is best known for the aforementioned aspiration to free slaves of their suppression on behalf of plantation owners and other racist Confederates. (As much as he was limited in his opportunities by the still young Constitution that placed strict borders to the President's intervention in states' rights of autonomy⁷⁰⁴) He may be best known for his Gettysburg Address, hailed as one of the major political speeches in the Western world, even though many of Lincoln's contemporaries, not only his political opponents, perceived it as weak and a jester's or something that would best be buried and forgotten⁷⁰⁵. Today, it is perceived as a speech of hope and idealism, written and conceptualised by an idealist and optimist who aspired to make his nation a safe-haven for the downtrodden and those seeking liberties as imagined by the foremost philosophers and thinkers of

703 He was generally a spawn of the Deep South: Discontent with how the Secession Wars played out, a militiaman who helped to assassinate abolitionists, and in deep detestation of the Northern President who ran in opposition to what he believed in. more can be read about him and his career as an actor hereunder:

Britannica, T. Editors of Encyclopaedia (2022, May 6). John Wilkes Booth. Encyclopedia Britannica. <https://www.britannica.com/biography/John-Wilkes-Booth>

704 It was also because of those infringements in his operability as President that he did not crush forward in enforcing the release of the slaves from their bound position, but instead slowly paced towards the Emancipation Proclamation:

Siemers, D. J. (2004). Principled pragmatism: Abraham Lincoln's method of political analysis. *Presidential Studies Quarterly*, 34(4), 804-827. DOI: <https://doi.org/10.1111/j.1741-5705.2004.00225.x>

705 Not all receptions were negative, of course, but some of them certainly were, probably raising eyebrows by the people of today who may admire Lincoln's speech characteristics, while some of his contemporaries may liken it to an uneducated housemaid's. Find mixed receptions hereunder:

The Gettysburg Address [Cornell University]:
https://rmc.library.cornell.edu/gettysburg/ideas_more.htm

the Old World⁷⁰⁶. To some degree, it does make sense to understand Lincoln as an idealist, at least by his days' standards: He was driven by personal principles that also perceptibly resounded the Founding Fathers and Christians that moved to the New World. To quote from yet another text found in the footnotes,

*"Lincoln practiced a pragmatic method reminiscent of Machiavelli's, where the adjustment of core commitments to political practice is the primary concern. Lincoln's aspirations were much higher than Machiavelli's and his pursuit of these higher ends particularly noble, whereas Machiavelli's was particularly ignoble. While their ends and styles differed, the congruence of their method is striking. Their version of pragmatism differs from other familiar forms like seeking out 'best practices' through trial and error, or aiming to forge consensus among recognized communities of inquiry. The more suitable label for Lincoln's political method I have used here is principled pragmatism."*⁷⁰⁷

The last two words are of especial interest as it shows that a dichotomy between principled policymaking and pragmatist approaches can exist and has been executed at a large scale. And not only has it been tried successfully, but also during dire times even. One only needs to overlook Lincoln's legacy and what he achieved, under what conditions he had to try this all out⁷⁰⁸. Far from easy, but Lincoln steered the ship with calm hands, and never fully let off his principles and objectives, even when negotiating with the Confederate states. Fair-weather politicians can breeze along with the breeze and do not need to make choices that required all their persuasion abilities, political theories and ideologies are not made for them, obviously.

Which brings us to speaking a little about Niccolò Machiavelli: He is often-times described as a statesman, which I personally repudiate on the ground that he has never held a leading position in any of the Italian republics or the Holy See, nor has he survived for long as a politician. What is correct, though, to describe him as a political philosopher, for obvious reasons. His philosophy is commonly described as cynical and amoral on the ground that he is said to have suggested to not be bothered by moral questions when steering one's republic or nation/empire in general. Some have even went as far as to say that Machiavelli himself was not a *Machiavellian*—the adjective under which all the derogatory

⁷⁰⁶ Schwartz, B. Rereading the Gettysburg address: Social change and collective memory. *Qual Sociol* 19, 395–422 (1996). <https://doi.org/10.1007/BF02393278>

⁷⁰⁷ Siemers, D. J. (2004). Principled pragmatism: Abraham Lincoln's method of political analysis. *Presidential Studies Quarterly*, 34(4), 804–827. DOI: <https://doi.org/10.1111/j.1741-5705.2004.00225.x>. Page 21. Emphases mine.

⁷⁰⁸ Smithsonian Institution (last time checked: August 06, 2022). Abraham Lincoln, 1809–1865. Link: <https://www.si.edu/spotlight/highlights-abraham-lincoln-1809-1865>

and negatively connoted attitudes he is said to have proposed as best when governing a people or state⁷⁰⁹. We could come back to the question on whether someone should also practise what he or she preached, but this is for a different text to discuss. Since Machiavelli has never served as a leader but only as an adviser, he could at best submit policies that constituted *Machiavellianism*.

Two of his best-known contemporaries were families, and both were alternately immortalised in his texts: His “Principe” was dedicated to Lorenzo de Medici, a prince himself, and offspring from the famous Italian family that single-handedly introduced Europe to banking, or more precisely to money-changing and the credits. On a side-note, they have also introduced terms that we still use to this day in finances: bankrupt (from Italian *banca rotta*, or broken table. Banks still consisted of spartan furniture, including a table where the money was laid bare, and when a bank went bankrupt, the table was broken apart to indicate that credits could no longer be gotten there, and that no money could be saved there any more. Terms like *saldo*, *giro*, *fiat* (money) also hail from their pioneering business practice. And those are not even all of them, but just to give an idea to the unaware reader of what influence they managed to have by the end of their legacy). Machiavelli, nonetheless, while surely influenced by his time and how he could see how power shifted away in part from the Catholic church and into the hand of independent entities like single families—think of the Borgia, to one of whom his “Principe” was dedicated, or the aforementioned Medici—, seemed to have been supported by Firenze’s sole master, but never saw his books published while alive—both his “Principe” and his “Discorsi” were only published posthumously⁷¹⁰. With his “Principe” it was because the book had to be given to the incumbent Pope to see if it could be approved for publishing. Apparently, this could not happen. Therefore, we shall give it our attention firstly—if the church could not allow this to reach the masses, there must be something about it that triggered such contempt.

The English political philosopher Lord Acton, in his citation-driven introduction to an English translation of the “Principe”, wrote that

“Ahrens and Windelband insist on the virtue of a national government: ‘Der Staat ist sich selbst genug, wenn er in einer Nation wurzelt,—das ist der Grundgedanke Machiavelli’s.’ Kirchmann celebrates the emancipation of

⁷⁰⁹ Zuckert, Catherine (November 19, 2018). The people’s prince. Link: <https://aeon.co/essays/the-prince-of-the-people-machiavelli-was-no-machiavellian>.

The text points out the common misconception of Machiavelli actually said, or simply the broadly distributed halfwit of Machiavelli’s thinking and advice on how to broaden one’s power against equally megalomaniac neighbours, of which there were abundant on the Italian peninsula and nearby, on the Iberian peninsular and Southern France.

⁷¹⁰ Mansfield, H. (2022, June 17). Niccolò Machiavelli. Encyclopedia Britannica. <https://www.britannica.com/biography/Niccolo-Machiavelli>

the State from the moral yoke: “Man hat Machiavelli zwar in der Theorie bekämpft, allein die Praxis der Staaten hat seine Lehren immer eingehalten. —Wenn seine Lehre verletzt, so kommt diess nur von der Kleinheit der Staaten und Fürsten, auf die er sie verwendet.—Es spricht nur für seine tiefe Erkenntniss des Staatswesens, dass er die Staatsgewalt nicht den Regeln der Privatmoral unterwirft, sondern selbst vor groben Verletzungen dieser Moral durch den Fürsten nicht zurückschreckt, wenn das Wohl des Ganzen und die Freiheit des Vaterlandes nicht anders vorbereitet und vermittelt werden kann.”⁷¹¹ (sic!)

This also summarises the public understanding of Machiavelli’s writings’ essence: He is simultaneously a moralist and an apologetic of the rulers who violate morals and morale as a whole when it suits them, or—at least perfunctorily—the public good. As we roam the field of politics and society, such questions are up for debate unless we can see that a ruler acted like a brute, with no visible, noticeable atonement of past failures or the rectification of a malicious perpetrator. Russia’s war offensive against Ukraine came to mind, but we will not dig into this topic now. Instead, we should emphasise some of the parts I have underlined in the quote, the latter of which we can also directly refer to something that Machiavelli himself has written—on the aforementioned apologetics Machiavelli granted to rulers who diverted from the paramount of morality in favour of cynical or egoistic brutality to ascertain the preferred outcome of a situation. Machiavelli, on the other hand, also observed immorality and brutality as a proper means of governing:

«La qual cosa era sì difficile, che la fu cagione della ruina di molti, sendo difficile soddisfare a’ soldati e a’ populi, perché e’ populi amavano la quiete, e per questo amavano e’ principi modesti, e li soldati amavano el principe che fussi d’animo militare e che fussi insolente, crudele e rapace; le quali cose volevano che lui essercitassi ne’ populi per potere avere duplicato stipendio e sfogare la loro avarizia e crudeltà. Le quali cose feciono che quelli imperadori, che per natura o per arte non aveano una grande reputazione, tale che con quella tenessino l’uno e l’altro in freno, sempre ruinavano; e li più di loro, massime quelli che come òmini nuovi venivano al principato, conosciuta l’avversità di questi dua umori, siolgevano a soddisfare a’ soldati, stimando poco lo iniuriare el populo»⁷¹²

⁷¹¹ Lord Acton (1891): Foreword to Niccolò Macchiavelli’s ›Principe‹. In: Figgis, John Neville; Vere Laurence, Reginald (Eds.) (1970). *The History of Freedom and Other Essays*. London: MacMillan. (Emphases mine) The foreword can be read in full hereunder: <https://oll.libertyfund.org/page/acton-on-machiavelli>. Is it also considered meta to quote an author quoting a row of citations? I think so.

⁷¹² Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Il Principe*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 875.

At a different point, he has been even more outspoken about the application of cruelty as a well-tempered force:

« Credo che questo avvenga dalle crudeltà bene usate o male usate. Bene usate si possono chiamare quelle, se del male è licito dire bene, che si fanno a un tratto per necessità dello assicurarsi, e dipoi non vi si insiste dentro, ma si convertiscono in più utilità de' sudditi che si può. Male usate sono quelle le quali, ancora che nel principio sieno poche, piuttosto col tempo crescono che le si spenghino. »⁷¹³

Two things can be derived from these quotes: First of all, it is hard to speak of both the people and the military division by any means and the people as a whole. Politically and socially, there are different interests and conditions respectively spot in them, therefore in need of different approaches as a leader. The second assessment is that Machiavelli had not any general leadership in mind when writing this, but that of strongmanship. Nowadays, in the year of 2022 *anno domini*, journalists and editors have been speaking about that with the rise of figureheads like Salvini and Trump (as one-term-leaders) and Erdoğan and Путин (as long-term leaders), people in various countries had shown a desire for the return of the national strongman ruling with an iron fist and as a determined guardians of their people. As I have mentioned above, desires for such kind of leadership usually arise in times of larger-than-life crises, such as financial crises on the stock market that directly affect the cost of living for example in shape of soaring prices for household products and food. And this desire is not even necessarily populist or a symptom of a lack of contemplation on what could actually help the people out of this tempest. Because, what does *strongman leadership* mean, generally? Common dictionaries would contradict this naïve assessment in decisive tone: Merriam-Webster describes the strongman as someone “who leads or controls by force of will and character or by military methods”. The Oxford Dictionary of the English language strikes a similar tone in describing him: There, he is described as “a leader who rules by the exercise of threats, force or violence”. So, according to the dictionaries, a strongman is usually stylised by a reign of terror and fear-mongering, so that more or less, even a man like Donald J. Trump, who has throughout his single tenure as President of the United States has become better-known for repeatedly sharing litanies and laments of alleged mistreatment on behest of a *radical left-winged democrat* (sic!) *party in Congress, running sham investigations in him and his electoral campaign team*, but also given an apocalyptic inauguration speech on January 06, 2017.⁷¹⁴ As we can outline from the footnote given hereunder,

⁷¹³ Ibid., page 835. Emphasis mine.

⁷¹⁴ Remarks of President Donald J. Trump – as prepared for delivery. Inaugural Address. Friday, January 20, 2017. Washington D.C. Link to full text:

Trump perfectly fits the established definition of a strongman. There should be no doubt that a strongman governance stands strongly against all Pragmatist endeavours. Pragmatists seek compromises and calmness amongst the people, whereas strongmen seek division and superiority over a disliked speck of the population occupying the same nation as the beloved people. Instead of having a cushy number wherever troubles can be avoided and a smoothly running system can be maintained by not doing anything to it, nationalists and their kind seek a radical change that pursues imaginary goals with no economic, financial or social surplus value, but only values that are encased in a thick cloth of ideology, usually (Ethno-)Nationalist ones.

<https://trumpwhitehouse.archives.gov/briefings-statements/the-inaugural-address/>. The following excerpt from this address may be the one that draws the most picturesque example of how the 44th POTUS viewed the US he had inherited from his predecessor, Obama:

“But for too many of our citizens, a different reality exists: Mothers and children trapped in poverty in our inner cities; rusted-out factories scattered like tombstones across the landscape of our nation; an education system, flush with cash, but which leaves our young and beautiful students deprived of knowledge; and the crime and gangs and drugs that have stolen too many lives and robbed our country of so much unrealized potential.”

While this should not be exaggerated above what the words tell on their own, Trump has projected sceneries respectively applied for bounded regions of the US, not the nation as a whole: rusted-out factories usually account for the abandoned rust belt of the ancient heavy industry that has been outsourced to the West, and crime gangs are usually reported about in metropolis like Chicago, New York City or Los Angeles, perhaps San Diego and Tijuana across the border. But none of these apply for the nation as a whole. In the end, he has instrumentalised chronic nuisances many of his predecessors spoke about, but he has disembowelled them and scattered their entrails across the floor, thus creating a mess he would later point to in order to run against his political opponents and the America they had created, allegedly. Still, the definitions from the dictionaries apply to him: Throughout his presidency, he ruled on the basis of fear and threats. The ultimate consequence thereof he drew in front of the Capitol building on January 06, 2021, when he stoked the fear of losing one’s country to foreign or anti-American intruders. As he said: “And we fight. We fight like hell. And if you don’t fight like hell, you’re not going to have a country anymore.” (National Public Radio (NPR) (February 10, 2021): <https://www.npr.org/2021/02/10/966396848/read-trumps-jan-6-speech-a-key-part-of-impeachment-trial>) And while at this point, there is still some controversy as for whether this constituted a call for the people to storm the Capitol or not, it for sure is the stoking of fear that inevitably leads to a violent response in consequence. In editorials composed long prior to this incident, it was argued that such despotic behaviour and governance also usually implies or automatically invokes a radicalisation of the peers willing to listen and obey the words of their ringleader:

Moghaddam, F. M. (2020). Strongman leadership and mutual radicalization [Editorial]. *Peace and Conflict: Journal of Peace Psychology*, 26(1), 1–3. <https://doi.org/10.1037/pac0000453>

In the end, this has been known even before Hannah Arendt has pioneered the totalitarian studies. Throughout history, tyrannical and despotic leaders have maintained their standing in their country because they managed to gather a loyal staff of generals and powerful politicians in the *échelons* and simple peasants who may not have enjoyed sufficient education to put the despot’s/strongman’s claims and allegations into question. Aside of the manifest stupidity, a deadlocked order that must not be violated under the threat of sanctions for the smallest step out of line assures that autonomous thinking will be nearly exterminated. As Bruce Romanish wrote:

Machiavelli, nonetheless, has presented a rather Spartan conviction in his “Discorsi”, speaking of how to asphyxiate upheavals inside a nation with punctuated cruelty. What may have been usual business in his days would nowadays be deemed authoritarian and a sign of bad leadership, even animosity towards a people up to which one has either been elected or putsched himself. (Or herself) The fewest upheavals in a population are frankly unreasonable or ungrounded. To therefore have the nerve and break them down with utmost brutality shows that one’s time to resign had come. Contrarily, Machiavelli showed further signs accrediting his modern-day critics who alleged him of justifying tyrannical

“From the student’s perch they all have certain elements in common: someone else decided these were good educational approaches, important pieces of knowledge, vital subjects of study, etc. In each instance the student is to once again demonstrate the capacity to comply with the mandates or suffer the institutional consequences. The system appropriates the language of individualized instruction yet contemporary reforms are driven primarily from state departments of education acting as extensions of legislatures desperate to make the system more economically efficient and productive. The result is a school program devised without any knowledge of any single student yet is termed individualized education. A more apt description is individually paced, but paced toward the same ends and outcomes for all.” (Emphases mine)

(Romanish, B. (1995). Authority, Authoritarianism, and Education. *Education and Culture*, 12(2), 17–25. Page 22. <http://www.jstor.org/stable/42922408>)

What this article left out is the indoctrination that usually takes place in schools run by authoritarian nations. In more current papers, this issue is heeded and therefore make a good addition to Romanish’s paper:

Jürgen Oelkers (2020) Authoritarianism and education in the interwar period: a history and its renewal, *Paedagogica Historica*, 56:5, 572-586, DOI: <https://doi.org/10.1080/00309230.2020.1825497>

Strongmen create an atmosphere of fear and terror and simultaneously offer for the remedy for an ailment that might otherwise have either not existed in the first place or were not as severe as the strongman made it up to be. As has been outlined in the aforementioned editorial, such despotic leaders live off internal unity and the simplicity of a feeling of *us vs. them*—that the reason for the fear felt by all of those inclined reeks from a terror instilled by an outside, foreign source, or even one that has managed to settle down amongst them. May it be an opposition movement critical of the strongman leader, or a minority group allegedly attempting to take over power or exterminate them, i.e. the strongman’s supporters etc. We have seen this recurring theme throughout the past century with (nearly) all authoritarians: Franco, Mussolini, Hitler, Stalin, Stroessner, Antonescu and Ceaușescu, Ulbrich and Honecker, Vichy, etc. All have got in common that they at least made up one perpetrator alleged of trying to throw the incumbent order apart in favour of eradicating an allegedly benevolent system for sake of anomie or usurpation. Needless to say, some of them, if not all of them, did in fact face internal opposition and sometimes even militant resistance movements of alternating power and success. Yet when it came to the *Great Replacement* conspiracy theorists—a French pioneer in this essentially racist theory, Jean Raspail, has been rediscovered by the *New Right* (Italics as this alleged renaissance of the fringe right gradually exposes itself to be just the same old wine that has not even been filled in a new hose)—they all picked one of the vulnerable minority groups making up for a good part of their country’s populace—Sinti and Romanies, Guaraní, Jews, left-leaning people, intellectuals, you name it. The schemes have not changed, they are like a checklist preserved by generations of despots and authoritarians, preserved like a family treasure.

For once, to wrap this footnote up, we shall quote from Umberto Eco’s «Fascismo Eterno», because we have obviously quoted so little from anybody:

nical leaderships in his days and beyond, posthumously. The following quote advances those allegations:

*« Perché, oltre al credere di potere con la pazienza e con la bontà estinguere i mali omori, e con i premi verso qualcuno consummare qualche sua inimicizia; giudicava (e molte volte ne fece con gli amici fede) che, a volere gagliardamente urtare le sue opposizioni, e battere i suoi avversari, gli bisognava pigliare istraordinaria autorità, e rompere con le leggi la civile equità: la quale cosa, ancora che dipoi non fosse da lui usata tirannicamente. [...] »*⁷¹⁵

« La prima caratteristica di un Ur-Fascismo è il culto della tradizione.(...) Questa nuova cultura doveva essere sincretistica. (...)deve tollerare le contraddizioni. Tutti i messaggi originali contengono un germe di saggezza e quando sembrano dire cose diverse o incompatibili è solo perché tutti alludono, allegoricamente, a qualche verità primitiva.

Come conseguenza, non ci può essere avanzamento del sapere. La verità è stata già annunciata una volta per tutte, e noi possiamo solo continuare a interpretare il suo oscuro messaggio. (...) » (Eco, Umberto (2018). Il Fascismo Eterno. Milan: La nave di Teseo. Page 20 (ePUB). Emphasis mine)

Some might think that traditions were something held by conviction, because the strongmen of this world were genuinely interested in preserving their countries', their cultures' traditions and the value enclosed therein. But this is not necessarily true. It may be true for some—Hitler, in his early years as a politician for the then-DAP, showed genuine interest and admiration for the works of Richard Wagner and the Parzival epic—but for most of them, it was likely just a means to an end for two reasons: Firstly, because traditional structures usually presumed the superiority of men and an inferior role for women, so that a craving for power and total control could be lived out, and one part of the populace could be kept in place without a need for proactive suppression. The rest has been mentioned beforehand, within the flow of this footnote. Traditions, altogether, bear the advantage that the past used to be fairly patriarchal and against all kinds of individual freedom. The latter part is of utmost import in order to introduce and maintain an authoritarian environment: As it has been outlined in the two research papers concerning education in such systems, uniformity and the indoctrination of a cult-like idolisation of a nation's history and culture is paramount to instilling the toxic patriotism required to ascertain permanent readiness to die for one's country and to defend it against all doubts and odds. The country must become every single individual's purpose in life (*sens życia* in Polish, which describes it even more precisely), hence the inescapable public visibility of nationalist insignia and memorabilia. To speak of individuals, meanwhile, becomes futile at this point: The indoctrination of pupils and the centralisation of the nation in everyone's life creates a sense of unity and unison. The individual as such is being eradicated, replaced with the 08/15 human being that can repeat all the hollow phrases forced into them from the cradle to the grave.

Authoritarian systems are essentially anti-human as they eradicate all human features from individuals, thus transforming them into senseless, unconscious, insentient robots. As Eco wrote in the aforementioned essay,

« Per l'Ur-Fascismo gli individui in quanto individui non hanno diritti, e il “popolo” è concepito come una qualità, un'entità monolitica che esprime la “volontà comune”. Dal momento che nessuna quantità di esseri umani può possedere una volontà comune, il leader pretende di essere il loro interprete. Avendo perduto il loro potere di delega, i cittadini non agiscono, sono solo chiamati pars pro toto, a giocare il ruolo del popolo. Il popolo è così solo una finzione teatrale. » (ibid., page 24-25. Emphases mine)

He didn't see any problem in such stagnant abuse of power, or at least this is not recognisable even after an addition of further context. We may come to his defence and add that throughout his lifetime, he has become an eyewitness and a victim of outstanding abuse of power and cruelty against peasants and political opponents. He may have perceived it as normal, as nothing to be condemned, and therefore a legitimate tool to preserve one's power when adversaries rush to topple one, to dethrone one for personal gains. But still, if we presumed that as was also insisted by the prior quote, that Machiavelli found good reason to justify for rulers to deliberately act in tyrannical fashion, we should put into question how much Lincoln could compare to him or his philosophy. Lincoln, after all, was a charismatic leader, a man not of the people but capable of exciting his audience. It already becomes clear that between Machiavelli and Lincoln, there are two models of leadership as different as chalk and cheese. On the one side, there is Machiavelli, the man who would rather advise his pupil to rule by an iron hand than to appease the people and serve them. On the other side, there is *Honest Abe*, a man who has become known as a servant of the people⁷¹⁶, a title that was previously given to the Prussian king Frederick the Great. While the comparison of those two men incrementally collapses over its own weighty contradictions, it gives the opportunity to compare different styles of leadership and thereby trickle the essence of what Pragmatism is. It can later be distinguished in greater detail.

Machiavelli also mentioned the law on the side, although it comes as no surprise. He who rules by authoritarian means also controls the legislation, finally the codification of law—the maintenance of existing and the scrapping of incumbent ones. But Machiavelli was no-one who would condemn what is nowadays called in the US *checks & balances*. At least in a neutral tone he has noted that

« *E perché e' non basterebbono a punire i potenti, ancora che ne avessino autorità, vi hanno costituito la Quarantia: e di più, hanno voluto che il Consiglio de' Pregai, che è il Consiglio maggiore, possa gastigargli; in modo che, non vi mancando lo accusatore, non vi manca il giudice a tenere gli uomini potenti a freno.* »⁷¹⁷

⁷¹⁵ Scichilone, Giorgio; Machiavelli, Niccolò (2018). Discorsi sopra la Prima Deca de Tito Livio. In: Tutte le Opere. Series: Il Pensiero Occidentale. Rome: Bompiani. Page 875.

⁷¹⁶ Brown, C. (2016). The servant leadership of Abraham Lincoln. *Servant Leadership: Theory & Practice*, 2(1), 6. Link: <https://csuepress.columbusstate.edu/sltp/vol2/iss1/6/>

⁷¹⁷ Niccolò Machiavelli (2018), 429-430.

Another quote that could be highlighted in order to contradict the sentiment that Machiavelli was just an authoritarian or even a *proto-Fascist* before the idea of Fascism in the Mussolini fashion was even born and written out, could be the following:

For sake of comprehensibility, it should be noted that the “Quarantia”, also known as “Quaranta”, can be translated as a council of forty, so that the name gives away that it is the title of a legislative body—one that was founded around the 12th or 13th century, comparable to the US Senate or the “Bundesrat” in Germany. One line after this quote it becomes clear that he could find some benefits therein, particularly in favour of the freedom of the people, an issue he has mentioned many times throughout the two texts reviewed herein, particularly often in his « Discorsi ». Some of his opinions on the people and the sense of liberty, their alleged desire to or lack of interest in living in freedom could be considered at least controversial, if not expressly anti-liberty. (Which would also argue the case that no-one who perceived him- or herself as Libertarian or Conservative particularly in the American sense could fully back Machiavelli’s school of thought, as it turned towards the other direction) Needless to say, though, when it came to civil liberties, he pointed towards the foundation of republics as the beacons of their advancement, although the republics of his time show some significant differences to those of our time. Still, he found them to be the pinnacle of social order:

*« Né si può chiamare in alcun modo, con ragione, una repubblica inordinata, dove siano tanti esempi di virtù; perché li buoni esempi nascono dalla buona educazione; la buona educazione, dalle buone leggi; e le buone leggi, da quelli tumulti che molti inconsideratamente dannano: perché, chi esaminerà bene il fine d’essi, non troverrà ch’egli abbiano partorito alcuno esilio o violenza in disfavore del commune bene, ma leggi e ordini in beneficio della publica libertà. »*⁷¹⁸

It is not often that a nobleman who already enjoyed the premises of his high stand in society understood and admitted the benefits of granting such benefits to the broader public. Education can help to avoid violence, lest because it could

« [...] nell’ultimo caso è più debole e più pericoloso lo stare loro, perché gli stanno al tutto con la volontà di quelli cittadini che sono preposti a’ magistrati, li quali, massime ne’ tempi avversi, li possono torre con facilità grande lo stato o con farli contro o con non lo obedire. E el principe non è a tempo ne’ pericoli a pigliare l’auttorità assoluta, perché li cittadini e sudditi che sogliono avere e’ comandamenti da’ magistrati non sono in quelli frangenti per obedire a’ sua; e arà sempre ne’ tempi dubbii penuria di chi si possa fidare, perché simile principe non può fondarsi sopra a quello che vede ne’ tempi quieti, quando e’ cittadini hanno bisogno dello stato, perché allora ognuno corre, ognuno promette, e ciascuno vuole morire per lui, quando la morte è discosto; [...] »

(Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Il Principe*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 840. Emphases mine)

To some degree, one could say that Machiavelli held sympathies for officials in a prince’s service who would not abide by his orders when they had their doubts about the merit of those orders, which is not something that a pure authoritarian would say. The opposite would be the case.

⁷¹⁸ Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Discorsi sopra la Primera Deca de Tito Livio*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 322. Emphases mine.

open the soldiers' eyes to the futility of dying on the battlefield for the merit of imperialist expansions or the conquest of natural resources which could as well be traded or even just bartered. In contrast to the prior quotes, it still may confuse that he would simultaneously praise the uplifting of the people to maintain public quiet and argue tyrannical leadership models. Whether this would argue the janus-faced personality of Niccolò Machiavelli, his inconsistency or a philosophical flexibility towards alternating situations had to be argued elsewhere. In this position, we shall instead point out that for all the badmouthing that has not only happened in the broader public but up until now even in this text, Machiavelli was not (always) a cynical tyrant but also a man who gave some worthwhile, if rather general and uninspired—by today's state of knowledge and experience—advice:

*« [...] perché trovare un modo, mezzo infra l'uno e l'altro, non credo si possa, e quelle inimicizie che intra il popolo ed il senato nascessino, tollerarle, pigliandole per uno in-conveniente necessario a pervenire alla romana grandezza. Perché, oltre all'altre ragioni allegate, dove si dimostra l'autorità tribunizia essere stata necessaria per la guardia della libertà, si può facilmente considerare il beneficio che fa nelle repubbliche l'autorità dello accusare, la quale era, intra gli altri, commessa a' Tribuni; come nel seguente capitolo si discorrerà. »*⁷¹⁹

One could feel thrown back to the quote from Benjamin Franklin present further above, about how those who preferred security over liberty didn't deserve either one. But in this case, even Ben Franklin had to admit that Machiavelli was right. (And we could presume that he had read him, even though he may have never quoted him) There are only two entities in total that could make sure that the state would not interfere with the people's civil liberties: Internal agencies and watchdogs that check upon ministries and secretariats to not intervene beyond their purview, and the people themselves, although the latter could only intervene once the excrements had hit the cooling device big time, to paraphrase the late Kurt Vonnegut. As a lot likens to this dichotomy, the state is no stranger to being both a feat and a fear: As much as it preserves liberties, it can take them away swiftly. Or as it is written in the Bible, in Job 1:21: "the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." (In this context, the last part of this phrase is meant sarcastically, of course)

What I mean to say by adding this quote (from Machiavelli, not the Bible), is that all the demeaning statements by the public as well as by the Интеллигенция—in his book "Thoughts on Machiavelli", Leo Strauss wrote that "even if we were forced to grant that Machiavelli was essentially a patriot

⁷¹⁹ Ibid., page 331. Emphasis mine.

or a scientist, we would not be forced to deny that he was a teacher of evil.”⁷²⁰—, he at least occasionally became a moderate with pretty regular points of view. Unfortunately, men like Strauss had got some point at times as Machiavelli also proposed some more questionable, less moderate views:

« *Perché, ancora che il modo straordinario per allora facesse bene, nondimeno lo esempio fa male; perché si mette una usanza di rompere gli ordini per bene, che poi, sotto quel colore, si rompono per male. Talché mai fia perfetta una repubblica, se con le leggi sue non ha provisto a tutto, e ad ogni accidente posto il rimedio, e dato il modo a governarlo. E però, conchiudendo, dico che quelle repubbliche, le quali negli urgenti pericoli non hanno rifugio o al Dittatore o a simili autoritadi, sempre ne' gravi accidenti rovineranno. È da notare in questo nuovo ordine il modo dello eleggerlo, quanto dai Romani fu saviamente provisto. Perché, sendo la creazione del Dittatore con qualche vergogna dei Consoli, avendo, di capi della città, a divenire sotto una ubbidienza come gli altri; e presupponendo che di questo avessi a nascere isdegno fra' cittadini; [...]* »⁷²¹

While Machiavelli is certainly right about parts of this quote, he again shows that he is ultimately what Giovanni Gentile has been for Benito Mussolini or anonymous lampoons like “Raw Egg Nationalist” or “Bronze Age Pervert” for the American New Right, a *spiritus rector* and justifier for the most unthinkable atrocities and failures in governance. It should thus be no longer discussable on whether the public opinion has misunderstood Machiavelli. It is true that in some part, he has been right about the shortcomings in politics, but those cannot overshadow what he has considered appraisable in terms of governance. It also shows that a comparison of him to Abraham Lincoln will have to be scrutinised further once the review of his thinking has been finished. In order to proceed therein, we should also look again on what Machiavelli thought of the public, the populace. In the end, Lincoln plays a role in this regard as well as he was one of the first Presidents of a republic that was set to turn its back on the oppressive, authoritarian régimes its founders and pioneers have fled from. Secondly, he was a president-at-war as his states faced a secession war with their southern neighbours. As it is known, keeping up public morale and motivate the citizens to withstand the hardships of wartime until the battles are fought. Lincoln was able to do so. Contrarily, as it will be shown hereunder, Machiavelli held lesser regards for the public, and instead chose to condescend upon them—another piece in the puzzle of justifications for tyrants’ rulership

⁷²⁰ Strauss, Leo (2014). *Thoughts on Machiavelli*. Chicago: Chicago University Press. Page 9.

⁷²¹ Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Discorsi sopra la Primera Deca de Tito Livio*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 397. Emphases mine.

by terror. To set this thesis off, we shall have a look on two different quotes from the “Principe”. The first one reads as follows:

*« Di questo se ne potrebbe dare infiniti essempli moderni e mostrare quante pace, quante promesse sono state fatte irrite e vane per la infidelità de' principi; e quello che ha saputo meglio usare la golpe è meglio capitato; ma è necessario, questa natura, saperla bene colorare e essere gran simulatore e dissimulatore; e sono tanto semplici li òmini e tanto obediscano alle necessità presenti, che colui cheinganna troverrà sempre chi si lascerà ingannare. »*⁷²²

This is an almost twofold quote as it rushes against both the careless and brutal princes on the one hand, and the ignorant masses who couldn't control their temper when a state of uncertainty unfolded in front of their eyes. He speaks about princes who fell from grace with their people, and about masses who ran into the arms of the first snake oil salesman and mountebank who offered them relief and safety in those trying times. Our focus, nonetheless, likes with the latter group, apparently. And his last words, « li òmini e tanto obediscano alle necessità presenti, che colui cheinganna troverrà sempre chi si lascerà ingannare » is not only a controversial generalisation but also shows how little he thinks about the people as a swarm, as a flock—condescension would still be a mild interpretation of his perception of the people as a feeble flock of sheep seeking a herding dog to keep them together. It only gets worse with the second quote we will have a look on:

*« [...] ma la poca prudenzia delli òmini comincia una cosa che, per sapere allora di buono, non si accorge del veleno che vi è sotto, come io dissi di sopra delle febbre etiche. »*⁷²³

In English, translators have even found a more demeaning formulation, but we will not recite it here as it would only give credit to what many scholars have decried as translators taking too many freedoms in interpreting Machiavelli's texts for their non-Italian-speaking audiences. The original formulation is already enough to show that Machiavelli has pioneered the entirety of the modern tyrant's playbook and helped to distinguish him from the likes of the despot and the dictator, while also scrapping original interpretations of tyrants as also able to be good⁷²⁴. Yet he still concluded that because of the people's volatility in opinions on the leader may be a good reason to always be armed

⁷²² Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Il Principe*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 869.

⁷²³ *Ibid.*, page 855.

⁷²⁴ In one paper at least it has been argued, although unpersuasively, that Machiavelli may have been a forefather of Liberalism, according to contemporaneous authors and thinkers:

well to be able to defend oneself in case of uprisings or probable invasions from neighbouring nations. In other books, Machiavelli has preached flexibility and capability to adjust to varying situations of alternate degrees of danger. To quote him in one of his more metaphorical speeches, « Sendo adunque uno principe necessitato sapere bene usare la bestia, debbe di quelle pigliare la golpe e il lione, perché el lione non si difende da' lacci, la golpe non si difende da' lupi. »⁷²⁵ This sentence makes little sense when directed against the people, of course, at least in terms of claiming that one had to arm up heavily against one's own people, even though Machiavelli evidently proposed an iron fist in public

Osborne, T. (2017). Machiavelli and the liberalism of fear. *History of the Human Sciences*, 30(5), 68–85. <https://doi.org/10.1177/0952695117723223>

This review and comparison, nonetheless, shall not work to challenge such ideas or even support or contradict any interpretation of Machiavelli's works, let alone categorise him by modern-day terminologies and onsets. It would not work from the start simply because during Machiavelli's days, many of today's states of societal orders didn't exist, many were still to be contemplated and tried out. Concepts like Socialism didn't exist yet even in the thinkers' and authors' heads. The only reason to discuss Machiavelli here has always been to consider his ideas and understand them a bit to compare them to Abraham Lincoln's legacy, and finally include them in a conceptualisation of Pragmatism and Realism.

Needless to say, there are still contemporary researchers who agree that Machiavelli has indeed propelled the image of tyranny as a legitimate form of governance. As we have mentioned a couple of times beforehand, Cesare Borgia enjoyed Machiavelli's approval for his style of rulership. As it can be read in one paper for a collection of texts on tyranny in European philosophy:

“According to Machiavelli, this new prince, a would-be tyrant, employed all the proper techniques for carving out a state that he could govern as a prince. Protected by his father, Pope Alexander VI, the prince combined seduction, diplomacy, and military repression. Support from a French army boded well for success. The petty lords of the Romagna, with their ties to the Orsini and the Colonna families, were toppled, defeated, or killed.”

(Ranum, O. (2020). Machiavelli on Tyranny in the Prince and the Discourses. In: *Tyranny from Ancient Greece to Renaissance France*. Palgrave Pivot, Cham. https://doi.org/10.1007/978-3-030-43185-3_11. Page 75)

Broadening set terminologies in order to shoehorn a cynical power politician and adviser will not help anyone, and so it is ought to raise eyebrows when a reputed philosopher like Isaiah Berlin comes as close as to describe Machiavelli as a Liberal by today's standards, especially for the vaguest of argumentations as it has been suggested in the prior paper. The existing research and interpretations shall thus not suffice to change the course of this review that Machiavelli was, as it has been stated above, the *tyrant-philosopher*.

Even in research pieces that attempt to draw Machiavelli as a republican at least according to the title cannot ignore his cynical concurrence with historical tyrants like Ἀγαθοκλῆς, to whom he granted many a page. One researcher summarised his position as follows:

“Upon closer inspection, there does not seem to be much of a difference between a criminal prince and a civil prince. The only pertinent difference between the two seems to be that Agathocles, the so-called criminal prince, uses cruelty much more effectively than does Nabis, the so-called civil prince.”

(McCormick, J. P. (2015). 17 Machiavelli's Greek Tyrant as Republican Reformer. In *The Radical Machiavelli* (pp. 337-348). Brill. Page 341-'42. DOI: https://doi.org/10.1163/9789004287686_019)

policy, as it has now been outlined excessively already. With regards to the penultimate quote of his we have mentioned within the running of this text, we could even draw outlines to one of Mao Zedong's quotes: That "[all] Political power grows out of the barrel of a gun."⁷²⁶ (枪杆子里面出政权) Whether Machiavelli would have liked to be compared to an authoritarian Socialist leader stood up to question and debate, we possibly had to evaluate whether he obtained his political and social goals honourably or in ill faith. But this is where it would be hard to transfer Machiavelli's thinking into modern-day complexities. Zedong's revolution included the suppression and forceful assimilation of the

Other researchers have pointed out that Machiavelli, conclusively, could not celebrate Agathocles' legacy because he treacherously slaughtered his friends and fellow citizens"¹, something that Machiavelli himself has pointed out soberly himself when writing about his pioneering style of tyranny as a slaughter of the populace: « *Non si può ancora chiamare virtù amazzare li sua cittadini, tradire li amici, essere senza fede, senza pietà, senza religione, li quali modi possono fare acquistare imperio, ma non gloria* ». (Machiavelli (2018; emphasis mine), page 833). The above-quoted author further noted down on Machiavelli's opinion on Agathocles, paraphrasing the former, that "even his subsequent career cannot absolve him in Machiavelli's eyes, although by benefiting his subjects he may in some measure have redeemed himself with God and with men."

Coming back to the Machiavelli quote, and particularly to the underlined passage, one should wonder what, in his dark eyes, *gloria* may be, when the slaughter of the people, distinguished from the slaughter of probable adversaries within one's own, but also in exterior, realms are. One would describe this asset as a golden age for the nation, where the people couldn't find reason in wanting to overcome the prince or the tyrant, because under his or her reign, the empire/kingdom/nation-state bloomed. We will find guidelines in the Price text, where he quotes Machiavelli with one particular sentence, derived from a passage where he compared Agathocles to King Cyrus:

« [...] *considerato che la prima ispedizione che fe' fare a Ciro contro al re di Armenia è piena di fraude, e come con inganno, e non con forza, gli fe' occupare il suo regno; e non conchiude altro, per tale azione, se non che a un principe che voglia fare gran cose, è necessario imparare a ingannare.* » (ibid., page 498)

So, altogether, *gloria*, Machiavelli's opinion, is stylised and signified by success stories achieved throughout the rulership. It is allowed to enact whatever it takes to produce those success stories. He chose King Cyrus because he didn't act through any (major) scandals, as one would say today. There's good reason to see why Machiavelli is popular today—his truisms are easily comprehensible and convertible into action.

In Price's text, we find another example of how far Machiavelli goes to constitute a leader's, a tyrant's *gloria*: He brings in Baglioni, although my lack of historical knowledge of his time's Italy and the Republics, I cannot tell whether he means Giampaolo or Carlo Baglioni. Price quotes Machiavelli in calling Baglioni a "bad" and "evil" man, quoting a passage from his "Principe" to explain his exact badness:

« [...] *gli uomini non sanno essere onorevolmente cattivi, o perfettamente buoni; e, come una malizia ha in sé grandezza, o è in alcuna parte generosa, e' non vi sanno entrare. Così Giovampagolo, il quale non stimava essere incesto e pubblico parricida, non seppe, o, a dir meglio, non ardì, avendone giusta occasione, fare una impresa, dove ciascuno avesse ammirato l'animo suo, e avesse di sé lasciato memoria eterna, sendo il primo che avesse dimostro a' prelati, quanto sia da stimare poco chi vive e regna come loro; ed avessi fatto una cosa, la cui grandezza avesse superato ogni infamia, ogni pericolo, che da quella potesse dependere.* »

(Machiavelli (2018), page 381. Emphasis mine.)

bourgeois class in classical Marxist fashion⁷²⁷. Zedong, unlike common knowledge presumes, did not commit a genocide amongst his own people, but rather has been suffering such during warfare against Japan. As for its own public record one could say that he was a bad operational politician, as he stuck to Marxism-Leninism as his lodestar. The result was an economic disaster⁷²⁸ that was still continued by his successors, hailing an enrichment of the people by urbanising their livelihoods, moving them from rural areas to the cities⁷²⁹. So to say, no atrocities had been committed, but poor governance could be detected. Or could it? Another thing that differs from Machiavelli's times is the abundance

He may have been considered evil because he didn't achieve anything that would have exceeded his finite time on earth. Unlike King Cyrus, Baglioni underwent a couple of controversies, some of which may appear outrageous by today's standards, but are chronicled like a grocery list by Machiavelli in this passage. Nonetheless, we can derive a nearly determined answer for the question on what constitutes *gloria* according to Machiavelli. The assassination of the Pope, who previously dismissed rulers in the Papal State, was only an example, although a clear one. Another factor—the honourability of the successful act that would make it into the history books—is the factor that would distinguish a genocide of one's own people from the assassination of the vanquished leaders after a war. The scheme therefore becomes clear: To Machiavelli, *gloria* is a successful deed that was achieved in great honour. But since Machiavelli was a cynical tyrant *of the mind*, the question of what constituted an honourable act, as opposed to a dishonourable act, could be debated from all kinds of perspectives. At best it would be referred to his words on Cesare Borgia, whom he, as has been mentioned before, admired as a prince. An opinion on Machiavelli's merit must remain unmoved, thus. He's still the tyrant-philosopher.

¹ For the above quote in English, the following citation applies:

Price, R. (1977). The Theme of Gloria in Machiavelli. *Renaissance Quarterly*, 30(4), 588–631. <https://doi.org/10.2307/2859861>

725 Scichilone, Giorgio; Machiavelli, Niccolò (2018). *Il Principe*. In: *Tutte le Opere*. Series: *Il Pensiero Occidentale*. Rome: Bompiani. Page 868.

726 Mao Zedong (毛泽东) (November 06, 1938). *Problems of War and Strategy*. In: *Selected Works*, Vol. II (2006/2007). Beijing: Foreign Language Press. Page 224.

727 Ibid. (1986). *Combat Bourgeois Ideas in the Party*. *Selected Works*, Vol. V., 103–104.

In a similar, although not totally comparable, vein, we could mention a policy executed in early Bolshevik Russia: The «Философский Папоход», the “Philosophers’ Ship”. Those ship were used to deport intellectuals and publishers critical of the Bolshevik revolution out of the country so that they would not obstruct the proletarian revolution with their *counter-revolutionary efforts*. Then-General Secretary Лев Давидович Троцкий explained his endorsement of this deportation as follows: «Мы этих людей выслали потому, что расстрелять их не было повода, а терпеть было невозможно». (М. Е. Главатского (1995). *Хрестоматия по истории России 1917–1940*. Москва: Аспект Пресс. Сторона 267.) The Soviet Union's famed intellectual leader Владимир Ильич Ленин, who also initiated this intended *brain drain*, justified this with exactly this argument: That intellectuals tried to harm the revolution and therefore needed to be brought out of its way. Because an essentially, collectively good movement with arms and connections to the highest échelons could easily be derailed by alleged lies and lampoons published in newspapers other than the *Правда*. Literally, in a letter to a friend, Ленин wrote: «Все это явные контрреволюционеры, пособники Антанты, организация ее слуг и шпионов и растлителей учащейся молодежи. Надо поставить дело так, чтобы этих «военных шпионов» изловить и излавливать постоянно и систематически и высылать

of political ideologies and ideals, something that didn't exist during Machiavelli's times as he is being hailed as a pioneer in political theory for a reason. The diversity of ethical models, orders of merit, societal objectives and perspectives on varying adversaries—from Communists to Nazis over *the Establishment* or even such vague façade enemies like the *Judeo-Bolshevik Rothschild Zionist-controlled world government*⁷³⁰. Whatever the set of presumptions and premises is, the proposed outlook for a Utopian future may alter from someone else's, not speaking of the pathway considered best to achieve it in due time. And so, it becomes harder to analyse whether Machiavelli may have considered Zedong an honourable or dishonourable leader, simply because he didn't give too many indices on how he would have categorised respective actions. He has given a couple of heads up by including numerous leaders of Ancient Greece and his contemporaneous Italy, i.e. the Italian republics of his day. But otherwise, the details remain obscure. What remains the same is that his condescension upon the common folks could only be strengthened in these days, given the déluge of information available on the internet today; the consequential misinformation at-large and accelerated by individual people; virtual echo chambers and content filters that establish irrational and purely ideological assessment impenetrable for contrary information, true or false. One could say that paradoxically, the permanent availability of information from all across the world has left the people more uninformed than before the advent of the internet and its high promises⁷³¹. In the end, it all breaks down to scrutinising subjects

за границу.» (Письмо В. И. Ленина до Ф. Э. Дзержинскому (19. Мая 1922). В: Ленин, В. И. (N/A). Полное Собрание Сочинений. Том 54: Письма: май 1922 г. Письмо 421. Ссылка: https://leninism.su/works/38-tom-54/230-letters-5-22.html#.D0.A4._D0.AD._D0.94.D0.97.D0.95.D0.A0.D0.96.D0.98.D0.9D.D0.A1.D0.9A.D0.9E.D0.9C.D0.A3427)

728 Li, W., & Yang, D. T. (2005). The great leap forward: Anatomy of a central planning disaster. *Journal of Political Economy*, 113(4), 840-877. DOI: <https://doi.org/10.1086/430804>

729 Christian Sorace & William Hurst (2016) China's Phantom Urbanisation and the Pathology of Ghost Cities, *Journal of Contemporary Asia*, 46:2, 304-322, DOI: <https://doi.org/10.1080/00472336.2015.1115532>

730 Erin Lockwood (2021) The Antisemitic Backlash to Financial Power: Conspiracy Theory as a Response to Financial Complexity and Crisis, *New Political Economy*, 26:2, 261-270, DOI: <https://doi.org/10.1080/13563467.2020.1841141>

731 Another important factor to notice is that due to the aforementioned vast availability of information is that many people rely on channels to filter worthwhile information from worthless one by third parties. Social media is one such filter, but also a weak link many people estimate faultily, thus easily falling prey to predators who seek to distribute their propaganda among naïve recipients. A good write-up on this very modern phenomenon can be found hereunder:

Ecker, U.K.H., Lewandowsky, S., Cook, J. et al. The psychological drivers of misinformation belief and its resistance to correction. *Nat Rev Psychol* 1, 13–29 (2022). DOI: <https://doi.org/10.1038/s44159-021-00006-y>

on the first layer to channel one's focus on what is of one's interest and what isn't—a researcher in the field of vertebrate zoology would be ill-advised to dive deeply in the field of microbiology; sources, on the second layer, to deselect false information and bloated data that blows its top; and sources that report already-gained knowledge from those that can bring in new information—headlines and teasers are difficult to write for a reason, as they will be the first thing a potential readers will see of an article. If it doesn't approach one's interest from that very moment, the reader will move on, with or without the information he or she could have possibly gained from it.

However, all of those things aside, as compared to today's conditions, Machiavelli was lucky to not be flooded with additional information that could have offered him the opportunity to further scrutinise his own points. Compared to the interconnected world, he could work in a vacuum, a poorly connected world, unlike today's globalised world where even in Tibet, monks could write blog posts against mainland China and its policies of forceful cultural assimilation. An *overkill* of information does not necessarily have to be a nuisance if one knows how to channel the available information (unlike me, who voraciously reads everything of interest but no other filter); the greater problem is that, as it was outlined in the study cited in footnote 731, that people are prone to fall for misinformation, either of the more dexterous kind, or of the brute on-the-nose disinformation. The latter of course will serve the tyrant in Machiavelli's opus, as he has never spoken about the instrumentalisation of lies, propaganda and deliberate disinformation of the people to them to agitate them for a war or likewise actions.

Speaking of lying, this allows for a transition to a conclusively wholly different style of leadership, as it has been mentioned before—also with regards to a probable disillusionment between the publicly acclaimed Abraham Lincoln and the Abraham Lincoln in history books and in scholarship. He is still regarded as a statesman and liberator of slaves from the reactionary, racist South, even though it is widely known that in the North, slaveholders still existed, even amongst incumbent Presidents, Lincoln not included⁷³².

What can we say about Lincoln? For one, he was an avid writer who has left not only a remarkable political legacy but also a voluminous one in terms of what he has written, excluding the speeches he has given and written down. Before we have already gone through his "Gettysburg Address", but there's still more to him. Like Machiavelli, Lincoln too considered freedom an undeniable good that shall be granted to everyone, although unlike Machiavelli, we could consider Lincoln to be more inclusive and determined about it—Lincoln never

732 O'Neill, Aaron (July 21, 2022). Reported number of slaves owned by U.S. presidents who served from 1789 to 1877. Statista: <https://www.statista.com/statistics/1121963/slaves-owned-by-us-presidents/>

ruled like a tyrant under Machiavelli's description, but more of a God-fearing statesman who linked many of his political visions on the Bible and his belief. As he has once written in a letter to then-mayor of Boston, Henry L. Pierce: "This is a world of compensations; and he who would be no slave, must consent to have no slave. Those who deny freedom to others, deserve it not for themselves; and, under a just God, can not long retain it."⁷³³ At a different point, he has also summarised the core reason for the existence of slavery of equal fellows of man, although he has been less tempered to also include lower reasons. As he has written in a fragment left of his argumentation: "But, say you, it is a question of interest; and, if you can make it your interest, you have the right to enslave another. Very well. And if he can make it his interest, he has the right to enslave you."⁷³⁴ Nowadays, arguments would surround the theme of racism, exploitation and additionally a violation of the Geneva human rights treaty. Back in Lincoln's days, many of those concepts were not existent yet, so that he had to retrieve vaguer means of condemnation for the exploitation of fellow men based on lower theses and intentions. And while it was already mentioned earlier in this chapter, Lincoln was of course remembered mostly for championing the abolition of slavery by the "Emancipation Proclamation". One could say that the question of slaves' liberation hang like a bell over his Presidency, from the beginning to the sudden end due to his assassination in the Ford Theatre. Just take a look at his second inaugural address, given in 1865. There, he said, *inter alia*, that

*"The Almighty has His own purposes. 'Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!' If we shall suppose that American Slavery is one of those offences which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South, this terrible war, as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a Living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away."*⁷³⁵

Again, we see that to him, the abolition of slavery was not only a political endeavour meant to sharpen his profile and secure him a second tenure, but also

⁷³³ Abraham Lincoln Association (1953); Lincoln, Abraham (April 06, 1859). To Henry L. Pierce and Others. In: Collected Works of Abraham Lincoln, vol. 3. Springfield (IL): Abraham Lincoln Association. Page 376.

⁷³⁴ Ibid; *ibid* (April 01, 1854?). Fragment on Slavery. In: *ibid.*, vol. 2. *Ibid*. Page 223.

⁷³⁵ Ibid; *ibid* (March 04, 1865). Second Inaugural Address. In: *ibid.*, vol. 8. *Ibid*. Page 333. Emphasis mine.

a personal interest linked to his belief in God. Atheists and critics in general may refer to the Bible, which itself has got mixed arguments in favour and opposition for/to slavery. On the one hand, there are voices that do not put slavery into question but instead call upon the slave owners were ought to treat their slaves fairly (Colossians 4:1; Exodus 21:20-21), while others told slaves to stay submissive and obedient to their masters (Titus 2:9-10). Only once is slavery figuratively condemned (Exodus 21:16). So to say, the Bible itself does not speak unanimously in favour of abolition. Read in an historical context, one could not expect this to be the case as the Holy Script is nothing but a product of its contemporaneity, even though some scholars argue that despite the anecdotal evidence found via full-text search, the Bible didn't endorse slavery in any way⁷³⁶. Whatever could be said about what the Bible teaches and preaches, Lincoln has gathered a meaning for himself, and preached it in *sermons* of himself. As some people have noted, his Presidency was led by passion, determination, principle and reconciliation⁷³⁷, the latter of which was a primary mark in his pursuit to abolition. In order to turn back to our superior subject in this chapter, we shall not only focus on the sole topic of abolition, but also on his leadership style, his pragmatism and how it showed, and one of the most interesting land-

736 Giles, K. (1994). The Biblical argument for slavery: Can the Bible mislead? A case study in hermeneutics. *Evangelical Quarterly*, 66(1), 3-17. Link: https://biblicalstudies.org.uk/pdf/eq/1994-1_003.pdf (PDF, 668 KB). From the text:

“These men appealed to the Bible as if it were a set of timeless oracles or propositions not recognising that in fact it reflected the culture of its authors and their presuppositions at least to some degree. In doing this they ascribed divine authority to the historically limited insights of the biblical authors on a matter such as slavery, failed to note that on most issues addressed by the Bible various answers are given to complex questions and missed the fact that the slavery they were supporting was a very different reality to that spoken about in the Bible.” (Page 13-14 | 15)

A weighty argument that is heard far too little when atheists discuss Christianity, laying out the word of the Holy Script literally, a practice that is hereby exposed as a fallacy by an Evangelical scholar for good reason: Because the Bible is not a clear-cut moral thread comparable to Aristotle's «Ἠθικὰ Νικομάχεια». Some vexing atheists of younger age usually compare the Bible to a book of fairy-tales, while meant to be an insult, is not too far-fetched. Like Grimm's tales, the Old Testament is indeed a collection of fables, comparable to those by Αἰσώπος, sans the speaking animals. (Beyond the snake in the Garden Eden, there have been none to my knowledge to have been featured in latter stories. The burning bush would be an odd rarity) Those stories collectively served the purpose to teach people morale and good behaviour towards their peers. Even under these circumstances, there are of course plenty of questionable and downright despicable views presented in the book—even the conceptualisation of the Bible as a book of moralising tales cannot belie the fact that it is a product of its time, and its time was a very underdeveloped in terms of social structures and the state of human rights, next to the lack of knowledge about the world its authors and readers inhabited. A careful, critical reading is urgently required in order to retrieve the most of it.

737 Daniel Lieberfeld (2009) Lincoln, Mandela, and Qualities of Reconciliation-oriented Leadership, *Peace and Conflict: Journal of Peace Psychology*, 15:1, 27-47, DOI: <https://doi.org/10.1080/10781910802589857>

marks during his political career: The Lincoln-Douglas debate, the latter of which we will cover immediately hereunder.

For those not in the know, what is described by the umbrella term of the “Lincoln-Douglas debate” were the electoral debates preceding the midterm election for the Senate seat in Illinois in 1858. To also spoil the end of the debate, as it won’t batter for the context of this summary supposed to give us minor insights on Lincoln’s thinking, political as well as moral, Douglas has won by an unbeknownst number of votes (to this day, the 27th October 2022, neither the newspapers of their days—think, for example, of the Illinois State Register or the Chicago Times—nor historians or the U. S. Senate’s website were able to provide exact numbers, either in absolute terms or by district), a defeat which the *Quincy Whig* recognised was symptomatic, so that it

*“may now regarded as settled that the democratic party will be thoroughly reorganized upon the Douglas and Forney basis in anticipation of the presidential campaign of 1860.”*⁷³⁸

As we know, it was this year that Lincoln also ran for president, successfully. But were the hot topics of their day? Expectedly, slavery was en vogue then, since a civil war was looming over their heads, lest because the states couldn’t agree upon whether slavery should be abolished or maintained. Lincoln, at least in the beginning, was in favour of abolishing it—first only timidly, but more resolutely as the end of the debates neared. Douglas, while holding what would nowadays be considered racist views (and rightly so), said that it should be left to the individual states to decide whether they wanted to abolish it or keep it. Scholars like the Leo Strauss alum Harry V. Jaffa noted that even though it was rarely explicitly mentioned during the debates themselves, the Missouri Compromise Line was inexorably linked to the question of slavery and slave ownership, which makes sense once one delved into the topic again⁷³⁹ (as it may have been forgotten after having left school and had no other civics classes any more). Douglas planned to pursue the admission of slavery across all states the same way as Republicans in 2022 sought to achieve the prohibition of abortion, alternately by absolute means or relatively: Via what Douglas coined “popular sovereignty”, and Lincoln denounced tongue-in-cheek as *squatter sovereignty*.⁷⁴⁰ And while Douglas, as Lincoln notes in his speech, was

⁷³⁸ Whig, Quincy (Ill.), November 6, 1858. In: Douglas, Stephen; Lincoln, Abraham; Sparks, Edwin Earle (Ed.) (1908). Lincoln Series, Vol. 1. The Lincoln—Douglas Debates of 1858. In: Collections of the Illinois State Historical Library. Chicago, IL: Chicago University Press. Page 592.

⁷³⁹ National Archives (last time checked: 27th October, 2022). Missouri Compromise (1820). Link: <https://www.archives.gov/milestone-documents/missouri-compromise>

⁷⁴⁰ “Lincoln at Quincy”, in: Douglas, Stephen; Lincoln, Abraham; Sparks, Edwin Earle (Ed.) (1908). Lincoln Series, Vol. 1. The Lincoln—Douglas Debates of 1858. In: Collections of the Illinois

thrown out by the Supreme Court, today's Republicans could cheer with joy as their President-elect managed to nominate enough Republican-leaning justices to secure a legal basement to permit states to individually restrict or liberalise abortion laws by repealing the famous decision commonly known as "Roe v. Wade"⁷⁴¹. Jaffa, too, had no good reason to approve of Douglas' definition and praxis of *popular sovereignty*. As he wrote,

*"The doctrine of popular sovereignty as preached by Douglas was of the essence of the Caesarian danger; it was a base parody of the principle of popular rights. It implied that whatever the people that the rights which they might assert against all the kings and princes of the old world where rights which they must first respect themselves."*⁷⁴²

With regards to what we have read previously from Machiavelli, we find good reason, theoretically speaking, that such means of direct democracy, ever so slight as not the people directly but their Representatives on the state level,

State Historical Library. Chicago, IL: Chicago University Press. Page 478.

741 Dobbs v. Jackson Women's Health Organization, 142 S. Ct. 2228, 597 U.S., 213 L. Ed. 2D 545 (2022). Therein, the judges wrote, *inter alia*, that

"Given that procuring an abortion is not a fundamental constitutional right, it follows that the States may regulate abortion for legitimate reasons, and when such regulations are challenged under the Constitution, courts cannot 'substitute their social and economic beliefs for the judgment of legislative bodies.' Ferguson, 372 U.S. at 729-730, 83 S.Ct. 1028. That applies even when the laws at issue concern matters of great social significance and moral substance." (2239)

What they said thereby was that the central government in DC was supposed to only ascertain the people's basic rights as laid down in the Constitution; since abortions were neither possible during the writing of the Constitution due to a lack of knowledge and progress in medicine at that time, nor a greater interest in the broader public due to social norms and conventions, adding it to the Constitution was moot. Inadvertently, the Supreme Court justices may thereby have laid bare an issue with strict reference to texts without any updates to them: Written texts that are never edited once they have been composed will inevitably *obsolesce* someday, thus failing to fulfil their purpose, which is securing what is generally considered a basic human right. Earlier in human history, slavery was considered a human right too, but in an Amendment, it was eventually prohibited as it infringed African-American's rights. Human history had evolved further beyond the composition of the US-American Constitution, so an update is only a sign of import displayed untoward it, since it will thus not become obsolete and in need of being replaced. We could say the same about the Holy Bible or any other Holy Scripture too: Humans were incomplete by today's standards, little was discovered back then, so that a text written back in such early days couldn't be definitive already. To ignore this and recognise it as an ultimate guideline to all questions concerning coexistence and society as a whole nonetheless would thus do the text itself wrong. While it was on par with the state of humankind when it was first written, it is no longer unless it will be edited to meet today's requirements, standards and state of knowledge. Any kind of stubborn originalism, may it be in religious Fundamentalism or Constitutional theory, jurisprudence and legislation will turn out to be a dagger thrust into the heart of the respective source referred to.

742 Jaffa, Harry V. (1959). Crisis of the House Divided. An Interpretation of the Issues in the Lincoln-Douglas Debates. Garden City, New York: Doubleday & Company. Page 228.

were addressed to decide the issue on behest of their constituents. But why shouldn't it be up to the people, i.e. to the states on their own, to decide such issues? The autonomy of the states from a central government that could at worst terrorise them with absolutist rulership, was a core principle of the Federalists themselves, i.e. the Founding Fathers as well as the self-proclaimed "Federalists", especially Alexander Hamilton. What Jaffa points out is what we may refer to the explicitly feared *mob rule*: That groups of people could decide such issues unilaterally and by brute force, astray from the parliamentary procedures that would otherwise manifest codes in the law books. Read, for example, this quote from Federalist No. 10, written by James Madison:

"No man is allowed to be a judge in his own cause because his interest would certainly bias his judgement, and, not improbably, corrupt his integrity. With equal, nay with greater reason, a body of men are unfit to be both judges and parties at the same time; [...]"

Furthermore, he noted that

*"The influence of factious leaders may kindle a flame within their particular States but will be unable to spread a general conflagration through the other States. A religious sect may degenerate into a political faction in a part of the Confederacy; but the variety of sects dispersed over the entire face of it must secure the national councils against any danger from that source."*⁷⁴³

What did Lincoln say in response to Douglas' proposal of *popular sovereignty*? During the campaign speeches, he has said fairly little about the issue of popular sovereignty but always quickly returned to other issues Douglas raised during his speeches to which he then contributed a rejoinder. Under the above-cited paragraph from his speech at Quincy, Illinois, he has only added that to him, popular sovereignty was "It is a presumption impossible in the domain of thought. It is precisely no other than the putting of that most unphilosophical proposition that two bodies can occupy the same space at the same time." To me, this statement hardly even scratched the surface of what popular sovereignty is supposed to be, but one can get the idea that Lincoln must have not been in favour of it. In his famous "House Divided" speech too, he didn't speak much about the issues he had with popular sovereignty, but again only spoke about it explicitly once, to then return to his main issue, which was slavery, specifically about the Nebraska-Kansas bill, spanning over the situation that was oft-described as "Bleeding Kansas", referring to incidents of lynch justice exercised by militant anti-Slavery abolitionists who ransacked slaveholding villages

⁷⁴³ Madison, James. Federalist No. 10. The Same Subject Continued. In: Hamilton, Alexander; Madison, James; Jay, John; Miller, Jim (2018). The Federalist Papers. Mineola, New York State: Dover Thrift Editions. Page 43; page 47.

in Kansas. Still, in this speech, Lincoln became more outspoken about his opposition of the *squatter sovereignty*:

*“[...] the notable argument of ‘squatter sovereignty’, otherwise called ‘sacred right of self government,’ which latter phase, though expressive of the only rightful basis of any government, was so perverted in this attempted use of it as to amount to just this: That if any one man choose to enslave another, no third man shall be allowed to object..”*⁷⁴⁴

One could say that Lincoln has inadvertently outline one of the core fallacies of Libertarian philosophy as well; an argument that is also drawn by authoritarian régimes throw in whenever they practise interventionist approaches against neighbouring nations. (Think, for example, of Mainland China’s advancements against Taiwan, which the politburo in Beijing usually describes an *internal affair* that the Western world had no dealing in⁷⁴⁵) That when a perpetrator harasses or threatens an unwilling subject and a third party wanted to intervene, the perpetrator would say that this was none of the third party’s business but only an altercation between two conscious, independent individuals that both voluntarily partake therein. If the perpetrator were more cooperative and diplomatic, s/he may emphasise that if the victim sought any help, it would express this interest verbatim. Likewise, the slaves may have said so; that they wanted the central or federal government to intervene for their benefit, and against their perpetrator’s infringement of their civil rights. But there lied a problem in: Many slaves of a second generation onwards were born within the settled conditions of their parents or grandparents, with little education given to them beyond what they needed to be able to pick cotton and survive on the least of their needs’ vital satisfaction. While the minstrel shows were obviously exaggerated in their racist depictions of African-Americans, one could certainly say that many of them, if not almost each of them, were severely undereducated, therefore spoke only a broken English, to point out one aspect usually noticeable in these shows. To expect of them to know their civil rights and to therefore know that they could appeal to the courts or city councils to be able to practise their rights on free territories would be to misunderstand their situation.

⁷⁴⁴ Lincoln, Abraham (June 16, 1858). Speech at the Illinois State Republican Convention, alias “House Divided Speech”. In: Collected Works of Abraham Lincoln, vol. 2. Springfield (IL): Abraham Lincoln Association. Page 462.

⁷⁴⁵ Huaxia (May 02, 2020). China firmly opposes U.S. support for Taiwan's participation in UN. Xinhua: http://www.xinhuanet.com/english/2020-05/02/c_139025680.htm

There’s also a more recent and more outspoken source, reflecting on the latest provocations by Mainland China against Taiwan in the wake of the Russian war against Ukraine:

Ministry of Foreign Affairs of the People’s Republic of China (August 02, 2022). Statement by the Ministry of Foreign Affairs of the People’s Republic of China. Link: https://www.fmprc.gov.cn/eng/zxxx_662805/202208/t20220802_10732293.html

This would come close to telling a woman suffering from domestic abuse to just leave the house and call the police to have her abusive husband or boyfriend (I am not aware of any incidents in which a woman was abused by her wife or girlfriend; cases in which men are being abused at home by their wives or girlfriends are infinitesimally rare, reportedly. Either of the perceptibly rarer cases may also be derived from *underreporting*, because the victims feel too much shame to call the police, or may have been frightened enough for the victims to not dare to call the police) As was already outlined in Plato's "Gorgias", Callicles says that the state is occupied by the weaker who declare taking more than they were morally wrong, thus securing the most for themselves. He says that the weak manifest law that favoured them, thus declaring injustice just⁷⁴⁶.

But Lincoln made even more arguments elsewhere, and with a different focus on what is exactly wrong with the argument of slave ownership's righteousness, as specially uttered by his electoral adversary Stephen Douglas. In his speech in Peoria (IL), he has indicated again that self-government as a passport to justifying the enslavement of kidnapped Africans contradicted the principles outlined in the Declaration of Independence:

*"When the white man governs himself, that is self-government; but when he governs himself, and also governs another man, that is more than self-government—that is despotism. If the negro is a man, why then my ancient faith teaches me that ,all men are created equal;’ and then there can be no moral right in connection with one man's making a slave of another.”*⁷⁴⁷

He reached more cadence in a conclusive paragraph, noting that since Negroes are men—it was noted previously that both Douglas and Lincoln held views that would nowadays be deemed mutually racist⁷⁴⁸, but *at least* Lincoln fought for their liberation in the US, even though he contemplated for a short time their *redeportation* to Liberia, an argument that would later be retrieved by

⁷⁴⁶ "But in my view those who lay down the rules are the weak men, the many. And so they lay down the rules and assign their praise and blame with their eye on themselves and their own advantage. They terrorize the stronger men capable of having more; and to prevent these men from having more than themselves they say that taking more is shameful and unjust, and that doing injustice in this, seeking to have more than other people; they are satisfied."

(Plato; Irwin, Terence (transl.) (1979). *Gorgias*. Clarendon Plato Series. Oxford: Oxford University Press. Page 57).

⁷⁴⁷ Lincoln, Abraham (October 16, 1854). Peoria Speech. In: *Collected Works of Abraham Lincoln*, vol. 2. Springfield (IL): Abraham Lincoln Association. Page 266.

⁷⁴⁸ Chamness, K., & Freivogel, W. H. (2020). Lincoln-Douglas debates marred by overt racism of both. *Gateway Journalism Review*, 49(356), 36+. Perm Link:

<https://link.gale.com/apps/doc/A626743630/AONE>

Begner, B. (2022). The Significance and Racism of the Lincoln-Douglas Debates. Perm. Link: <http://hdl.handle.net/2142/114152>

the Black Power movement—they too deserved the rights presented by the Declaration of Independence:

*“The master not only governs the slave without his consent; but he governs him by a set of rules altogether different from those which he prescribes for himself. Allow ALL the governed an equal voice in the government and that, and that only is self-government.”*⁷⁴⁹

What we should emphasise to not lose track of the actual topic of this chapter, is that Lincoln also found a peculiarly pragmatic approach to the otherwise ideological and moralistic movement that were the abolitionists. Instead of condemning Douglas for his dehumanisation of Africans and considering them as mere objects, thus keeping the debate on a mere question of white proprietorship over them, he presumed the African’s humanity as—correctly—given, therefore making the argument that they were given the same rights by the Founding Fathers as every white dweller of the New World. Instead of resuming to raw violence, either physically, as as overcame William Sumner during one parliamentary session in the Senate, or verbally, as it is often heard by populists and culprit agitators on public marketplaces, he slowly deconstructs the arguments brought forward by the likes of Douglas. It is not to say, though, that Lincoln didn’t also make the moral argument for abolishing slavery. As a researcher noted in a paper on this speech,

*“[...] Lincoln emphasized slavery’s immorality and the incompatibility between slavery and republicanism. ‘I particularly object to the NEW position which avowed principle of this Nebraska law gives to slavery in the body politic. I object to it because it assumes that there can be MORAL RIGHT in the enslaving of one man by another.’ That contradicted the ‘fathers of the republic’ who marked slavery as wrong and only tolerated it out of ‘Necessity’. [...] ‘In our greedy chase to make profit of the negro,’ he warned, ‘let us beware, lest we cancel and tear to pieces even the white man’s charter of freedom.’”*⁷⁵⁰

In the end, his argument would’ve been incomplete without the moral assessment that it is wrong to enslave another man because one considered their inhumanity or *subhumanity* an aperçu others had simply denied to deem them statehood and liberty in accordance to the Constitution and the Declaration of Independence. Remember that after the utterance of those words, it still took about eleven years for the US to repeal the rights to slavery, thereby criminal-

⁷⁴⁹ Abraham Lincoln (October 16, 1854), *ibid.*

⁷⁵⁰ Etcheson, N. (2008). “A Living, Creeping Lie”: Abraham Lincoln on Popular Sovereignty. *Journal of the Abraham Lincoln Association*, 29(2), 1-25. Perm. Link: <http://hdl.handle.net/2027/spo.2629860.0029.203>

ising the practice in all states, including those to come—Amendment XIII was only passed into the Constitution on October 14, 1865.

Lincoln has also mentioned the fathers of the nation, meaning obviously the Founding Fathers, the Federalists as well as the drafters and signers of the Constitution. Especially the second ones, though, showed at times anti-Democratic leanings when it came to what they had in common with Lincoln: the disapproval of popular sovereignty. As one researcher quotes them on the subject,

*“In popular action, Madison saw ‘the danger of oppression.’ One glory of the American government, according to Madison, ‘was the total exclusion of the people in their collective capacity.’ As for local autonomy and small community, the Federalists opposed these on the very grounds that they encouraged a high degree of political participation. To prevent direct democracy, Madison sought to extend the sphere of government: ‘Divide et impera, the reprobated axiom of Tyranny, is under certain qualifications, the only policy by which a republic can be administered under just principles.’”*⁷⁵¹

After the attack on the Capitol on the 6th January 2020, one may believe that they were right, that too much political participation could lead to the ship’s capsizing, that it were therefore more prudent to lift oneself up from the broader populace, for mere self-protection. But one needs to know the border at which it would become too autocratic to keep the constituents out. The author adds some scrutiny to that particular question, highlighting further statements by the Federalists:

*“Although the Federalists said that the most important power of the national government were enumerated rather than implied, they believed that they had enumerated the powers necessary to create a strong central government. And they said repeatedly that there must be no restraint on the government’s enumerated powers. Hamilton said that the powers raising an army, regulating commerce, and preventing domestic insurrection ‘ought to exist without limitation... no constitutional shackles can wisely be imposed on the power to which the care of it is committed.’”*⁷⁵²

Regarding this additional quote, their statement is far less radical than one may believe when thinking about an *anti-Democratic* position on the question of governance and the provision of social peace and tranquil. While it is a good advancement from the Old World that the people are given a right to overthrow tyrannical or *malefactory* governments, it would not make sense to Constitu-

⁷⁵¹ Miller, J. (1988). The Ghostly Body Politic: The Federalist Papers and Popular Sovereignty. *Political Theory*, 16(1), 99–119. <http://www.jstor.org/stable/191649> . Page 5.

⁷⁵² Ibid., page 12.

tionally or basically disable a government from fulfilling its functions or morphing it into prey for (equally) *malefactory* insurrectionists. If we assume that we needed a government, which is left to the people's whim, we should at least make sure that it is capable of exercising its required powers, to fulfil its due tasks, but without the risk of it growing too huge, thus eventually becoming a threat to the people. A difficult situation, frankly speaking, but one that has also led me to believe that it would be more prudent to dissolve the government and replace it with smaller entities on lower levels, as I have already written about in great detail in this text too, of course. Lincoln, on his behalf, has understood the risks of leaving certain questions to a majority of the people to decide, thus getting rid of individual liberties at worst, due to obtuse observations based on fallacies and false propaganda, such as the believe that Africans, for whichever reason, weren't human. As it has been written above, Pragmatism is not necessarily like or akin to Conservatism insofar as that the status quo had to be maintained for sake of social tranquillity and to avoid division amongst partisan lines, while also seeking the best available compromise. Pragmatism means to balance all pros and cons without any personal interest in any of the imaginable, available objectives and pathways thereto; while this is nearly impossible to achieve as humans will naturally, automatically take sides, Pragmatists are characterised by being genuinely ready to *murder their darlings*⁷⁵³, as the English poet Sir Arthur-Quiller Couch has coined it—that is, not only speaking about their readiness to do so, but to actually commit this murder if time should ever come to need to do so. It's a distinction between one's personal good, and the collective, possibly *Utilitarian* good, even though less in the Humean sense—Hume was an egoist insofar, at least when we emphasise his statement that “It is not contrary to reason to prefer the destruction of the whole world to the scratching of my finger.”⁷⁵⁴ Hume's ethical understanding was that ethics were bot borne in reason but in sentiment, so that in consequence, one could only act and react emotionally and frequently irrational. He is further said to have written that “passions, volitions, and actions can be neither reasonable nor unreas-

753 This quote is usually accredited to every reader's favourite author, regardless of whether there is any written record (or spoken, although many idioms and proverbs are older than recording technology) that proves their authorship for what is accredited to them. I personally have heard often that Charles Bukowski is said to have said that, and given his personal language, he could have well said that, given his direct, oft-vulgar speech. But he didn't. This one was originally uttered by the English poet Arthur Quiller-Couch during a lecture he gave at Cambridge University in 1914, and certified in his book “On the Art of Writing”, published in 1916. It was subsequently adapted first by William Faulkner, and consequentially distributed amongst authors. It can be found in:

Quiller-Couch, Arthur (1916). *On the Art of Writing*. New York City: G. P. Putnam's Sons. Page 176.

754 Hume, David (Author); Norton, David Fate; Norton, Mary J. (Eds.) (2000). *A Treatise on Human Nature*. London: Oxford University Press. Book 2, Part 3. Page 416.

onable. Actions, he observes, can be laudable or blamable. Since actions cannot be reasonable or against reason, it follows that '[l]audable and blameable are not the same with reasonable or unreasonable' (T 458). The properties are not identical."⁷⁵⁵ He is not wrong in there—just as good deeds can be performed for wrong reasons, bad deeds can be committed under all good reasons. What counts in the end is the result created and the consequences of the actions exercised in the middle. Correspondingly, he also is not amoral within his own philosophy when he says that it weren't contrary to prefer the damnation of the world to a minor ache on his thumb—as long as he doesn't contribute to the world's damnation, that is. If we condemned Hume for just having had malicious thoughts, we would obviously overreact, even though he has published his thoughts to a wide audience across more than three centuries onwards. And as we have noted before, people may have different points of view on specific issues, particularly such of moral or ethical nature, some of which are held dearly and hard, even impossible, to change, so that a Pragmatist may not attempt to change them as there were no use in trying the—probably evidently impossible—task of changing someone's mind. Instead, he or she would leave the person alone as long as said person will not go proselytising with their views. Such performances are dominantly ideologically driven to begin with, so that they should be abstained from for their stained nature.

But enough of this talk, we should return to the debates between Lincoln and Douglas. One theme that Lincoln has repeatedly brought up in his campaign speeches and outside of them is the theme of a "House divided" that "cannot stand". What he referred to in these speeches as well as in his aforementioned "Peoria Speech" was the division amongst the states that abolished slavery as opposed to those that maintained it. Hence, according to Lincoln, for the house to stand its ground strongly, all states had to stand as one on the issue; and while Lincoln personally preferred for slavery to be abolished, he often was very sceptical about it himself, concerning the success of any such forcefully uniting legislation; for example, during his speech in Ottawa (in Illinois, not in Canada), he spoke as follows:

*"I ask you to consider whether, so long as the moral constitution of men's minds shall continue to be the same after this generation and assemblage shall sink into to the grave, and another race shall arise, with the same moral and intellectual development have,—whether, if that institution is standing in the same irritating position in which it is now, it will not continue an element of division?"*⁷⁵⁶

⁷⁵⁵ Cohon, R. (2004). Hume's moral philosophy. Link: <https://plato.stanford.edu/entries/hume-moral/#ear>

One does not need to be an expert in rhetoric in order to recognise the doubts within those words. This scepticism about emancipation's success was also reflected in a letter Lincoln received by African-American civil-rights activist and orator Frederick Douglass, during his run for re-election as President of the United States in 1864. Lincoln needed to find a middle way between the *segregation*-leaning Democrats and the more abolitionist Republicans. Still, for Douglass, Lincoln was not progressive enough in terms of recruiting African-Americans for the army. In a letter to him, he made six different demands to him, *inter alia*

*“4th Let provision be made that the slaves or Freed men thus brought within our lines shall receive subsistence until such of them as are fit shall enter the service of the Country or be otherwise employed and provided for: 5thly Let each agent appointed by the General agent be required to keep a strict acct of all his transactions, — of all monies received and paid out, of the numbers and the names of slaves brought into our lines under his auspices, of the plantations visited, and of everything properly connected with the prosecution of his work, and let him be required to make full reports of his proceedings — at least, once a fortnight to the General Agent.”*⁷⁵⁷ (sic!)

One could guess that Lincoln had little chance to even consider following Douglass' demands as it was shortly after his re-election that Wilkes Booth came for his life in the Ford Theater. Still, even throughout his time in office, there has already been some trouble between the civil-rights leader and the President. This is derived also because of Lincoln's "Emancipation Proclamation", which in the end addressed only to the states "[...] and parts of states, if any, in which the people thereof respectively, shall then be in rebellion against the United States; [...]"⁷⁵⁸ Douglass highly disliked the President's proclamation and his sneaky tiptoeing around a more decisive tempo on the liberation of Africans. In a speech which he published in his magazine *Douglass Monthly*, he wrote that Lincoln, in a speech he held at the White House amongst African-Americans he invited to talk about his planned measures to liberate African-Americans from the Southern states—he possibly referred to the "Address on

⁷⁵⁶ "Lincoln at Ottawa", in: Douglas, Stephen; Lincoln, Abraham; Sparks, Edwin Earle (Ed.) (1908). Lincoln Series, Vol. 1. The Lincoln—Douglas Debates of 1858. In: Collections of the Illinois State Historical Library. Chicago, IL: Chicago University Press. Page 104.

⁷⁵⁷ Lincoln, A. (1864) Abraham Lincoln papers: Series 1. General Correspondence. 1833 to 1916: Frederick Douglass to Abraham Lincoln, Monday, Plan for helping slaves escape from rebel states. [Manuscript/Mixed Material] Retrieved from the Library of Congress, <https://www.loc.gov/item/mal3565200/>

⁷⁵⁸ Lincoln, Abraham (September 22, 1862). Preliminary Emancipation Proclamation. In: Collected Works of Abraham Lincoln, vol. 5. Springfield (IL): Abraham Lincoln Association. Page 434.

Colonization to a Deputation of Negroes”⁷⁵⁹—he wrote that, beside his aggressive opening which we will not cite hereby, Lincoln

*“[...] assumes the language and arguments of an itinerant Colonization lecturer, showing all his inconsistencies, his pride of race and blood, his contempt for Negroes and his canting hypocrisy. How an honest man could creep into such a character as that implied by this address we are not required to show. The argument of Mr. Lincoln is that the difference between the white and black races renders it impossible for them to live together in the same country without detriment to both. Colonization, therefore, he holds to be the duty and the interest of the colored people. Mr. Lincoln takes care in urging his colonization scheme to furnish a weapon to all the ignorant and base, who need only the countenance of men in authority to commit all kinds of violence and outrage upon the colored people of the country.”*⁷⁶⁰ (sic!)

To some, the arguments Douglass presented in this paragraph may seem surprising as they resemble what has stood to defend the segregation in the Jim Crow South: That black and white people couldn’t live together and therefore had to be kept separate from one another, they were *not allowed to blend*. But he did not make it up; within the campaign speeches during the Senate race, he has reiterated that

*“I have no purpose to introduce political and social equality between the white and the black races. There is a physical difference between the two which, in my judgement, will probably forever forbid their living together upon the footing of perfect equality; and inasmuch as it becomes a necessity that there must be a difference, I, as well as Judge Douglas, am in favor of the race to which I belong having the superior position.”*⁷⁶¹

⁷⁵⁹ Lincoln, Abraham (August 14, 1862). Address on Colonization to a Deputation of Negroes. In: Collected Works of Abraham Lincoln, vol. 5. Springfield (IL): Abraham Lincoln Association. Pages 371 – 375.

⁷⁶⁰ Douglass, Frederick. The President and His Speeches. In: Douglass’ Monthly (September 1862). The University of Rochester Frederick Douglass Project: <https://rbscp.lib.rochester.edu/4387>.

⁷⁶¹ “Lincoln at Quincy”, in: Douglas, Stephen; Lincoln, Abraham; Sparks, Edwin Earle (Ed.) (1908). Lincoln Series, Vol. 1. The Lincoln—Douglas Debates of 1858. In: Collections of the Illinois State Historical Library. Chicago, IL: Chicago University Press. Page 446.

As one will find when looking up the quote to verify its reality, which unfortunately is given, it is only a recital of Lincoln’s own words; one may therefore find the original speech in which he has uttered these exact words. I, out of mere laziness, didn’t look it up but chose the first instance in which he said it, if only second-hand, to clarify misconceptions expressed by Douglas in a previous speech. As Lincoln quoted himself, this should not create any further disturbances.

This is a very open account of how Lincoln, despite his preference for abolition, still didn't fully consider Africans as humans, akin to Caucasian people. At first one may therefore think that there was little that actually separated the two, beyond the question of *squatter sovereignty* and stricter federalism by means of a central government. Nonetheless, Douglass was also right in calling Lincoln a hypocrite insofar as that the Douglas with one S only too noted that his adversary accustomed to adapt himself to the district he held stump speeches in like a chameleon changes its bodily colours in accordance to its environment, to become one with it and invisible to probable predators nearby. As the *Illinois State-Register* noted on October 12, 1858, "He avowed himself in favor of negro equality, simply because he was in an abolition district. In his reply Senator Douglas showed him up in his true colors, by referring to his denunciations of the negro at Jonesboro and Charleston."⁷⁶² What the *State-Register* referred to was Douglas' references to Lincoln's stump speech tour throughout the states (in this case Arkansas (Jonesboro) and South Carolina (Charleston)). Douglas himself condescended upon this practice, saying in his speech in Charleston that

*"They canvassed the State against us in 1854, as they are doing now, owning different names and different principles in different localities, but having a common object in view, viz.: The defeat of all men holding National principles in opposition to this sectional Abolition party."*⁷⁶³

He furthermore raised the cadence of his attack against Lincoln, but with more condescension onto the *negros* Lincoln and his party strongly represented in their fight for civil rights:

*"Their principles in the north are jet-black, in the center they are in color a decent mulatto, and in lower Egypt they are almost white. [...] Down here he denies that the Black Republican party is opposed to the admission of any more Slave States, under any circumstances and says that they are willing to allow the people of each State, when it wants to come into the Union, to do just as it pleases on the question of slavery. In the north, you find Lovejoy, their candidate for Congress in the Bloomington District, Farnsworth, their candidate in the Chicago District and Washburne their candidate in the Galena District, all declaring that never will they consent, under any circumstances, to admit another Slave State, even if the people want it."*⁷⁶⁴

This was an affront to Douglas and his campaign, about which he said that as opposed to Lincoln, who he thereby alleged of flip-flopping in his positions,

⁷⁶² Illinois State-Register (October 12, 1858). "The Galesburg Debate". In: *ibid.* Page 430.

⁷⁶³ "Douglas at Charleston". In: *ibid.* Page 336.

⁷⁶⁴ *Ibid.* Page 338.

whereas his “principles will apply wherever the Constitution prevails, and the American flag waves.” He could “proclaim them alike in the North, the South, the East and the West.”⁷⁶⁵ The second quote also emphasises something that one could unconditionally agree with Douglas, regardless of one’s partisan affiliation. What Lincoln’s party expressed with such political flip-flopping was that their principles were indeed fluid and could be turned on and off like a lamp via its button. Whilst it can be said that in the end, the Republicans opted for abolition also in terms of the entrance of further states’ prerequisite to abolish slavery, such political games could also gnaw on their credibility in front of voters. They would have been better off sticking to their message of abolition, even if it may have cost them a vote or two. In the end, Lincoln still won the 1860 Presidential Election with a comfortable lead with both the Electoral Colleges and the popular vote⁷⁶⁶. On the other hand, it could also be considered a safer bet to appeal to all vote groups in accordance with their views; nowadays, this is a common tactic especially amongst Democrats, even though many on the ground try to relativise the message sent from the *Beltway* when they are from more Conservative leaning states⁷⁶⁷. Thus, if we consider today’s rural Democrats’ political stratagem prudent because they are working to maintain their majority in both chambers of Congress, we had no good reason to denounce Lincoln’s adaptation to alternate political environments of the United States of his days. From a Pragmatic point of view, he was right to do so, even if Douglas scolded him for his inconsistency. Throughout the campaign, he still pronounced his steadfastness to overcome slavery in the States, even though his actions remained inconsequential and adherent to critique even from those he reciprocally supported because they too fought for total abolition. And while Douglass was critical about his hesitancy at times, he still found appreciative words for him anyhow:

“The Proclamation itself was like Mr. Lincoln throughout. It was framed with a view to the least harm and the most good possible in the circum-

765 “Douglas at Ottawa”. In: *ibid.* Page 119.

766 Presidential Elections, 1789-2008. (Washington, D.C.: CQ Press, 2010), 134, 224. Perm. Link: <https://lccn.loc.gov/2009040267>

767 Peoples, Steve (February 17, 2022). ‘The brand is so toxic’: Dems fear extinction in rural US. AP News: <https://apnews.com/article/joe-biden-elections-pennsylvania-lifestyle-election-2020-fc79679ef54d850c0245f96dac37456c>

Peoples, Steve (June 13, 2022). Vulnerable Dems run against Washington — and their party. AP News: <https://apnews.com/article/2022-midterm-elections-nevada-business-congress-5ba80c1f2bfd1d3e56a1e651b870a142>

Hogseth, Bill (January 12, 2020). Why Democrats keep Losing Rural Counties like Mine. POLITICO Magazine: <https://www.politico.com/news/magazine/2020/12/01/democrats-rural-vote-wisconsin-441458>

stances, and with especial consideration of the latter. It was thoughtful, cautious, and well guarded at all points. While he hated slavery, and really desired its destruction, he always proceeded against it in a manner the least likely to shock or drive from him any who were truly in sympathy with the preservation of the Union, but who were not friendly to emancipation. For this he kept up the distinction between loyal and disloyal slaveholders, and discriminated in favour of the one, as against the other. In a word, in all that he did, or attempted, he made it manifest that the one great and all commanding object with him, was the peace and preservation of the Union, and that this was the motive and main spring of all his measures."⁷⁶⁸

This quote may best reflect the politician Lincoln, even a statesman Lincoln, if we intended to award him this solemn title. In the end, he was the man who steered the Union into what it is today: One of the largest federal republics in the world, spanning land from the Atlantic Ocean to the Pacific Ocean. And he did so not by brute force, as dynasties of what would be considered today (mainland) Chinese dynasties such as the Shang and the Zhou dynasty. (Remember that it was nonetheless the Qin dynasty that has conquered land of the size in which we see Mainland China today⁷⁶⁹ and that it was Kublai Khan who united the different cultures—Han Chinese, Tibetans, Uygurs, Mongoles, etc. under one banner—even if the Han Chinese finally prevailed as the ruling ethnicity⁷⁷⁰) This was by far no easy job and usually at peril to fail, but still, through his cool-headedness, he managed to unite all the states that already existed back then (Alaska and Hawai'i were not under consideration then, for different reasons, one of them being that Hawai'i was still an aboriginal kingdom at this time, until the US toppled it and, figuratively, annexed the island archipelago⁷⁷¹)

How came this change of mind? In other sources, Douglass can be cited as having been disappointed by Lincoln's Emancipation Proclamation because of

⁷⁶⁸ Douglass, F. (1881). *The Life and Times of Frederick Douglass: From 1817-1882*. Christian Age Office. Link: <https://oll.libertyfund.org/title/lobb-the-life-and-times-of-frederick-douglass-from-1817-1882>

⁷⁶⁹ Charles Sanft. 17 May 2018, *The Qin Dynasty from: Routledge Handbook of Early Chinese History* Routledge. DOI: <https://doi.org/10.4324/9781315773605-7>

⁷⁷⁰ JONIAK-LÜTHI, A. (2015). *The Han: China's Diverse Majority*. University of Washington Press. <http://www.jstor.org/stable/j.ctvbtzmcrr>

⁷⁷¹ Although officially, it was annexed in 1898, according to the US Department of State: <https://2001-2009.state.gov/r/pa/ho/time/gp/17661.htm>

What should be noted, though, is that what led to the dissolution of the Hawai'ian kingdom is also what can be described as an insurrection initiated and concerted largely by continental white settlers. Or such it was described in the following encyclopedic entry:

National Geographic (last time checked: November 05, 2022). Jul 6, 1887 CE: Bayonet Constitution. Link: <https://education.nationalgeographic.org/resource/bayonet-constitution>

its narrow scope that helped only little to eradicate slavery from the face of the United States. He perhaps changed his mind once he realised that there was little more that could be done in order to pursue this ambitious goal against the Confederate states before they were defeated. Lincoln, for his part, did the best he could within his power without provoking the war that finally came himself. Pragmatists would never provoke or even seek war simply because they cost abundant resources, will require good parts of the industry to focus on wartime production, draw a huge share of the population into warfare, with many of them not returning home so that they will be lost to the postwar future of the nation, and because there is nothing to be gained but a lot to lose, especially in terms of international relations—trade partners may be lost due to alliances that will retrospectively be considered more important than relations with one's own nation, not to speak of the probable, eventual inhabitability of parts of the country in case the enemy pursues a scorched-earth tactic in the war, as it is rumoured to happen in Ukraine, as Russia simultaneously conquered the nuclear plant in Запоріжжя область and was heard speaking about either dropping a *dirty bomb* over Ukraine, or an atomic bomb in either Berlin, Ramstein airport or an unbeknownst third location in Germany⁷⁷². It should be common sense to know that any nuclear attack except for the *dirty bomb* would have an alternating effect on Russia too, depending also on the size of the bomb in use. But the bordering Ростов-на-Дону область would certainly be affected as well; should the bomb be dropped even within Ukraine's borders, oblasts like capital Москва would be irradiated as well. The nuclear disaster of Чорнобиль still rings familiar not only with Ukrainians but with the rest of Europe too, lest because early into the war, Russian soldiers ignored all safety precautions concerning approaching the closed areas of the capsized nuclear plant and ran right into it, thereby also throwing up some of the irradiated dust, consequently coming into

772 The statements made until this footnote will be referenced in order of their mentioning, namely: Russia's scorched-earth tactics in Ukraine; Russia's conquest of the nuclear plant in the Запоріжжя область; and the rumours of Russian generals discussing the utilisation of a *dirty bomb* over Ukraine, Berlin or military infrastructure.

Укрінформ (Травень 05, 2022). Росія застосовує на сході України тактику «випаленої землі» - Міноборони. Посилання: <https://www.ukrinform.ua/rubric-ato/3490206-rosia-zastosovue-na-shodi-ukraini-taktiku-vipalenoj-zemli-minoboroni.html>

Радіо Свобода (Серпень 13, 2022). Запорізьку АЕС обстрілюють. Яким є «терористичний план» Кремля? Посилання: <https://www.radiosvoboda.org/a/novyny-pryazovya-zaes-rosiya-yadernyy-teroryzm/31985748.html>

Cooper, Helene; Barnes, Julian E.; Schmitt, Eric (November 02, 2022). Russian Military Leaders Discussed Use of Nuclear Weapons, U.S. Officials Say. New York Times: <https://www.nytimes.com/2022/11/02/us/politics/russia-ukraine-nuclear-weapons.html>. It must be noted, though, that there is no talk about any targets outside of Ukraine, so that it may remain a rumour that bomb droppings over NATO member nations were planned or discussed.

contact with the gamma rays⁷⁷³. We could also speak about the war crimes that have been committed until the time of this writing (31st October 2022; All Hallow's Eve to some, and Reformation Day to others; to some, it's Samhain), and how Ukrainians stood up against Russian attacks on their territory—the radio message from two of the soldiers defending Острів Зміїний, reading *Російський військовий корабель, йди на хуй*, has become a signature tempo of Ukrainians⁷⁷⁴—, but this would not only break the camel's back but also lead us too far astray from the actual topic. Furthermore, while Владимир Путин is the crass opposite of an enlightened statesman, Ukrainian President Володимир Зеленський isn't one either; he is a wartime president who performs surprisingly successful in this unexpected position, given not only his vita but also because no-one else saw this coming. Still he didn't dodge away, as many leaders, especially from authoritarian nations, did once their own people rose up against them. (The latest example was from Sri Lanka when president Rajapaksa fled to Singapore when his palace was stormed⁷⁷⁵ in a protest against rising inflation, impoverishing farmers and unaffordable commodities) This could be considered a statesman's characteristic, but it couldn't function as the ultimate determiner. Hitherto, Зеленський had little chance to prove himself to be a statesman; his regular presidency was abruptly cut short midway by Путин's declaration of war. Claus von Clausewitz famously quipped that „Krieg ist eine bloße Fortsetzung der Politik mit anderen Mitteln“⁷⁷⁶, but he has also lived in a world prior to World War I, where diplomacy was put to sleep for four years to be temporarily represented by the first industrialised war in this world.

Enough of this, now. We should instead draw our attention again to then-POTUS Abraham Lincoln and his debate with Stephen Douglas. To be precise, we should draw our attention to an oft-cited topic during the debate, intrinsically linked to the question of slavery: The Dred Scott decision. Now, what was

773 Reuters (March 29, 2022). Unprotected Russian soldiers disturbed radioactive dust in Chernobyl's 'Red Forest', workers say. Link: <https://www.reuters.com/world/europe/unprotected-russian-soldiers-disturbed-radioactive-dust-chernobyls-red-forest-2022-03-28/>

774 For a period of time, the Ukrainian General Post Office also ran a limited stamp showing the sinking Russian destroyer «Москва», with a Ukrainian soldier seen from the back standing on the beach, showing his middle finger to the sinking ship. The stamp was apparently entitled with the catch phrase. It is no longer run at this moment: <https://www.ukrposhta.ua/ua/news/57631-shodo-prodazhu-marki-russkij-vonnij-korabl-idi-na>

775 AP News (August 11, 2022). Sri Lankan ex-president who fled homeland arrived in Bangkok. Link: <https://apnews.com/article/immigration-thailand-sri-lanka-prayuth-cha-6f2385dcecd1ae367cea14da58e7d515>

776 Komplettes Zitat: „So sehen wir also, daß der Krieg nicht bloß ein politischer Akt, sondern ein wahres politisches Instrument ist, eine Fortsetzung des politischen Verkehrs, ein Durchführen desselben mit anderen Mitteln.“ (von Clausewitz, Claus (2019). Vom Kriege. Vollständige Ausgabe. Hamburg: Nikol Verlagsgesellschaft mbH & Co. KG. Seite 47)

this Supreme Court decision about? The context is that a fugitive slave fled to the Northern States from his master, where he was caught and intent to be handed back to his master, to which he appealed because he was aware of his rights in the states. A dispute arose, and a case was decided and appealed for so long that it eventually ended up at the Supreme Court's bar. What was then decided became a landmark ruling on the question of slavery prior to Lincoln's aforementioned Emancipation Proclamation. Therein, it can be read that

*"And, notwithstanding the generality of the words 'free inhabitants,' it is very clear that, according to their accepted meaning in that day, they did not include the African race, whether free or not: for the fifth section of the ninth article provides that Congress should have the power 'to agree upon the number of land forces to be raised, and to make requisitions from each State for its quota in proportion to the number of white inhabitants in such State, which requisition should be binding.'"*⁷⁷⁷

As the Confederate states were addressed shortly before this definition was given, one may think that what the justices wrote hereby actually referred to them, and not to the statues of the Northern states. But one would err to believe so, since this was how the justices perceived the rights of former slaves to be in the North as well as in the South. That those deported Africans were not supposed to be naturalised but to remain either slaves or stateless in a foreign land. A little further down in the Court's opinion, it becomes even more explicit of how few rights deported Africans in the New World enjoyed, according to the Constitution, or more precisely their reading of the Constitution (even though one should be careful in speaking so, since this was the year of our Lord 1857, when many retracting Amendments were not yet added to the Constitution):

*"Now, as we have already said in an earlier part of this opinion, upon a different point, the right of property in a slave is distinctly and expressly affirmed in the Constitution."*⁷⁷⁸

Lincoln was sceptical about what this sentence was supposed to mean, given that he didn't read the same within the Constitution as the justices did. In his speech at Galesburg (1858), he openly questioned the merit of this argument, given that he saw no basis therein:

"What is to be 'affirmed' in the Constitution? Made firm in the Constitution, —so made that it cannot be separated from the Constitution without breaking the Constitution; durable as the Constitution, and part of the Constitution. Now, remembering the provision of the Constitution which I have read;

⁷⁷⁷ Dred Scott v. Sandford, 60 U.S. 393, 15 L. Ed. 691, 15 L. Ed. 2D 691 (1857). Paragraph 418.

⁷⁷⁸ Ibid., paragraph 452.

affirming that the instrument is the supreme law of the land; that the Judge of every State shall be bound by it, any law or constitution of any State to the contrary notwithstanding; that the right of property in a slave is affirmed in that constitution, is made, formed into, and cannot be separated from it without breaking it; durable as the instrument; part of the instrument;—what follows as a short and even syllogistic argument from it?”⁷⁷⁹

The answer can only be that it were indeed a right, but there is no word about it inside. The only thing that one can read about slavery in the Constitution is the Amendment that prohibits it. Lincoln doesn't answer the question he proposed, but instead noted that there couldn't be any contradictory arguments in the Constitution, so that there simply weren't any to begin with, including any article that legalised the enslavement of Africans because of the colour of their skin or any physical or mental attitudes related to their optical otherness. If we went further in scrutinising the arguments presented in the Dred Scott decision, we could also claim that the justices simply conveyed the law that was transferred from England into the formerly English colonies, instead of reassessing them to examine their merit. The justices' reading of the Constitution can therefore be declared very suggestive, although any bias had to be proven in hindsight, something that is very hard to undertake, needless to say that it would be an ad hominem argument.

With that said, there is nothing more to say about it, aside of that obviously, Douglas was in favour of the decision, even though he never explicitly said so, although he didn't have to shy away, as his views were not only known before the beginning of the campaign season in Illinois, but also because he has repeatedly made everyone in the audience know that “I hold that a negro is not and never ought to be a citizen of the United States. I hold that this Government was made on the white basis, by white men, for the benefit of white men and their posterity forever, and should be administered by white men and none others.”⁷⁸⁰ Douglas stood only one tad away from adding that “We must secure the existence of our people and a future for white children.” All jokes aside, we could presume that he celebrated the court decision, because he knew that once the Supreme Court had decided upon the question of proprietorship of slaves, any President to come faced a hard time overturning it. It was another issue he addressed when Lincoln, in this campaign season, said that he would overturn “Dred”. Douglas noted, sarcastically:

⁷⁷⁹ “Lincoln at Galesburg”, in: Douglas, Stephen; Lincoln, Abraham; Sparks, Edwin Earle (Ed.) (1908). Lincoln Series, Vol. 1. The Lincoln—Douglas Debates of 1858. In: Collections of the Illinois State Historical Library. Chicago, IL: Chicago University Press. Page 399.

⁷⁸⁰ “Douglas at Jonesboro”, in: Ibid. Page 262.

*“He says that he will reverse it. How will he reverse it? I know of but one model of reversing judicial decisions, and that is by appealing from the inferior to the superior court. But I have never yet learned how or where an appeal could be taken from the Supreme Court of the United States! The Dred Scott decision was pronounced by the highest tribunal on earth. From that decision there is no appeal, this side of Heaven. [...] Will he appeal to a mob? Does he intend to appeal to violence, to Lynch law? Will he stir up strife and rebellion in the land, and overthrow the court by violence?”*⁷⁸¹

Douglas was right in pointing out that beyond the Supreme Court, there was no higher entity to which Lincoln could have appealed. Today, he could summon the International Court of Human Rights to appeal the decision as a violation of the United Nations’ Human Rights Chart. Back then, this was impossible, so that Lincoln only had a chance to reverse the decision if he became President of the United States: The office holds the power to pass legislation directly via Executive Orders (EO). Otherwise, if he wanted to not overrule Congress single-handedly, he had to find an absolute majority to counter the decision. Yet even an EO would have corrupted his reputation, something that a Pragmatist requires in order to not be perceived as a despot or worse. Pragmatists naturally rule by persuasion and conviction of the populace rather than by an iron fist and against all argumentative appeal. Due to the divided opinion in the country and the boiling atmosphere, Lincoln knew that he could not just overrun a good part of the people by directly overturning slavery and, relatedly, the Dred Scott decision. Hence the furious speech Douglas published in his *Monthly*, expressing his anger with Lincoln and his hesitant decision-making. Autocracies usually fail for two reasons, *inter alia*: The absolutist hierarchies in which one man or one party alone can rule independent of any checks or balances, thus remaining within a vacuum into which nothing dislikable or critical can enter; and because everything can be overturned by a sideswipe, without any impact—negative or positive—is felt, at least by the ruling caste. Everyone thereunder, on the other hand, will feel the brunt sooner or later. There are very recent examples that show the asininity of such autocratic *express rulership*, and in both cases, the subject was price monitoring: In Turkey, Recep Tayyip Erdoğan ordered the stoppage of all price rises caused by inflation, while his son commanded the police to make sure that no supermarkets or shop owners would increase their prices anyway⁷⁸². As Erdoğan’s Central Bank Directors

⁷⁸¹ “Douglas at Quincy”, in: *Ibid.* Page 464.

⁷⁸² To be honest, Erdoğan never introduced any such legislation, but his son-in-law, Berat Albayrak, ordered the policy that was finally not really put into action. The apparent article for this reference can be found in footnote 52, a Financial Times article from October 09, 2018. It is useful to remind us of this travesty as it recalls the economic illiteracy that is so often manifested in authoritarian rulers who face the eminent independence of market forces that cannot be put in chains unless a na-

dared to criticise him for his economic and monetary policies, he removed them from office⁷⁸³. The consequence of those actions: Inflation kept on rising, reaching astronomic heights⁷⁸⁴. In Беларусь, Александр Лукашенко only recently introduced apparent legislation to stop all price increases related to inflation⁷⁸⁵. So far, little is known about how it affected the price development and affordable living in general, and unlike Turkey, Беларусь has got a reliable partner in Владимир Путин, so that he may help him out at times when the situation should get dire because of sanctions and breakaway trade relations with neighbouring countries or EU countries that imported fertiliser or coal from his country⁷⁸⁶. Altogether, history has already taught us that price regulation usually backfires unless one destroyed the entire free market and propelled resource autonomy, or a thick net of reliable importers to provide for what cannot be production is completely isolated.

783 Malsin, Jared; Hirtenstein, Anna (October 14, 2021). Turkey's Erdogan Fires Central Bank Officials, Fueling Economic Uncertainty. Wall Street Journal: <https://www.wsj.com/articles/turkeys-erdogan-fires-central-bank-officials-fueling-economic-uncertainty-11634209321>

784 To see the latest web crawl as of the time of this writing, see the following archive link: <https://web.archive.org/web/20221105182654/https://www.tcmb.gov.tr/wps/wcm/connect/EN/TCMB+EN/Main+Menu/Statistics/Inflation+Data/Consumer+Prices>. As of the time of this writing (November 05, 2022), the YoY change was located at about 85.1 percent, while it was written in the news that Turkey may have hit its peak inflation level in October 2022:

Akman, Beril (November 03, 2022). Turkish Inflation Tops 85% In Likely Peak for This Year. Bloomberg: <https://www.bloomberg.com/news/articles/2022-11-03/turkish-inflation-tops-85-in-likely-peak-for-this-year>

This was still written with the 85 percent inflation rate in mind, which may not lower down in this beginning month. So far, the economic policies have not blossomed in relief.

785 БелТА (Октябрь 06, 2022). Лукашенко распорядился с 6 октября ввести запрет на повышение цен в Беларуси. Ссылка: <https://www.belta.by/president/view/lukashenko-rasporjadilsja-s-6-oktjabrja-vvesti-zapret-na-povyshenie-tsen-v-belarusi-527678-2022/> [Press release published with in the state-led news agency]

786 There are unfortunately no numbers from the Белорусский Центральный Банк, as the site is unavailable, possibly because of *geo-blocking*. What can be found, though, is proof that sanctions by the European Union significantly hurt the local economy:

Euroradio (Сентябрь 29, 2022). “Мало, но больше, чем ноль”: Беларусь наращивает экспорт, местами и в ЕС. Ссылка: <https://euroradio.fm/ru/malo-no-bolshe-chem-nol-belarus-naraschivaet-eksport-mestami-i-v-es>

Consequently, and because Russia cannot do as a sole country for exports, inflation hits hard in Беларусь too. Such can be read in the news as well, in spite of the national bank's unavailability. (It may be available via VPN, but well...)

Зеркало (Октябрь 24, 2022). В Беларуси — рекордная инфляция и падают ЗВР, но глава Нацбанка старается быть на позитиве. Прогноз Каллаура по ситуации в экономике. Ссылка: <https://news.zerkalo.io/economics/24661.html>

duced in one's own country. So far, there has been not one country that showed that something like this could work simply because reliability is dependent on exterior conditions, many of which alternate regularly due to the globalised world and political changes that thrash everyone and everything around like a political mosh pit. Russia, even as a huge country, is unable to provide for itself because vast parts of its land comprises of dry steppe and icy tundra, the latter of which contains abundant packets of liquid natural gas (LNG) and methane that can be sold (the former; the latter is just bad for the environment) but won't feed anyone. Dissimilarly, Mainland China is rich in rare earths, metals, coal and an exploitative aggro-industry that provides soybeans not only for its own people, but also for a good part of the rest of the world. Mongolia, thirdly, suffers a fate similar to Russia's, which makes sense given that it is landlocked in between Mainland China and Russia: Most of its country comprises of vast plain steppe with few natural resources. It is therefore dependent on imports and can barely provide for its own citizens.

The pursuit of total autonomy of course makes little sense, not only because it is inherently impossible to achieve long-term—it already wasn't achievable before the world became evermore globalised—but also because it would put the country more at risk of seasonal or political turbulences. Ireland lived through numerous bad harvests that led to famines which are now frequently alleged of having been provoked and orchestrated by the English crown although they finally were just the unfortunate correlation of great reliance on potatoes as a means of nutrition, and exports of all other agrarian products to England etc. because the people didn't need anything other than the potatoes they harvested⁷⁸⁷. Imports may have saved many of the people, or an instantaneous stop to all exports of nutritional means to bring them to one's own people first. It would

⁷⁸⁷ Quoting from the "Green Flag", in which this topic was also addressed at a couple of times. Concerning the nourishment as such, Robert Kee wrote that:

"Bread itself was hardly eaten by the average Irishman, from one year's end to the other. Nor was this only true of the poorest. A farmer with a holding of above average size on the Marquis of Conyngham's estate in 1846 declared: 'Not a bit of bread have I eaten since I was born, nor a bit of butter. We sell all the corn and the butter to give to the landlord' [for rent] 'yet I have the largest farm in the district and am as well off as any man in the country.'"

Concerning the famines and the terrific frequency, Kee wrote:

"In all these circumstances it needed no social or economic genius to foretell what would happen if the potato crop, which alone was keeping the vast majority of the population alive, were to fail. In any case, the potato crop had failed quite frequently before and history had already recorded the appalling spectacles of misery and death in 1720, 1739, 1741, 1800, 1817 and 1822. The great famine of the years of 1845–8 was only the worst because at that time the population had grown to such size that pressure on land was that much greater, and the whole precarious system that much more disastrously planned."

(English Robert (1972). *The Green Flag. A History of Irish Nationalism*. New York, London: Penguin Books. Page 172; 173)

have been a question of governance and of the government in charge to fell such decisions. In retrospective, we can at least tell for now that Ireland underwent this hardship because it failed to diversify its net of importers and imprudently sold its goods for economic benefits.

Coming back to the Lincoln-Douglas debates, what could we say in hindsight about them? Presumably, Lincoln changed few of his opinions he expressed during the campaign speeches, they have provided us a good insight into his thinking and also some of the aspects that are now lost in the common conscience; Lincoln is by far not the flamboyant fighter for African-Americans' civil rights and the abolitionist movement, he was rather a hesitant politician who knew that it was unjust to enslave those people and to treat them as objects and property. But he also knew that unless he wanted to be remembered in history as a benevolent tyrant, he had to find a way to pass abolition through in a compromise deal with the slaveholding Democrats. He therefore stands out as a Pragmatist and, one could frankly say, as a Statesman—instead of seeking an all-out war against the Confederate states to bring them to heel and shove abolition up their arses, he was looking left and right to forge a deal in tedious negotiations⁷⁸⁸. Retrospectively, one could say that he was about as successful with

One could say that the disasters those famines have created could only reach such terror because of a lack of diversification in the nourishment of the people; their dependence on potatoes alone made it easy for bad harvests to have that impact on the population. Still, it is historically BEDINGT that Irishmen and -women relied on agriculture and potatoes in particular as their diet, instead of also including imports from continental Europe. This may also be due to the richness in fruitful land the *Green Island* was gifted with. As the early Christian missionary Giraldus Cambrensis wrote:

"The Land is fruitful and rich in its fertile soil and plentiful harvests. Corps abound in the fields, flocks on the mountains, and wild animals in the woods. The island is, however, richer in its pastures than in crops, and in grass than in grain. The crops give great promise in the blade, even more in the straw, but less in the ear. For here the grains of wheat are shrivelled and small, and can scarcely be separated from the chaff by any winnowing fan."

(Cambrensis, Giraldus; O'Meara, John J. (transl.) (1982). *The History and Topography of Ireland*. London, New York: Penguin Classics. Page 34.)

Ireland may have relied on agriculture in its own country, disregarding the threat of bad harvests and political ploys that could strip them off all safety nets that would protect them from popular decimation in hindsight. One usually learns from history and own mistakes, but such ones are especially harrowing, thinking about that the people failed to create reserves for such occasions.

⁷⁸⁸ In a eulogy, Lincoln described Henry Clay as a statesman, *inter alia* because of reasons as the following:

"Mr. Clay's predominant sentiment, from first to last, was a deep devotion to the cause of human liberty—a strong sympathy with the oppressed every where, and an ardent wish for their elevation. [...] He loved his country partly because it was his own country, but mostly because it was a free country; and he burned with a zeal for its advancement, prosperity and glory, because he saw in such, the advancement, prosperity and glory, of human liberty, human right and human nature. He desired the prosperity of his countrymen partly because they were his countrymen, but chiefly to show to the world that freemen could be prosperous."

his attempt as were the Allied Nations ahead of World War II with their appeasement politics, although Lincoln didn't give away any of the civil rights Douglass and his entourage fought for; he made no concessions and remained stubborn on the question of whether all newcomer states had to have prohibited slavery before they could enter the Union—the question that was introduced to the debate via the Kansas-Nebraska bill. Lincoln was a man who knew about the benefits of an orderly government and a society that knew how to defend itself without becoming invasive; with reference to both James Madison and Douglas as both respectively quoted above, he knew about the dangers and the descent that were to take place once *mob rule* overthrew the government, federally or centrally, we could quote him as a third in the queue from his speech at the Lyceum. There, he said that

*“Whenever this effect shall be produced among us; whenever the vicious portion of population shall be permitted to gather in bands of hundreds and thousands, and burn churches, ravage and rob provision stores, throw printing presses into rivers, shoot editors, [3] and hang and burn obnoxious persons at pleasure, and with impunity; depend on it, this Government cannot last. By such things, the feelings of the best citizens will become more or less alienated from it; and thus it will be left without friends, or with too few, and those few too weak, to make their friendship effectual. At such a time and under such circumstances, men of sufficient talent and ambition will not be wanting to seize [the opportunity, strike the blow, and over-turn that fair fabric], which for the last half century, has been the fondest hope, of the lovers of freedom, throughout the world.”*⁷⁸⁹

(Lincoln, Abraham (July 06, 1852). Eulogy on Henry Clay. In: Collected Works of Abraham Lincoln, vol. 2. Springfield (IL): Abraham Lincoln Association. Page 126.)

To be a statesman, according to Lincoln, therefore meant to be a patriot. But patriotism, at least in these days, is usually defined by those who entitle themselves to be such, means to be divisive, to not aspire to express one's pride in the nation and the people, but to conserve a posterior state the nation once comprised of. To speak more clearly, many of those who describe themselves as patriots have got a fixed and immobile image of how their nation, their people look and are supposed to be like. Many of them reject the normalcy of LGBTQ+ people and immigrants, next to non-Caucasian people as a regular part of Western societies. (The latter part is occasionally restricted to just refugees and immigrants; few of those self-proclaimed patriots reject the presence of non-Caucasian foreigners, most of which can be safely affiliated to fringe-right ideologies and movements, amongst them such that are clearly linked to Neo-Nazis) Men (and women) like Lincoln show that such fallacious combinations are not necessary; he showed that patriotism can aspire to beneficial and honourable goals, such that can benefit all people of a nation alike, regardless of their sex, origin or beliefs. A true patriotism is in such a fashion because it presumes no ideological premises and only the barest idealist ones, ones that everyone should be able to get behind, disregarding all divagation in the details. Down the line, it may be in everyone's interest that everyone is well off.

⁷⁸⁹ Lincoln, Abraham (January 27, 1838). Address Before the Young Men's Lyceum of Springfield, Illinois. In: Collected Works of Abraham Lincoln, vol. 1. Springfield (IL): Abraham Lincoln

We could see references to Henry David Thoreau's essay on civil disobedience herein too, although Thoreau spoke less about the prerequisite that needs to be found in a government that the people had a right to overturn; he only spoke about their right to do so. The Declaration of Independence speaks similarly. It thus makes sense that Lincoln recognised this right too, even as he was running for office and would later become the President for two terms. As an all-American patriot, he carried and conveyed the spirit of this still-young nation, including the people's freedom to maintain and regain control over their individual autonomy. This not only makes him a true American by heart and spirit, but also a man who was able to combine his Pragmatism with his Idealism. All of those aspects considered at once, we can again emphasise his Statesmanship.

On a more personal note, to also share some critique, it seemed to me that Lincoln was too reticent during the first speeches, during the speeches held in Ottawa and Jonesboro. Only later did he begin to become more offensive against Douglas; had he been more assailing from the beginning of the speeches, he may have won the Senate seat for Illinois. Then again, one could also wonder if he could have run for the subsequent Presidential election two years later. Obviously he couldn't have, since Senate seats are elected for either four or five years. So, Lincoln won in hindsight, it was a win-win situation. Pathetically speaking, America won with this man; the whole world too, when it comes to the legacy and the writing he left behind, so that we could study his thinking, as we, though amateurishly, did here. The study of a captain who steered the ship that are the United States, even though he did not make it himself to the end of the journey through the tempestuous sea; as the poet Walt Whitman wrote in his ode to Abraham Lincoln:

*The ship is anchor'd safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;
Exult O shores, and ring O bells!
But with mournful tread,
Walk the deck my Captain lies,
Fallen cold and dead⁷⁹⁰*

Now departing from the man to the idea, can we add anything to our definition of pragmatism? In the end, there is little specific we could say. We are still left to vague tendencies that need to be emboldened in a Pragmatist thinker and/or actor. In his eulogy to Henry Clay, Lincoln said about him that he was a wise and enhanced man, which was displayed in his political actions, and in this

Association. Page 111 – 112.

⁷⁹⁰ Whitman, Walt (1865-1866; 1871). O Captain, my Captain! In: Kaplan, Justin (Ed.) (1982). Poetry and Prose. New York City (NYS): The Library of America.

text of ours, we have said the same about Lincoln. Churchill was considered a great diplomat during the Allied nations' negotiations with Adolf Hitler ahead of World War II, even though he was not re-elected during the Potsdam Conferences, so that his successor had to take over from him⁷⁹¹. Further additions to this list may finally become a question of scrutiny over ideological or idealist preferences, although this may mean that we misconceptualised the concept of Pragmatism. Because as this brief list—controversial additions may be men like Napoléon Bonaparte or Count Metternich—shows, there is little that could describe all of them equally except their wit. All of these men abstained from brute, short-sighted actions in favour of taking their time to contemplate their next step. (Which is also the reason why Bonaparte may be a controversial addition to the list: While his first conquests on German land were successful, his later advancements towards Россия and finally in België ended in tragedies that found him cast away firstly on Elba, and then on St. Helena. Had he recognised that, for example, to try to destroy the Russian army while they continued withdrawing to lure them into the Russian winter to starve and freeze to death, he would have decided to withdraw to and call it a stalemate. As an experienced general, he should have understood that his army was at disadvantage in Waterloo due to their location. Instead, he fought the battle to the bitter end, and had to surrender in the end. Some readers with a profounder understanding of military strategy—or people who played games like “Medal of Honor” or “Europa Universalis IV”—may beg to differ, but in the end, his defeat at Waterloo showed that he was hard-wired to win this battle as he even deployed his « *Légion d'Honneur* », even though it showed that they couldn't have turned the tables in his favour. It was a wasteful, desperate attempt to defeat the Prussians, which a more realistic general may have cut short earlier.

But we don't want to talk about military strategy or Bonaparte's alleged failures on the battlefield. This is not for me, a know-nothing in this discipline, to evaluate. Instead, we should further elaborate on the mental capabilities required in a statesman, or more precisely in a Pragmatist, although the two may become intelligible especially in practising politicians of any gubernatorial level. It is hard to define the mental capacities one needs to have equipped in order to enter the realms of a Pragmatist, since we are already unable to measure one's intelligence—the popular IQ exams one will find abundantly on the internet are only able to investigate one's ability in certain tasks; tasks that may show or not whether one is advanced in spatial thinking or in basic knowledge. None such tests are able to make an authoritative statement on this subject. Moreover, it may possibly help to narrow down what to expect from a Pragmatist in the first place. Of course it makes sense that they are erudite in as many

⁷⁹¹ Kissinger, Henry (1994). *Diplomacy*. New York City, New York: Simon & Schuster. Page 435.

fields as possible—literature, cultures, languages, but also STEM sciences. They should be able to take well-meant, constructive critique and cooperate as thoroughly as possible as no-one person alone can take all aspects of a given situation under consideration; not one single person could think of all eventualities imaginable alone. An author usually asks friends, relatives and his or her literary agent to read over a raw manuscript before sending it to various publishers, simply because he or she couldn't trace all the stylistic shortcomings and orthographical as well as grammatical errors alone. Absolutist structures in governance also failed because of the *brain drain* ordered by the narcissist ruler in charge. We could also think of less autocratic rulership that also suffered a *brain drain* due to a narcissist leadership: 45th POTUS Donald J. Trump was prone to never fully employ any secretaries so that he could drop them at any time he wanted to without undergoing any tedious bureaucratic processes. As much as he liked to hire former generals of the US Army for offices like the Department of Defence or the State Department, he had little interest into the insights they provided to him, sitting at his Resolute Desk in boredom like a schoolboy during classes; or so it was reported at least once by journalist and book author Michael Wolff⁷⁹², who has also spent abundant time in conversations with Trump during his presidency. He ignored the daily briefings that are key to decision-making as the Chief Commander. And while we cannot tell if he has ever read him, it is at least a visual detail French Prime Minister Emmanuel Macron is aware of when he holds speeches at his desk in the Palais Élysée with former French President Charles de Gaulle's « Mémoires de Guerre et Mémoires d'Espoir » standing right next to him. This is part of the characteristic attitude of being well-read. It does not matter all that much what is read as long as it is not trivial literature for the broader masses (one could speak of pulp literature, although there is no need to condescend upon such books. Every person who reads does not watch TV and is therefore better off in terms of mental health⁷⁹³). Unless a book enhances one's mind and enlarges one's inner horizon, enriches one's knowledge with hitherto unknown intelligence, it should be put

792 "It was during Trump's early intelligence briefings held soon after he captured the nomination that alarm signals first went off among his new campaign staff: he seemed to lack the ability to take in third-party information. Or maybe he lacked the interest whichever, he seemed almost phobic about having formal demands on his attention. He stonewalled every written page and balked at every explanation. 'He's a guy who really hated school,' said Bannon. 'And he's not going to start liking it now.'"

(Wolff, Michael (2018). *Fire & Fury. Trump at the White House*. London: Little, Brown. Pages 122-123.

793 While there are studies beyond preprints that have not (yet) been published in peer-reviewed journals, there are separate studies that respectively point out negative effects of watching TV at least over a prolonged period of time, and the positive benefits of reading novels. Consider the following two studies for reference:

On the positive benefits of reading books:

back in the shelf and kept for more peaceful, less restless times, such as during retirement.

Is this too subjective an assessment? Perhaps. But one thing is certain: That only someone with curiosity into miscellaneous disciplines and fields, may they be in the arts, sciences or a secret third thing, will be able to navigate his or her nation as Lincoln did, like John Maynard on Lake Erie. Hotheads like Donald J. Trump, Jair Bolsonaro or Recep Tayyip Erdoğan fail because they can't control their temper, they can be lured out of their hideaways by the slightest provocations, which will force them into disadvantageous tempos. One could think about politics as a game of chess, as former Secretary of State Zbigniew Brzezinski did. (Even though his name did not originally include the *accent aigu* over the letter N) If one wants to perform an offensive game, one also has to have the strategy for it at hand, and a cool head to not lose oversight of the game so that the opponent could strike from afar with his or her bishops, rooks or the queen. Secondly, one also had to make sure that the king is not caught in a dead end, blocked by his own pawns or caught in betwixt the rooks, to end up in a *mat aux épaules*. Chess, like geopolitics, is a matter of strategy and coolness; of long-term planning and boldness; it usually lacks all the jest and conviviality that is often inscribed to it. As the former French ambassador Claude Martin entitled his *mémoires* on the work as a diplomat in Mainland China: « La Diplomatie, ce n'est pas un dîner à gala ». Even though such soirées may be a good part of the job, as networking is vital to create thick relations with other diplomats or state leaders. Boldness as once displayed by then-Commissioner of the European Union, Jean-Claude Juncker, who gave Hungarian President Viktor Orbán a whack on stage as he passed by other leaders of EU member states to shake hands with them, to thus be greeted with *dictator*, may be remembered as a downright statement against Orbán's autocratic governance and his suppression of the free press⁷⁹⁴, but it's hard to progress in joint projects as Magyarország holds veto power—something that Orbán was prone to use whenever new sanctions against Russia were discussed⁷⁹⁵. In the end, nonetheless, we can tell that the whack never broke the camel's back; a continuous shift

Berns, G. S., Blaine, K., Prietula, M. J., & Pye, B. E. (2013). Short-and long-term effects of a novel on connectivity in the brain. *Brain connectivity*, 3(6), 590-600. DOI: <https://doi.org/10.1089/brain.2013.0166>

On the negative effects of watching TV:

Hikaru Takeuchi, Yasuyuki Taki, Hiroshi Hashizume, Kohei Asano, Michiko Asano, Yuko Sassa, Susumu Yokota, Yuka Kotozaki, Rui Nouchi, Ryuta Kawashima, The Impact of Television Viewing on Brain Structures: Cross-Sectional and Longitudinal Analyses, *Cerebral Cortex*, Volume 25, Issue 5, May 2015, Pages 1188–1197, <https://doi.org/10.1093/cercor/bht315>

794 International Press Freedom (March 21, 2022). Mission Report: Media Freedom in Hungary Ahead of 2022 Election. Link: <https://ipi.media/mission-report-media-freedom-in-hungary-ahead-of-2022-election/>

towards (Soviet) authoritarianism had previously marked Orbán's reign, making it nearly impossible for opposition candidates to get a grip in rural parts of the land during presidential elections.

Selflessness could be a disputable trait of Pragmatists. Back in 2015, then-chancellor of Germany Angela Merkel was hailed and despised by many for having accepted an influx of refugees into Germany, unlike many other state leaders from other parts of Europe, such as Italy, Greece, Malta or Austria. Many described her as humane, others described her as imprudent, while her most radical opponents alleged her of either having decided imprudently and risking the collapse of the administrative state or, to steep into conspiratorial thinking, partaking in the *Great Replacement*⁷⁹⁶. We have spoken about this beforehand, so that we will not elaborate on it further as a subject. Instead, we will ask ourselves the elephant in the room: Was she Pragmatic in her decision to not close the borders? (As Germany is part of the Schengen Treaty, the borders were never closed, unlike some people suggest when they say that Ms. Merkel "opened the borders") The question implies another indirect question: Is philanthropy⁷⁹⁷ a Pragmatic trait? With reference to Lincoln's eulogy on Henry Clay, we may have to add a third question even: Does patriotism imply the exclusive care of one's nation's people, or also foreigners who seek sanctuary therein? Ms. Merkel's selfless dedication to the help-seeking foreigners who arrived at the border was perceived with almost childish behaviour of people who felt disadvantaged because they were no longer front and centre to the chancellor. On a certain level, this was understandable: A nation's leader swears a pledge to serve one's people, and not someone else's. Prior to 2015, there were many issues at hand that still needed to be solved, many of which were long-standing issues, and some of which have worsened with the advent of the российская война в Украине: The departure from fossil fuels and the related amplification of renewable energy resources, for example. Poverty and growing impoverishment has worsened with the so-called "Agenda 2010" that introduced more austere measurements for recipients of social welfare during unemployment. Nothing all that unusual or special to Germany, the housing crisis in addition wouldn't change that either—it's an issue that is also strongly felt in Éire. What became a breaking point for many was the swiftness with which the state and

⁷⁹⁵ Moens, Barbara; Vela, Jakob Hanke (September 06, 2022). Hungary demands EU lift sanctions on 3 Russian oligarchs. POLITICO EU: <https://www.politico.eu/article/hungary-russia-sanction-list-eu-oligarch/>

⁷⁹⁶ Joa, Sydney (May 24, 2022). A Dive into the Great Replacement Theory. The Bulldog's Journal: <https://thebulldogsjournal.com/2022/05/24/a-dive-into-the-great-replacement-theory/>

⁷⁹⁷ Some may say that the usage of this word in this context were flawed or mistaken, but in ignorance of a better choice I stuck with this. What is described therewith, for those who may wonder, is humane action in general. If you have got a better choice of words, feel free to contact me and submit your suggestion. Thanks a lot!

government reacted to the influx, in terms of housing for incomers, social welfare and educational means. One can understand when those in need—or those who sympathise with those in need—see this and compare it to personal experience, when all hope fades away with the strong wind of bureaucratic tediousness, as if the state tried to scare them away from applying for financial aid. What we shouldn't derive therefrom is a generalised defence against immigrants from war-torn regions or countries in which they are being persecuted for their opinion, their work (as journalists or opposition politicians), their religion or sexuality. Many left-wingers have often spoken about a *Fortress Europe* with reference to many nations' leaders' pursuit to close the borders to immigrants, especially alongside the *Balkan route* which led from България, Srpska, and Hrvatska, to Austria. Even inside the EU's own agencies, critique arose for its brutal mishandling of refugees alongside the outer border: Camps on Greek islands like Lesbos reeked of inhuman treatment and had some onlookers think that those were nothing but modern-day concentration camps⁷⁹⁸. "Frontex" came under fire for its violent push-backs alongside the Greek-Turkish border⁷⁹⁹. Ms. Merkel's decided policies of helping the wretched people in their hardest times was a light to many, not only those who sought help and relief. It never meant that she abandoned her own kin at any times, but she ran a parallel programme from that point on. And this is exactly the point that needs to be made: That like human beings as such, a government is not—or does not need to be—incapable of running more than one task at once. Both subjects in need can be helped, the Germans and the Syrians. Concerning the housing, one could have asked those who brought the subject up if they were fine with living together with umpteenth other people in the same apartment, with little to no pri-

798 International Rescue Committee (January 24, 2022). People in Greece are going hungry, as over one third of those living in refugee camps are denied food. Link: <https://www.rescue.org/press-release/people-greece-are-going-hungry-over-one-third-those-living-refugee-camps-are-denied>

Additionally, living in such a refugee camp over a prolonged period of time can also have a traumatic aftermath on the victims who refused to return to the cause of their escape, but whose cases were not speedily proceeded either. About this, the following study is advised to be read for further insights:

van de Wiel, W., Castillo-Laborde, C., Francisco Urzúa, I. et al. Mental health consequences of long-term stays in refugee camps: preliminary evidence from Moria. BMC Public Health 21, 1290 (2021). <https://doi.org/10.1186/s12889-021-11301-x>

799 Giorgos, Christides; Lüdke, Steffen (October 13, 2022). Why DER SPIEGEL Is Publishing the EU Investigative Report on Pushbacks. SPIEGEL Online: <https://www.spiegel.de/international/europe/why-der-spiegel-is-publishing-the-eu-investigative-report-on-pushbacks-a-5218398a-5c1e-414e-a477-b26515353fce>

Giorgos Christides et al. (June 28, 2022). "We were Slaves". The Greek police are using foreigners as "slaves" to forcibly return asylum seekers to Turkey. Lighthouse Reports: <https://www.lighthousereports.nl/investigation/we-were-slaves/>

vacy on theirs. If that were fine with them, then indeed, the housing crisis could've been solved long before 2015. But most of those who would be asked this question would possibly say that they would prefer an apartment of their own rather than mass lodging in defunct barracks.

So, is philanthropy an inseparable attitude of Pragmatists? It depends. On the one hand, that is the case, but on the other hand, since it is still about politics, hence a leader must still make sure that his or her humane governance cannot become a means to be blackmailed upon. Turkey had done that with Germany during the height of the refugee crisis: Since it accommodated thousands of refugees from Syria on Germany's behest, Erdoğan had an ace up his sleeve when it came to Turkey's chances for EU membership as well as financial aid and condemnations on their mistreatment of refugees and his country's participation in war in Syria and against the Kurds in Turkey. The mistreatment of opposition parties could also no longer be condemned as easily as before the Mephistophelean pact. A Pragmatist would have stayed away from any such venomous agreements as they would instantaneously bind one's hands and would entitle a *proto-autocratic* régime of free movement in all its iron-fist actions against minorities and other despised groups, particularly critics of one's government.

Caution as stylised in the last few sentences of the previous paragraph is a key element that may not be possessed exclusively by a Pragmatist Ideal as described here, but it certainly is a part thereof. Again, no quotable definition could be forged in this text, but what can be said no less is that it is as in chess: One should not advance one's pieces prematurely, i.e. without a clear vision of how to proceed thereafter and without a prior consideration of all possible reactions on behalf of the opponent in front. Otherwise, those pieces may soon become expensive cannon fodder hard to redeem later in the game. Likewise, in politics, one should not seal a deal prematurely, i.e. without a clear vision of what powers the deal may provide to the opposite party, and what this deal means for oneself, one's own government and future governments too. It would be foolish and even arrogant to allege anyone active in politics of prematurely signing deals, but at times, such beliefs may be at least understandable. The deal between Turkey and Germany would be one such. To many especially from the Left, NAFTA, TPP, CETA and Mercosur were further examples of such doubtful treaties, although there, the dispute is laid more in ideological waters rather than the non-partisan common sense in doubting the merits of such agreements. All of those treaties have in common the creation of free-market territories to remove customs borders and thereby speed up trade supplies. Many on the left feared that employee protection standards could be softened, thus putting said employees at further risks. Nonetheless, those deals were far from foolish, but

instead opened up opportunities to create jobs and lower prices on many goods, on both sides of the oceans.

Agreements that could represent actual foolishness could be the memoranda agreed upon in cooperation with Russia, namely the Budapest memorandum and the Minsk Agreement. Both of them address the issue of Україна's neutrality in terms of NATO or EU membership and Россия's consideration of post-Soviet states' sovereignty. Now some may say that they were both not necessarily foolish as they served whilst doing their time. And normally, this would be right. But it was foolish from the start that a nation that has never known Democratic structures but only authoritarianism—first in shape of a tsarist empire, then in shape of a Socialist dictatorship—would abide by international agreements when shortly after its persistence against the Soviet rulership, it had already begun assailing neighbouring territories under the premise of false-flag attacks. It was foolish to trust in a former КГБ agent under whose helm those wars were declared on neighbouring post-Soviet nations. While it was not wrong to negotiate with him, there was too much confidence laid in him and any false promise that he would behave. No suspicion was shown, and so, agreements were entered without any catches to hold against him in case of contract violations. One could believe that such naïveté was shown in negotiations with him because Путин never showed traits of a hothead like Daniel Ortega or Donald J. Trump. He always appeared cool-headed and serious. Furthermore, then-chancellor Angela Merkel and Владимир Путин knew each other well and were able to converse in either German or Russian. As she lived in the DDR, she knew how life was in the USSR. While not calling it a friendship, one could say that there was reciprocal understanding of each other. And this proximity between the two may have been the fateful factor that led to a less Pragmatist and more naïve approach to those agreements. So to say, Ms. Merkel was not always Pragmatist in her politics as she was occasionally led more by emotions than by stone-sober assessments of her counterparts. When it comes to philanthropy, though, she performed the right way as she let no-one down, no matter what others may say.

Although the title reads “Pragmatism & Idealism”, treating the two concepts as separate entities, we have now applied both of those terms almost intelligibly, as if they were two of a kind. And while they share features and are intertwined in praxis, there are still comprehensive distinctions to point out. As one may already recognise from the dictionary definition of the two terms what the difference is. Idealism is, as we have defined above, driven on the base by ideological premises, providing the granular directions of what the ideals advance secondly. The ideals are what separates the practitioner and the thinker alike from the ideologues who usually don't succeed in praxis simply because they

fail to materialise their intent because they have never contemplated how they could transfer their beliefs into reality. Such things idealists have done and made apparent adjustments. *C'est à dire*, every politician should be an idealist at best, *per definitionem*. But this is not all that correct, if one has a look into various nations' political landscapes, particularly their politicians. One only needs to point at men like Wolfgang Kubicki, a German politician from right-winged Liberal party FDP, who usually makes headlines with controversial statements that expose his vulgar Liberal views reeking of short-sightedness and populism. From the same country, we have got Friedrich Merz who too makes headlines not only because he is his party's chairman—he is a pseudo-Conservative⁸⁰⁰ from the CDU—or the early Rand Paul (see footnote no. 227), next to the early Ron Paul, both from the US, and both (former) Senators from Kentucky. An honourable mention hailing from the same state and the same chamber of Congress would be Mitch McConnell, although he is less driven by ideological persuasion than by what was once described as “Nihilism” in the left-winged “New Republic”⁸⁰¹. Others would simply describe it as partisan party politics. One remarkable action of his was to postpone the nomination of a new Supreme Court justice in the wake of incumbent justice Samuel Alito's death—Barack Obama was still president, and the general election about a year ahead. Still, McConnell rejected the moot discussions for Obama's nominee Merrick Garland due to the allegedly short time the Senate had⁸⁰². The hypocrisy of the argument became clearer when only a couple of years after, in the wake of in-

⁸⁰⁰ Some Germans may say that one who is affiliated to the “Christliche Demokratische Partei” had to be a Conservative, especially if he or she leads the party in the opposition. But reality has it that while many critics may perceive many of his views as Conservative while they are actually just right-winged Populist. For an overview, it should be noted that he opposes gender-inclusive language, a topic that he usually pushes up in the public debate. Additionally, he universally opposes all actions exercised by the incumbent government, disregarding that what he criticises is often just the consequence of his own parties actions in the previous governments, all led by it. There is never any sense of remembrance, no sign of excuse for his own party's shortcomings and ignorance that has led to the incumbent government in charge of catching up with all the reforms and adjustments that should have been enacted years ago, next to two crises that have hit Europe, as well as the rest of the world, at once. Such ignorance, unlike many critics' tenor, is not a common attitude in Conservatism, it is no ideology's or idealism's attitude. It is instead a common marker of ideologue's regardless of their affiliation, as their inability to advance their ideas and intents broadens their persuasion in the righteousness of their raw concepts, thus making them more aggressive when gaps and incoherences are pointed out and questioned. One can witness such tendencies abundantly in political debates on the internet.

⁸⁰¹ Pareene, Alex (March 21, 2019). Nihilist in Chief. The banal, evil, all-destructive reign of Mitch McConnell. The New Republic: <https://newrepublic.com/article/153275/mitch-mcconnell-profile-nihilist-chief>

⁸⁰² Demirjian, Karoun (March 16, 2016). Republicans refuse to budge following Garland nomination to Supreme Court. The Washington Post: <https://www.washingtonpost.com/news/powerpost/wp/2016/03/16/republicans-refuse-to-budge-following-garland-nomination-to-supreme-court/>

cumbent justice Ruth Bader Ginsburg's death, with the election less than half a year ahead, McConnell had no problems with introducing the moot sessions for Donald J. Trump's nominee Brett Kavanaugh⁸⁰³. Many decried McConnell's partisan plays as corrupting the legitimacy of Congress, and one can tell beyond any partisan affiliation that he preferred his own party over the other, thus indeed corrupting the processes for judicial nominees in the country's highest court. More or less, this fit the allegations against ideologues, although the drive for those actions may differ.

Since parliamentary figures and state leaders were already introduced—although the latter have not yet been represented by examples—we may have to point out more clearly how they could fit the picture more generally. As is the case with religion, particularly with Christianity and Hinduism, subjects are frequently placed afore involuntarily to function as arguments for actions that only vaguely fit an argument made for certain actions. For example, Poland, has usually refused to accommodate refugees from dominantly Muslim countries, referring to its “Christian culture” which it wanted to uphold (See also the article by „Tygodnik Powszechny” cited in footnote number 275). There was no consideration of the common origin of the two religions, while others immediately the seeming Islamophobia that drove the PiS government. Magyarország brought up a similar government, and apparently, the allegations of Islamophobia came up again. At least for Poland, the argument of a Christian culture could hold to some degree, given that Poles are disproportionately Catholic and frequent churchgoers⁸⁰⁴. Whether the argument could hold for Magyarország too stood up to question; perhaps for rural regions, as is the case for Eastern Poland, unlike for the denser, more urbanised Western Poland. Disregarding such defences, as they would technically violate Jesus' maxims of loving one's next ones irregardless⁸⁰⁵, one could tell that the primary interest for the right-winged government, which also coalesces with minor parties like the far-right “Konfederacja” and the party list of Paweł Kukiz, „Kukiz'15”, was to serve its main voter bases who tend to lean towards racism and ethno-Nationalism, and to

803 Restuccia, Andrew; Schor, Elana; Woellert, Lorraine (August 30, 2018). Inside Kavanaugh's hearing prep: Mock hearings and faux protesters. POLITICO: <https://www.politico.com/story/2018/08/30/kavanaugh-senate-hearing-prep-supreme-court-white-house-805490>

804 Centrum Badania Opinii Społecznej (CBOS) (Listopad 2018). Religijność Polaków i ocena sytuacji Kościoła katolickiego. ISSN 2353-582. Link: https://www.cbos.pl/SPISKOM.POL/2018/K_147_18.PDF (PDF, 266 KB)

805 Think, for example, of John 13:34-35. “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.”

Another one, as a last example—there are multiple such commandments—would be Galatians 5:13: “For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.”

shield off high costs for social welfare directed towards newcomers who would remain unable to enter the workforce of the country until they had learnt the language and obtained certificates that also accorded with EU standards. Mentioning religion, one could say, only served their own conscience alone, as they didn't have to call a spade a spade in this case; no-one seriously believed either country that they were concerned about their religious homogeneity, but unless „Konfederacja” had held the office for Prime Minister, no-one could have said that they wanted to keep foreigners out of their country. It would have also been a strange attitude for a country that has experienced displacement through war itself, and also more than once⁸⁰⁶. Again, the hypocrisy can be called with reference to later events—when Russia initiated its war against Ukraine, particularly the Ukrainian people, the latter fled to neighbouring countries, many of them to Poland, and were warmly welcome by the populace, lest because of cultural ties and a shared history, although the latter was not always that convivial⁸⁰⁷. As a third example, although this was more of a debate controversially driven by ideological and idealist arguments alike, many right-winged politicians claimed that Germany had to cap the amount of refugees it were going to accommodate (again, back in 2015) because Germany only had finite capacities in terms of housing. They suggested that the EU should enforce its distribution mechanisms so that the burden would be shared by all nations in accordance to their abilities. Left-winged critics opposed this argument to the finiteness of housing Germany could provide to those seeking help. As for how the debate continued, we have written about it above. Could we argue that the government of 2015 onwards (until 2020, it didn't change) was racist too? The point would hardly stand; instead, we could argue that it was driven mainly by economic considerations—that the household would suddenly be disproportionately overburdened by social spending, something that wasn't preplanned, even though the responsible governmental department—the “Bundesamt für Migration und Flüchtlinge” (Federal Office for Migration and Refugees)—had warned about a soon influx of such people from the warfare region of Syria. But since by the end of the main influx, more than a million applied for asylum in Germany⁸⁰⁸, the concerns were arguable and far from driven by ideological prejudices, let alone ra-

806 Motyka, G. (2013). „Antypolska akcja”. Ludobójcza czystka etniczna przeprowadzona przez OUN-B i UPA w latach 1943–1945. *Studia nad Autorytaryzmem i Totalitaryzmem*, 35(4), 27-39.
Link: <https://wuwr.pl/sfzh/issue/view/68>

807 Yurchuk, Y. (2017). Reclaiming the past, confronting the past: OUN–UPA memory politics and nation building in Ukraine (1991–2016). In *War and memory in Russia, Ukraine and Belarus* (pp. 107-137). Palgrave Macmillan, Cham. DOI: <https://www.springerprofessional.de/en/reclaiming-the-past-confronting-the-past-oun-upa-memory-politics/15281578>

808 Bundesamt für Migration und Flüchtlinge (2021). *Das Bundesamt in Zahlen 2020. Asyl, Migration und Integration*. Link: <https://www.bamf.de/SharedDocs/Anlagen/DE/Statistik/BundesamtInZahlen/bundesamt-in-zahlen-2020.pdf> (PDF, 9,87 MB). Seite 13.

cist or otherwise unreasonably or baselessly discriminatory. This could certainly have been said about Polska too, which moreover has got a far weaker economy compared to Germany, but the government decided to go with the argument concerning their Christian culture. And while we don't need to link our argumentative chains with the Polish government and are therefore free to initiate a second line on their *actual* intentions hidden behind a meagre façade, arguing that Polska had good economic reasons to resort to closing its borders and erecting fences against them, we at least don't need to. And for sake of brevity on the whole subject, we will cut it short at this point and not further address it. The PiS government had made its choice, and we have now moved far ahead of it, returning to other topics like the judiciary crisis under Justice Minister Zbigniew Ziobro—it makes for a good example too: His department loosened regulations under which judges could be remove judges from the bar, claiming that under this proposition, judges from the Communist era could be removed from the judiciary system quicker⁸⁰⁹. Critics stated that this argument was just a façade to remove unpleasant judges that didn't fell decisions the way in which they liked it. Which also brings us to a more substantial question: How could we tell whether the original iterator or their critics are right? Formally, one would suggest to check the facts of a statement iterated by the aforementioned subject, for example, whether the Polish judiciary system still held any judges who were nominated and appointed during the Communist era of Poland. If that were the case, one would ask why they hadn't been removed during the fall of the Iron Curtain so that a new beginning could be initiated. The iterator, if they knew, would ask back why Germany hadn't done so after the end of World War II—there, many former Nazi officials and judges were able to return to their old jobs without any challenges concerning their views and prior work⁸¹⁰, for example decisions felled during the Third Reich rulership. The iterator were right, but a fallacious action won't be redeemed just because someone else made the same mistake earlier. One wouldn't lick a frozen lamppost either, just because someone else made it before.

Are there any other options next to fact-checking? Only weaker and vaguer ones. For example, one could also examine the coherence of the statement iterated—checking if it even made sense, firstly independent of any context, and

809 Zdżiera, Monika; Łapiński, Piotr (Sierpień 23, 2019). Ziobro: zależy nam na najwyższym szacunku dla sędziowskiej profesji. Polska Agencja Prasowa: <https://www.pap.pl/aktualnosci/news/%2C500423%2Cziobro-zalezy-nam-na-najwyzszym-szacunku-dla-sedziowskiej-profesji.html>

810 Gelsenzentrum (letztes Mal überprüft: 05. November 2022). Eine Auswahl Deutscher Nazi-Karrieren nach 1945. Link: http://www.gelsenzentrum.de/deutsche_nazi_karrieren.htm

Herbert, U. (1995). Rückkehr in die Bürgerlichkeit? NS-Eliten in der Bundesrepublik. Rechtsradikalismus in der politischen Kultur der Nachkriegszeit, Hannover, 157-173. Link: https://lisa.gerdahenkel-stiftung.de/rueckkehr_in_die_buergerlichkeit_ns_eliten_in_der_bundesrepublik

secondly in context of the situation and the complexities it is placed in. To refer to an earlier example we considered, we could question whether it made sense that right-winged critics spoke about Germany's limited capability to accommodate refugees for an indefinite period of time. Contrary to their argument, Germany remains one of Europe's strongest economies, next to one of its largest, with a booming automotive and arms industry and a generally strong export market. The problem, on the other hand, is the lack of council flats: Since federal governments and the central one as such too have sold almost all of them to privately held investors and contractors like "Deutsche Wohnen" and "Vonovia", new constructions of mass housing has stagnated; a development that is said to also being fuelled by restrictive regulations, while others say that greed and the exploitation of existing objects at least had a good share therein too. Since we have spoken about that before, we will not further elaborate on that. Instead, we have to note that the critics weren't all that wrong, conclusively: We could argue that the government should have taken the opportunity to push efforts through to boost the stabilisation of the housing market by repurchasing housing from contractors withholding the admission of housing to the incoming refugees, and the liberalisation of the construction market by withdrawing perceptibly obstructive and counterproductive legislation, especially concerning the modernisation of housing to improve sustainability. Which legislation may be targeted by such liberalisations is hard to tell at an instance: Not only am I but a layman on the subject, but also do all federal states in Germany act fairly independent from the government when it comes to such rather local issues, so that one couldn't compose a generalised formula on the issue of housing in Germany. Down the line, though, when it comes to scrutinising the merits of an iterator's statements, fact-checking is the strongest tool in the shed. The rest would break down to a collection of minor screwdriver types of scrutinisation: Common sense (if one isn't a Postmodernist who favoured the complete reorder of knowledge and the abolition of the scientific method), the detection of logical fallacies like *tu quoque* or *ad hominem* / *ad absurdum* / *ad infinitum* arguments (*inter alia*), and of course fake news and disinformation as a means of one's arguments. Otherwise, there is little one can do, other than taking the argument serious and see how it can be countered.

Returning to our original question, what else distinguishes Pragmatism from Idealism? There is of course one huge elephant in the room: Emotionality. One would wonder how that could be a part of the Idealist mindset (Pragmatism can naturally be excluded as we have discarded it earlier in the text), and the answer is obvious: Idealism and Ideologies both built upon politics and sociology, and the most populist of these two are built upon humans, particularly human grief and sorrow, not only because focusing on them can garner abundant votes during elections, but also because they are able to justify nearly every ever-so in-

vative measurement to advance policies. Again, such arguments can also clean one's conscience of any doubts or worries about how it may be perceived by outsiders. It works the same way as dehumanisation justifies tough or even atrocious measurements such as ethnic cleansing. See, for example, the previously addressed *tankies* who celebrate Stalin's ГУЛАГ or the Голодомор initiated by the founder of the Soviet Union, Владимир Ленин. They either deny their existence (speaking of the Голодомор) despite vast troves of evidence, or they justify them either as a necessary evil to save the success of the revolution, as a level-headed punishment of counter-revolutionaries and foreign agents infiltrating the system to collapse the system from the inside, or by calling them names such as Nazis or subhumans. The latter could also be perceived amongst *tankie* circles during the Russian war in Ukraine, where many of them hailed Владимир Путин and the declaration of the «Донецкая Народная Республика» (ДНР) and the «Луганская Народная Республика» (ЛНР) with their subsequent admission to join the Российская Федерация⁸¹¹. Denial has also been noticed about the reported mass murders in cities like Буша and Ізюм, amongst others. Normal people (offence intentional) would have their rightful doubts about whether this would be a smart idea, to deny such incidents, which have been recorded on camera and were even confirmed by the Russian government itself⁸¹². This only works within their own information space, in which apparent fake news are spread with serious-looking sources like "Grayzone", "World Socialist Website" (WSWS) and "Zero Hedge", as well as self-proclaimed journalists like Caitlin Johnstone. Blissful ignorance may be a premature verdict on their highly politicised social space, but in the end, that's exactly how their self-assurance about the righteousness of their justification for genocides of the past and present works. That's how cults work too: People flock together and when the excrements touch the interior cooling device, they will pad and console each other, saying that the eradication of Буша was justified because all of its inhabitants, including the defenceless women and children, were Nazis who most likely hoarded arms for the army, or even accommodated members of the ОЗСП «Азов». As the quote from the movie "Cage of Heroes" asks, almost rhetorically: 'Are we the baddies?'

To speak more specifically about the question of the *tankie* social circles, we could also argue that, as is the case with many Nazi social circles, they may also be an ersatz for cliques of friends—Nazi groups usually organise summer

811 ТАСС (Сентябрь 30, 2022). Путин подписал договоры о присоединении к РФ Донбасса и других освобожденных территорий. Ссылка: <https://tass.ru/politika/15921655>

812 European Digital media Observatory (October 26, 2022). Russian Foreign Ministry spread disinformation about massacres in Bucha, Izyum and Kupjansk in a long video published on Twitter. Link: <https://edmo.eu/2022/10/26/russian-foreign-ministry-spread-disinformation-about-massacres-in-bucha-izyum-and-kupjansk-in-a-long-video-published-on-twitter/>

camps and social events targeting adolescents in order to build up a habitable social environment for outcast youngsters. Many of them failed to live up to the novel environment that is the internet, whereas many *tankies* are young enough to have grown up entirely on the internet, and are therefore better-versed in terms of its mechanisms. They therefore fill the gaps that were left with the obsolete model the Neo-Nazi groups formerly occupied. But this would finally burst the boundaries of this chapter, specifically the question proposed beforehand. Therefore, we shall now draw a conclusion of this chapter, and head towards the penultimate chapter of this entire text.

What can we tell now, about the concepts of Pragmatism and Idealism? The former is obviously linked closer to the concept of *realpolitik*, if we didn't intend to already call it a synonym thereof. It is marked by little ideological premises that would set boundaries to the solutions available to pursue, but instead asks for conditions that we have previously outlined in this text: the application of a Pareto-like baseline that everyone should be better off or at least not worse off than during the status quo ante; that one should act sober and without any intent to seek trouble with the opposite side, and that deliberate dunking on the opposite as well as any kind of provocation or bellicose language should be avoided. Aloof or Utopian goals should be avoided, unless the goal is in fact not Utopian *per definitionem* – unreachable, impossible and/or utterly romantic. Would it abhor any attempt to revolve the entire system? Again, this is a question related to the premise of abolition of Utopian goals. If the prerequisite of feasibility is given, and if the Pareto principle affirms the revolution's *beneficiality a priori*, a revolution should indeed be pursued, even under Pragmatist points of view. Now, as is usually the case within this text due to the author's permanent dizziness, incoherence and cognitive dissonance, as well as his laziness to actually edit this text properly, there may be some gaps and moot points, which therefore corrupts the concept's definition's completeness and coherence. If anything should appear to be incompletely defined or bolstered with facts and sources, the reader is asked to report this to the author with sympathy and constructiveness, so that the shortcoming can be amended in a later edition of the text.

Thanks for your comprehension!

Libertarianism, Capitalism & Anarchism

“The basis of conservatism is a desire for less government interference or less centralized authority or more individual freedom and this is a pretty general description also of what libertarianism is.”

40th President of the United States, Ronald Reagan⁸¹³

Before we will end this text, we should return with a more thorough inspection of an issue that we already addressed obtusely in an earlier subchapter under Chapter II: The question of Capitalism and the Free Market. This time, though, we will also include two other buzzwords that are thrown around in online debates, although one of them is also being used excessively in the broader centre of society. Next to Capitalism, we will now include Libertarianism and Anarchism, the latter two that are also used synonymous to one another frequently, although it didn't take Rothbard to point out that there are notable distinctions that make it possible to separate between these two without any blurry lines and philosophically indistinct language. Some readers may point out that this chapter couldn't bring up anything new after all this time, since we had already spoken in great detail about all of those topics, but this is not entirely correct. For most of the time, we have spoken about what is and isn't Capitalism; what is and isn't Anarchism (although fairly little about it, since there wasn't much to explain about it as most of the equivocations frequently heard with reference to this school of thought is derived from confusions related to the unbeknownst sociological concept of Anomy); and, finally, the fallacies of Libertarianism, next to a closer observation of what Libertarianism is, exactly, besides the immature, adolescent talking points one will inevitably come across eventually when spending some time in the political spheres of the internet. Not that it really took youngsters who skimmed through the works of thinkers like Rothbard, Friedman and pundits like Charles Krueger and Dennis Prager, but also the United States' Libertarian Party, particularly their representation in ruby-red New Hampshire. But little have we talked specifically about the three of them combined, even though one should think that Libertarianism were a *pars pro toto*—a one-size-fits-all for terminology those three words in a blender. The more hard-hitting question is, nonetheless: Do we need to talk about this, *anyway*? The question is not necessarily an audible sign of exasperation, given that its omnipresence is overburdening, and has been discussed in plentiful forums and on numerous stages already—the fact that there is little serious talk about it in universities is not a marker of some left-winged, culture-marxist *cancel culture*. Instead, the concept remained vulgar, vague and

813 Klausner, Manuel (July 01, 1975). Inside Ronald Reagan. A REASON Interview. Link: <https://reason.com/1975/07/01/inside-ronald-reagan/>

unserious for most of its existence, which again can be blamed on talking heads like the aforementioned, next to some lesser-known names in the discipline, like Per Bylund. Needless to say, there are also some more serious names who try to convert the frankly radical concept of Libertarianism into politics—just think about the sole successful Libertarian politician in the United States, Justin Amash, a former representative in a Michigan township district, who became infamous for having blocked a bill to solve the leaden water crisis in Flint⁸¹⁴. (He has been successful in regards to having been elected—something that no other Libertarian candidate has managed to achieve so far, including the Libertarian Party’s presidential candidate Gary Johnson, who averagely obtained about three percent or less of votes in total, tendentiously less) Some may say that the Libertarian party had to be more serious in its comprehension and practice of Libertarianism especially because they were a parliamentary party and therefore in need of being more moderate in order to appeal to a greater mass of the electorate, but upon a glimpse into some of their debates, it quickly becomes clear that they choose stubborn radicalism and fidelity to the book over eligibility⁸¹⁵. To some degree, the US’ Libertarian Party is also representative of other outspoken Libertarian politicians in other countries too. As of the time of this writing (03rd October, 2022), self-described Libertarian Javier Milei, who is running for President of Argentina and temporarily led the polls⁸¹⁶, resembles what I have previously referred to when speaking about the very online debates on Libertarianism and Anarchist philosophy in general—in interviews, he was prone to recite the common talking points of a rabid ideology with little detailed depth⁸¹⁷. He brings up buzzwords like “taxes are theft”—topic we have only

814 Reens, Nate (January 19, 2016). Justin Amash stood alone opposing Flint water federal aid bid. MLive:

https://www.mlive.com/news/grand-rapids/2016/01/justin_amash_stands_alone_oppo.html

815 C—SPAN (May 29, 2016). User Clip: Libertarian Presidential Debate - Should Driving a Vehicle Require a Government License? Link: <https://www.c-span.org/video/?c4780234/user-clip-libertarian-presidential-debate-driving-vehicle-require-government-license>

The quote referenced to in the text reads as follows, starting at 02:06:59 (capital letters C-SPAN’s):

“THE GOVERNMENT REQUIRES LICENSES FOR PEOPLE TO BROADCAST RADIO. THE GOVERNMENT REQUIRES LICENSES TO GET MARRIED. THEY REQUIRE A LICENSE TO DRIVE. WHAT’S NEXT, REQUIRING A LICENSE TO MAKE TOAST IN YOUR OWN DAMN TOASTER? ABSOLUTELY NOT.”

816 Paladini, Eduardo (Octubre 17, 2022). Sorpresa: hicieron una encuesta en todo el país y en 11 provincias ganó Javier Milei. Clarín: https://www.clarin.com/politica/sorpresa-hicieron-encuesta-pais-11-provincias-gano-javier-milei_0_EIkWi1ktUo.html

817 Käufer, Tobias (11. August, 2022). „Der Feind ist der Sozialismus“. WELT: <https://www.welt.de/politik/ausland/article240314263/Argentiniens-Anarcho-Kapitalist-Ich->

vaguely discussed so far as it is thorny insofar as that it finally relies on some fundamental premises, thus paving the crossroads for anti-government-leaning folks to more moderate or more authoritarian-leaning ones. (Or, as the aforementioned very online debaters would see it: Those affiliated to the upper quadrants as opposed to those from the lower quadrants)

What will be the chapter's leading questions? We will construct it very basely, with some core questions leading us to coincidental subordinate questions of greater detail than their predecessors. Amongst the lead questions will be the following:

- Is Libertarianism practicable in a functioning society? (Also in reference to a subordinate text in Chapter II)
- Are Capitalism and Anarchism combinable in one functioning system?
- Are Libertarianism and Anarchism interchangeable names? (We will briefly return to this question as a minor addition, an abridgement)
- Are Capitalism and/or Libertarianism able to exist in proximity to at times crassly opposite systems?

The questions are far from creative or very specific insofar as that they required any prior knowledge of the field. Then again, we only speak about ideologies, so that any specific questions would already lead us to more advanced ideals of those said ideologies. Cynics would say that due to Libertarianism's brutish bluntness, no more advanced concept thereof could possibly be borne from it; and if one tried to counter this prejudice, one had to inevitably fall into oblivion. Why is that so? Because any advancement had to intend a moderation of the raw concept. Human beings are unable to safely consume raw, unprocessed meat as they would intoxicate themselves with bacteria that settled on the fruitful soil that is raw meat. Likewise, a society could not be built upon the bare concept of Libertarianism alone as it presents little detailed guidance on how to order a society of this fashion. We have previously noted that amongst the Libertarian thinkers, Rothbard undertook the greatest work in fathoming this school of thought into society by including real-life examples into his writing, i.e. in his book "Libertarian Manifesto". As for the rest, they could give us good reason that Libertarianism was never supposed to be an ideology comparable to Socialism, Capitalism, Anarchism or Conservatism, but rather a concept to criti-

[gehe-in-das-System-um-den-Status-quo-zu-sprengen-Deshalb-hassen-sie-mich.html](#)

Aus dem Interview: (auf der nachfolgenden Seite)

„Liberalismus ist der maximale uneingeschränkte Respekt vor dem Lebensprojekt anderer, basierend auf dem Prinzip von Leben, Freiheit und Privateigentum. So einfach. Aufgrund dieses analytischen Rahmens haben Sie kein Problem damit, eine freie Gesellschaft zu definieren. Freie Gesellschaften sind in der Regel deshalb auch viel reicher als unterdrückte Gesellschaften.“

cise existing systems and the parties working therein. Technically speaking, if we considered all schools of thought together, we could understand them best as the House of Commons, with all parties being proportionately represented. Libertarians would be present as the Tories' backbenchers hollering four-letter words into the room, thus being occasionally lectured to order by the House's speaker. Hitherto, little else has been recognised by self-proclaimed Libertarians, even in writing. That is not to say that they hadn't given us something material back—the problem is rather than despite their current contributions to both the discourse and philosophy, they still consider themselves equals amongst the other three schools. It is different from them entirely, at least in its current shape, so that we have ended up with many not taking Libertarianism serious. We should instead attempt to hereby conceptualise a societal order than can move it from the backbench to the front bench.

Our first question has to be, obviously: What about the Free Market? It is our first question because this is one of those that are excessively and decisively answered by all of its thinkers in unison. It has to be released from all chains and all regulations, to expose its full force. Critics have equally often said that this is exactly the problem we already have with Capitalism, and which could only become worse with Libertarianism. Earlier in the text we have spoken about how the issue of the free market would be solved in an Anarchist society, concluding that since there were no government but numerous autonomous communities, all of the companies—corporations would be rather unlikely due to the communities' probable interest in staying independent from other communities' businesses—would be controlled either by the *proletariat*, or by the founders and succeeding operators. (Posthumously, it is meant) In a Libertarian world (in this chapter, as opposed to preceding chapters, we will abstain from applying subjective predicates like *Utopia* or *Dystopia*), the image would be similar, although unlike in an Anarchist world, there would possibly be the opportunity to grow companies in size of global corporations and the structuring of the same in shape of today. Hence, there is a lot to believe that aside of the dissolution of governments, there would be little change in such a world. It therefore makes more sense in retrospective for Libertarians to usually focus all their speech and all their critique on government alone, and not on companies and corporations, even though they have come under fire for good reason from left-wingers and leftists alike. Earlier in the text we have spoken about multinational corporations like Rio Tinto for their devastation of the environment in shape of rivers and cultural heritage in Australia, Spain and Brazil. (See foot-

note 195 on page 255) It is another issue one can certainly have with many visible and knowledgeable Libertarians in public space: That their bias—everyone with an ideological or idealistic foundation will have a bias of one's own, it's a part of the affiliation to begin with—overshadows their credibility, technically their credulity altogether. The same can be said about Socialists who will tinker with the most authoritarian nations across the globe, particularly those whose leadership describes itself as Socialist, but will run steamrollers over companies who would only dare to even consider laying off some of its staff because business is not running well due to governmental regulations and a decreased turnover in the last quarter, so that they could no longer pay them. No-one is told to abandon their bias and suppress it at all costs, as this is as impossible as a Socialist becoming the next CEO of Blackrock Inc. What one could certainly do is to apply introspection to recognise the possibility and the existence of devastating corporate wrongdoing, and that due to the high frequency of such incidents that fit the description of devastating corporate wrongdoing, some regulation needs to take place in order to mitigate the impact of such events in order to not only maintain a functioning society, but also the ground upon which such businesses can operate. The latter thereby refers to climate change and the important prerequisite of sustainability. We have spoken earlier about the question of sustainability and therefore won't need to elaborate on this subject again; to some degree, we have also spoken about corporate responsibility to become more sustainable in order to shrink the individual ecological footprint, particularly in the mining, chemical, petrochemical and otherwise producing business. The steel and other heavy metal industry are also worthy of pointing out due to their large need in energy. There can be no solitary maxim on how to become more sustainable as each industry, even every single company and corporation individually need to find their most suitable way out of this crisis-inducing question. Some may say that the companies had to decide on their own to become more sustainable, that there should be no greater force coercing them into restructuring their business in order to produce more sustainably. This comes as no surprise as it only follows the maxim that all governmental action is universally disadvantageous and therefore preferably evaded. Putting the question of coercion on the government's behalf aside, do Libertarians oppose the common sense of a growing need for more sustainable production? That's where we run into Libertarianism's toxic cesspit again: Coincidentally—there is no ideological link between the two—, many self-proclaimed Libertarians also happen to be conspiracy theorists and climate-change deniers⁸¹⁸, so that to them, those

⁸¹⁸ Waldman, S. (2019). U.S. think tank shuts down prominent center that challenged climate science. Science (New York, N.Y.). <https://doi.org/10.1126/science.aay2108>

questions simply don't arise. As is the case with *tankies*, Libertarians avoid inconvenient truths and issues by denying their very existence or relativising their impact and range. Blissful ignorance may not solve an issue, but it helps engaging in critical introspection into one's own thinking and views. But without critical introspection, substantial advancements become impossible as one will continue stomping ground on the same position, digging oneself deeper and deeper. One will not reach the other side of the street without crossing the road in between, if it may be clogged with rush-hour traffic.

Thirdly, to now address the question directly: Is there a corporate responsibility for companies to become more sustainable, outside of any governmental intervention telling them to (radically) restructure their business model in order to restrain deforestation, halt the intoxication of groundwater, cease the utilisation of fossil fuels, etc.? It depends on one's views of business ethics. If one said that businesses, with growing size and impact on society, those businesses qualified for more critical duties than others; those who oppose it will deny any such qualifications and will instead propose that all decisions concerning a specific business have to be felled by the business' leadership. According to them, all those decisions will be righteous and good regardless of what has been decided respectively, or not for us to be concerned about unless we were stakeholders. (More rabid, therefore less serious apologists would go as far as to say as that we weren't entitled to criticise a business' leadership's decisions, although those are most likely the aforementioned immature, short-sighted adolescent wanna-be Libertarians to whom the quip could apply that a Libertarian only thought as far as from 12 am till noon) Whether we considered this apolo-gia or the more sarcastic one from in betwixt the brackets is irrelevant for our follow-up question: Are Libertarians a sect? To some, this question may sound offensive (I'm joking, of course: Those who could be offended in the first place won't be because they are some of the most aggressive proponents of free speech; and as they know, free speech always goes both ways), but as is the case with Socialists, some of their most ardent representatives by their own will usually shield off any critique from their idols, whether these may be single persons—regularly noted amongst Socialists and *tankies* alike, who will defend the likes of Иосиф Сталин, Ernst Thälmann, Mao Zedong etc. with knives as teeth—or the concept as a whole, next to those who stand out to them as the pin-nacles of a free market society's prophets. To gather a collection of such is hard, but those who may come to mind would certainly be PayPal co-founder Peter Thiel and Tesla and SpaceX CEO Elon Musk. (Who also happened to have co-founded PayPal, but is known less for this than for his other companies,

including also the Boring Company, which for once also sold flamethrowers for no other reason than internet fame) Peculiarly, the developer of Bitcoin, Satoshi Nakamoto, never rose to such fame, but his pioneering decentralised currency and investment model certainly persisted against the odds. (See also footnote 385 on pages 538-539) Decentralisation—technically just not regulated by the government, to represent more clearly the primary intent of such an alternate payment system—is one interest that both Anarchists and Libertarians can get behind, just as Socialists and Communists can get behind their mutual detestation for Fascism and adoration for the *proletariat*'s seizure of the means of production. However, we have also noted in the above-mentioned footnote that Bitcoin, in its final [current] form, is a failed project insofar as that it didn't manage to reach into the centre of society, meaning that there are currently too few services that will take Bitcoin or related *stablecoins* and *Alt coins* as a means of payment. Moreover, regular peaks and downfalls in the currencies' value make it hard for them to integrate themselves as what it was originally designed for: As a currency, as a money. Instead, it seems to implement itself perceptibly as a stock to invest in. This does not mean that the concept of decentralised currencies could finally work out—Bitcoin thus delivered an example on what to watch out for when introducing a novel currency based on decentralised principles. What it also delivered was the proof that such technology-based services are prone to waste a lot of energy, making them highly unsustainable⁸¹⁹. Not that some of the Libertarian investors in Bitcoin et al. would care...

In one of the lead questions proposed above was the question what distinguishes Libertarianism from Anarchism. Murray Rothbard has written and spoken favourably about this himself⁸²⁰, but he too fell for the common misconception of Anarchism as akin to Anomy nonetheless⁸²¹. Again, those are two dis-

819 Jones, B.A., Goodkind, A.L. & Berrens, R.P. Economic estimation of Bitcoin mining's climate damages demonstrates closer resemblance to digital crude than digital gold. *Sci Rep* 12, 14512 (2022). <https://doi.org/10.1038/s41598-022-18686-8>

820 Rothbard, Murray N.; Oliver, Michael J. (February 25, 1972). The New Banner Interview with Murray N. Rothbard. Mises Institute: <https://mises.org/library/new-banner-interview-murray-n-rothbard-0>

821 There is a clear distinction between the two, it has also been described in academic fields: Munch, P. A. (1974). Anarchy and Anomie in an Atomistic Community. *Man*, 9(2), 243–261. <https://doi.org/10.2307/2800076>

Rothbard has been in opposition to Anarchism as such in one essay in which he also asked the question directly:

Rothbard, Murray N. (July 04, 2022). Are Libertarians “Anarchists”? Mises Institute: <https://mises.org/library/are-libertarians-anarchists>

tinct concepts of sociology and political theory, which can be described as follows:

- **Anarchism:** A non-governmental society in which each individual is independent and autonomous, therefore free to live together with whom it wishes to. People would usually organise in small communities and engage in autarkic living by means of urban gardening and DIY production.
- **Anomy:** A society without any norms and standards, without any ethics, probably inspired by Nihilist and non-Cognitive philosophy. Of course people were still free to engage with each other and thereby create alternative models to the existing, dominating one of complete disorder.

One would expect better from a thinker in political theory than to fall for such imprecise readings of related literature, but it should not bother us any longer, now that we have rectified the record. What could distinguish Libertarianism from Anarchism, then? Some people distinguish between left-winged and right-winged Anarchism at times, which helps to perform a separation in this context too, even though it will consequently contradict Rothbard in his separation of the two entities. Assuming that left-winged Anarchism is what usually runs without its affixed deixis, we could make some bold statements as to how it differs. For example, we could suggest that Anarchists will hinder companies from growing to veritable size and therefore becoming independent entities within the communities, with power of their own, superseding the people's power. Libertarians would of course not bother to stop them from growing to

There, we must at first note that in this essay, or opinion piece, Rothbard rectifies a statement we made about him beforehand: That he likened Anarchism to Anomy, or *chaos*, at this. What is still more important in this context, though, is the following statement:

“The dilemma about coercion they attempt to resolve by the absurd theory that crime would simply disappear if the State were abolished, so that no coercion would have to be used. Irrationality indeed permeates almost all of the views of the left-wing anarchists. They reject industrialism as well as private property, and tend to favor returning to the handicraft and simple peasant conditions or the Middle Ages.”

Indeed Rothbard has applied an historical point of view on Anarchism as such—no-one would apply views as outlined by Rothbard in this essay any more, they are indeed obsolete, not only in his view. Only astute Primitivists would abandon industrialisation and the likes, the majority embraces it as given and as a conveyor of wealth for the masses.

Reading through the essay, one will quickly notice that Rothbard's problems are less with the idea of Anarchism as such but more with those who describe themselves as Anarchists, which is ironic, given that in this text, we have assessed that the problem is less with Libertarianism itself but more with those who describe themselves as Libertarianism. As we have also observed in the chapter dedicated to Rothbard, that he was not a Libertarian as those who describe themselves as such today. He was still in favour of a minor state that only managed to protect the people's basic rights, without any additional services—particularly such that had to be financed, which would have led to the collection of taxes—provided next to it. With reference to the C-SPAN snippet in a preceding footnote, it should be clear that he ranks comparatively less radical than his ideological fellows.

such size, as long as the operators only exercise their rights without violating anyone else's. Which would again raise the question on how violations of third parties' freedom would be sanctioned; as we have written above in the text, only the victims themselves could sanction such misbehaviour as long as it violated their NAP. Rothbard noted that courts to sanction said misbehaviour and punish the perpetrators on a more civilised basis were going to be privatised, referencing the Hansa era and courts that were operated by its members. (See pages 644 *et sequitur*) Those who would see the rise of the Wild West era returning in such broad privatisations and freedom to perform lynch law would possibly be right. To some degree, it could even mean a turn towards Anomy insofar as that there were no longer a convened ethical, moral or legal code, it were all left to the individual people, some of which may find justification in arbitrary murders for the most meaningless reasons. Unless neighbourhoods were patrolled by private police officers—Rothbard has written about this too, it has been discussed on the pages 584 *et sequitur*—who didn't mind to also protect those who haven't paid for their service, or else they may end up in a shoot-out at high noon.

Is Libertarianism in line with Social Darwinism? This question arises when speaking about this Wild West manner of lawlessness which favours the strong against the weak. Those who were not in favour of having to arm themselves in a civilised world—an allegedly civilised world, although the term could be contested when the conditions on the streets were more comparable to nations like Liberia or Moçambique—and being consequentially to take a life to defend themselves or their loved ones because of religious or moral reasons were therefore cut short in their rights to self-determination because a group of others decided that the police and the government as a whole were the greater evil. If those in charge of such wide-ranging decision-making were met with the critique with those who were in favour of delegating such crucial services to governmental officials who voluntarily chose to do the job, their response would likely resemble phrases like these: "If you don't like it here, why don't you just move elsewhere, where life is more to your liking?"; "Buckle up, buttercup, life is not a piece of cake!"; "Well, freedom is earned, not handed out on silverware." To name just a few possible responses. Which also brings us back to the question of whether Libertarians were a sect, which we haven't yet answered in fully. In order to understand why this may in fact be the case, we need to remember that religions usually work with doctrines and scriptures that outline the way in which the parishioners need to live their life to enter heaven posthumously. Libertarianism may not go as far as that—while there is no doc-

trine by which to live in order for one's soul to move to an astral empire after death, they have got irremovable doctrines that must not be questioned substantially, or else its gatekeepers will exercise full-fledged attacks to one, alleging one of being a *Libtard*, a *Communist* or a *Socialist*. Again, such is the experience when discussing the subject mostly on the internet, although Libertarian literature too usually focuses on the maladies of Collectivism and whatever can be derived therefrom. Concerning the topic of critique, one would also hardly see a cleric or a layman priest or reverend criticising his or her own church, let alone his or her religion or topics related thereto. Why? Because it is despised to perform introspections into the body religion of the organisation that employs one. The only nuisance that diverts the classification of Libertarianism as a sect is the personality cult as a whole, including spiritual leadership as famously represented by men like Charles Manson. Still, the milieu is no less toxic, not only because of its male dominance, but also because of the aforementioned attitudes equipped by its *members*.

Is Libertarianism dangerous? Not more than any other ideology. Of course its conceptualised system is radical insofar as that it calls for a total dismantling of society as we know it, but as long as it remains a thought experiment, there is little to fear about it. What would be a more appropriate question is whether Libertarianism is functional by itself alone. The answer, after the simple analysis above, would be No. Not only because there are currently no greater plans for how to materialise the sole principle of non-government societies, but also because there could be no order that would keep the society together. Democracies are often described as defenceless in the face of greater interior threats such as authoritarian, even Fascist parties running for office. Libertarian societies weren't prepared for comparable threats either, although their loose order of unconnected entities would stop any such power from automatically taking hold of the whole system at once. Then again, the same applies for federal republics like the United States or Germany. Another problem would possibly be the question of a premise of purity in its construction. What this means is that there is a question about how a wholly and purely Libertarian society could be constructed, and whether anything like this would be or could be pursued. The pursuit of a dissolution of government would still be easy to transmit but difficult to amass three quarter of all people under (as a minimum). Yet once this dissolution was—miraculously—achieved, the next problem arose: How to order society.

For good measure, though, and since we have already assessed that Libertarian societies were impossible to exist for longer than a week in total, we

should at least admit the existence of exclaves that come close to the concept of a Libertarian societal model. Above in the text, we have already mentioned the uninhabited speck of land between Hrvatska and Srbija, the country called “Liberland”. We can hardly take it serious, as it was explained before, as no-one lives there and it only functions as a resort for tax evaders who could thus declare citizenship in a *de jure* country, thus were not eligible to the tax code of their actual country of residence. Contrary to this joke country, there is at least one attempt to create low-level concepts of living that come close to the idea of Libertarian philosophy of non-governmental order under the helm of companies and/or corporations. One was first introduced almost two years ago in the US-American federal state of Nevada but was withdrawn approximately one year ago after public outrage and uncertainties in the details⁸²². As the article notes, there were also worries about what those *Innovation Zones* would have looked like and functioned like in praxis. What was planned was that companies like “Blockchains” would have bought hectares of land that would thus be declared their legislative land. Reading the “Nevada Independent” article, one may think that the state government could not have intervened in its work in case state law should be violated, let alone any superior legislation like Constitutional rights. But what did the draft bill read like? Section 13 of the draft bill argues the worries expressed by many in the public. It reads as follows:

Except as otherwise provided in subsection 2, after an applicant submits an application to create an Innovation Zone, unless the application is denied or withdrawn, no state agency or local government other than the Innovation Zone may within the Innovation Zone:

(a) Exercise the power of eminent domain or condemnation of any property;

(b) Create a local improvement district or otherwise seek to finance improvements pursuant to chapter 271 of NRS;⁸²³

The language is clear especially in sentence (a)—the company is free to exercise its unchecked power over the employees, without a state allowed to intervene therein. The government had good reason to question the safety of such

⁸²² Rothberg, Daniel (October 07, 2021). Blockchains withdraws plan for Innovation Zone legislation, citing lack of support from state, governor. The Nevada Independent: <https://thenevadaindependent.com/article/blockchains-withdraws-plan-for-innovation-zone-legislation-citing-lack-of-support-from-state-governor>

⁸²³ Blockains, LLC, via R&R Partners (January 31, 2021). Bill Draft Authorizing the Creation of Innovation Zones. AP News, via Document Cloud: <https://www.documentcloud.org/documents/20477976-nevada-innovation-zones-unofficial-bill-draft> (PDF, 242 KB). Page 4. Emphasis mine.

states within states, regardless of what some Libertarians may say, speaking about governments' unrightful interventions in people's lives. The language becomes even more explicit one page thereafter, when in Section 14, the Innovation Zone is declared "a local government and a political subdivision of the State with the powers and the duties of a county separate from and independent of the county in which it is located."⁸²⁴ Under Utopian circumstances as repeatedly outlined in this text, there would be nothing wrong with such *Innovation Zones*, but in the currently given context, those *Zones* would create parallel societies in which the companies would exercise power in a different power's district. Powers would compete against one another in the same area. What would be the problem therewith? There may be greater problems with the lack of checks and balances in this society. There is no requirement to install independent courts or other means of jurisprudence. Hence, as we have mentioned beforehand, all justice were left to the likeliest perpetrator of violations of employees' rights. It is the greatest problem one can have with purely Libertarian societies, i.e. societies like those *Innovation Zones* could have been—companies in which the uppermost échelons had held unrestricted and unelected, finally unchecked power. Anarchist societies would work fairly better, but we will come back to that with an example too.

Another project—one that has even been in service for some time, before it was repealed again was taken place in Honduras: The so-called "Zonas de Empleo y Desarrollo Económico" (ZEDE) were accredited first by the Honduran government⁸²⁵ in 2013, just to then repeal it unanimously come a new leadership⁸²⁶ which considered the creation of the ZEDE as against the Constitution, even as the Constitution was amended in order to legalise the creation of those independent economic zones; altogether there was one ZEDE in the whole country, called "Próspera" (Prosperity) and located near the island called Crawfish Lake. A US-American biotechnology company sponsored the construction

⁸²⁴ Ibid., page 5.

⁸²⁵ La Gaceta de la República de Honduras (Septiembre 06, 2013). Ley Orgánica de las Zonas de Empleo y Desarrollo Económico (ZEDE). Poder Judicial Honduras: [https://www.poderjudicial.gob.hn/CEDIJ/Leyes/Documents/Ley%20Organica%20de%20Zonas%20de%20Empleo%20y%20Desarrollo%20Economico%20ZEDE%20\(7,1mb\).pdf](https://www.poderjudicial.gob.hn/CEDIJ/Leyes/Documents/Ley%20Organica%20de%20Zonas%20de%20Empleo%20y%20Desarrollo%20Economico%20ZEDE%20(7,1mb).pdf) (PDF, 7.1 MB)

⁸²⁶ Clifford Chance (April 21, 2022). Congress of Honduras approves of Repeal of Special Economic Zones ("ZEDES") which may lead to Investor-State Updates. Link: <https://www.cliffordchance.com/content/dam/cliffordchance/briefings/2022/05/Congress%20Of%20Honduras%20Approves%20Repeal%20Of%20Special%20Economic%20Zones%20Which%20May%20Lead%20To%20Investor-State%20Disputes.pdf> (PDF, 204 KB)

in order to become the first initiator also⁸²⁷. At least it has existed for approximately eight years, presenting to us also the question what the settings of this *special economic zone* were. Already in the first article of the law, the sound starkly resembles that of the proposed bill for the model zone in Nevada. As it reads:

*“Las Zonas de Empleo y Desarrollo Económico (ZEDE), tienen personalidad jurídica, están autorizadas a establecer su propia política y normativa, creados con el propósito de acelerar el cumplimiento de las metas del Plan de Nación y facilitar condiciones que permitan al país la inserción en los mercados mundiales bajo reglas altamente competitivas y estables.”*⁸²⁸

We therefore meet the same problems as in Nevada—there would be competition between two rivalling (there would be no cooperation between them, as this could meet that they would either function as trade partners, or concessions had to be made reciprocally because the business’ practices raised suspicion in terms of legality) What can be accounted as an improvement, nonetheless, is the duty to comply with the conditions of the *Plan de Nación*, even though Article 3 already levels their comparison with the explicit affirmation of all legal independence before the nation. The law permitted the ZEDE to create courts and other legal institutions of its own. The question would apparently be how this would be controlled. Since the ZEDE was an independent political entity, it could easily tell the nation’s executive forces that they had no right to enter their zone, and so, the *ultima ratio*—a military intervention—drew closer. Of course the people’s basic rights were guaranteed in the law too, but in the end, it all broke down to the enforcement. Without the government’s right to secure their existence and maintenance, it all depended on the company that held the

827 It is hard to find authoritative sources mentioning any biotechnology company, other than a German-language report on the state of the ZEDEs in Honduras, which makes for a thin source to mention herein. Instead, financial investors from the stock market and technology sector jump up when looking for any on the internet. Find, for example, those sources:

Webber, Jude (November 01, 2020). An investor’s ‘prosperity’ vision for Honduras. Financial Times: <https://www.ft.com/content/0a47c419-a53b-44e8-9d6b-470aceb252d7>

Macdougall, Ian; Simpson, Isabelle; Volpe, Daniele (October 05, 2021). A libertarian ‘startup city’ in Honduras faces its biggest hurdle: the locals. *rest of world*: <https://restofworld.org/2021/honduran-islanders-push-back-libertarian-startup/>

Business Wire (February 14, 2022). Próspera Leverages Securitize to Launch Additional \$100 Million Capital Raise. Link: <https://www.businesswire.com/news/home/20220214005693/en/Pr%C3%B3spera-Leverages-Securitize-to-Launch-Additional-100-Million-Capital-Raise>

828 La Gaceta de la República de Honduras (Septiembre 06, 2013), pagina 1.

ZEDE. Now, in the Utopian society, this wouldn't be any different, and furthermore, there may not even be governments to appeal to, neither of one's own or foreign ones. That's where the necessity for public ownership with strong power to appeal and repeal on the people's behest must be a prerequisite. Otherwise, authoritarian power with little veto power of the general populace other than to escape will naturally exist. All the rights as perceived of today exist mostly because there are governmental institutions that preserve them, mostly by means of the courts that enforce statutory law—law manifested by the aforementioned governments. One may therefore ask that if that is the case, what would be the reason that governments should be gotten rid of? The answer is simple and may even be read in between the lines of the already written text read above. Not everything about the government is essentially bad, no matter what Libertarians are saying. Government are good at enforcing their intent; they are good at enforcing laws, and handing out money with full hands. The former certainly comes in handy when the law is just. Otherwise, a third good part about the government comes in handy: The creation and maintenance of institutions, no matter the cost. (the cost is borne by the ambivalent second attitude usually observed in governments) Societies are like houses: The roof is the unity that prevents the people—the inhabitants of the house—from getting wet; but for the roof to not fall upon the inhabitants' heads, the house needs strong walls. Those are the institutions: The courts, and the lawyers, although the latter are usually of the middle of society and not entirely provided by the government. The core problem of a government that can be solved by its dissolution and replacement with autonomous communes is the propensity to be corrupted by interior forces and the forces' swift instrumentalisation of the *monopoly of violence* against the people. Daniel Ortega's Nicaragua provides us with an example thereof⁸²⁹, as well as any other authoritarian rulership does, the latest being Iran during its female-fronted protests⁸³⁰. Were the powers decentralised, i.e. organised in a *grassroots* fashion, there were no chance for an aspiring despot or autocrat to resort to a well-armed army in plain clothes or tactical uniforms to smother those daring to oppose the anti-Democratic sentiment that decide by itself to rule a formerly free people. While it is embraced as a common benefit that Democracies create the opportunity of revolving governments, it

⁸²⁹ Lidra, Elivra Cuadra (Mayo 19, 2022). Nicaragua es una dictadura al desnudo. The Washington Post: <https://www.washingtonpost.com/es/post-opinion/2022/05/19/nicaragua-dictadura-daniel-ortega-murillo-chamorro-presos-politicos-autoritarismo/>

⁸³⁰ Wright, Robin (October 09, 2022). Iran's Protests Are the First Counter-Revolution Led by Women. The New Yorker: <https://www.newyorker.com/news/daily-comment/irans-protests-are-the-first-counterrevolution-led-by-women>

also creates quadrennial uncertainty, consequential instability and the usual risk that core statutes of society and the jurisdiction can be overthrown and laid bare anew, in a wholly new fashion. This may be slightly exaggerated, but in the core, it is still true: There is only a window of four to five years, depending on the electoral system of a nation, in which companies can plan; likewise, governments on their own can only plan within that limited scope. Beyond that, they had to presume that they would be re-elected. If they weren't going to, their pet projects could be ceased in an instance. And while this may happen rarely, it does happen at times. In combination with other existing critique, the overall situation is likely to improve noticeably. In the end, we have only mentioned a tiny fraction of all the problems related to governments, referring only to the head topics. Beneath them, there are still plentiful other problems such as racism, an immobile bureaucracy, irresponsible or imprudent spending practices, notorious tax raises, asinine legislation, inactivity on pressing issues, etc. Many issues may disappear once the government is dissolved, although not all (at once) necessarily. But from where we're starting, it can only go upwards, unless some communities should choose the purely Libertarian model—for them, there may still be even another rock bottom. But without hesitation and any allegations that this were going to be a one-sided affair, we shall now also take a look at two of the most noticeable examples of what can be considered Anarchist organisation: Catalunya during the CNT/FAI and, simultaneously, under Francisco Franco's Fascist régime; and the kibbutzim in early Israel of the 60's.

Due to preferable shortness of information and what we will generally be able to visualise in writing, we will start off with the Anarchist workers' organisation CNT/FAI in Catalunya during the Franquista régime. As it is popularly known, next to the International Brigades (particularly the 5th International Brigade), it was the Anarcho-Syndicalists and the guerilla fighters that fought back the strongest against the Spanish Fascist régime. And while there warfare against Francisco Franco is not only well documented, there is comparably little known about everyday life in this Utopian society. Yet since we focus on living in such an alternate reality that is ought to be aspired to by the people collectively, we will do away with this shortcoming and address, starting with a quote from George Orwell's essay, "A Homage to Catalonia". As it is known, Orwell fought in the war as part of the aforementioned International Brigade. And like Ernest Hemingway, he has written about his time there, although Hemingway focused more on his Existentialist philosophy and how it was reflected in, for example, the *toreros* who risked their lives in the *arena*, running away from the

boorish oxen. But Orwell took a closer look on everyday life in wartime, revolutionary Catalunya. And while he wrote that everything was oh-so queer with the sense of community amongst the proletarians that stayed and become the dominating class, he also wrote that housing was, while collectivised, in poor repair, which cynics may claim to be caused by the Communist or Anarcho-Communist society, is likelier to be caused by the ongoing warfare and related air-raids. Orwell, for his part, does not tell us whether it was either condition to blame. And aside of a couple of pages on life in Catalunya, Orwell immediately jumps back to memories of his time as a soldier in the new popular army, which he describes in rather desolate terms. It was about as shambolic as one could imagine a parcel of rag-tag revolutionaries to see organising an army: No actual uniforms, but only pieces of uniforms put together as they were available from various factories; no actual training, but only marching orders; no discipline, mostly because the recruits were lower-class adolescents who usually challenged their officers who did not confront them because in the Anarcho-Communist world, there were only comrades who were all alike in their ranks. So, while I previously said that Orwell took a closer look at everyday life in Catalunya of these days, this can hardly be said. In fact, he too focused on the war. And while this is fully understandable, it is pitiful as this glorious example of how Anarcho-Communist social order is overshadowed by this war.

We shall therefore scroll through newspaper articles first, and then see what academic work has brought up in response to the question of how life was during this inhospitable time. Speaking of academic research, we can at least learn more about the success the CNT was able to record in terms of political organisation as a means of success in becoming independent from all authorities, particularly the Fascist ones. As one researcher wrote:

“La CNT vallesana es una fuerza político-militar más de las que integran dichos Comités. Incluso hay localidades en las que no está integrada en los mismos, por la sencilla razón de que no hay allí constituido aún ningún sindicato confederal. Y es que no son el producto de la iniciativa en solitario de la CNT y mucho menos de la iniciativa conjunta previa de la CNT y el POUM: en la mayor parte de los casos, las reuniones para su constitución se llevan a cabo en los edificios de los Ayuntamientos y bajo los auspicios del Alcalde, quien tiene bajo su autoridad a todas las fuerzas de Orden Público existentes en la localidad, además de la propia policía municipal. Se forman Comités de Defensa o Antifascistas en todas las localidades

catalanas donde hay organizaciones antifascistas, con independencia de si hay o no presencia libertaria⁵.”⁸³¹

So, in the end, we even have to admit that the CNT may have had little influence in organising the people because they already managed to do so on their own. That is not to say that it was altogether disposable. While it is preferable to see that the people quickly managed to exercise their autonomy on the local-most levels, there was still a need for them to also organise militias, even though they may have usually stood on the brink of falling apart, as it was described by Orwell in his “Homage”, where he wrote that communication on his behalf was hard as he didn’t speak Spanish or Catalan, and his native comrades didn’t speak English; and that the supply chain barely existed, meaning that the entire troops were unprepared for fighting, with little training on their rifles and no rifles to begin with. And when they had rifles, they were overage and beyond disrepair⁸³².

It should be noted, nonetheless, that despite the people’s relative autonomy from head organisations like the CNT, the FAI and the POUM, especially the former still has got some influence in quotidian politics. As the same author writes two pages later:

*“La CNT—y a través de ella, indirectamente, el resto de las organizaciones libertarias—comienza una nueva andadura: tendrá que ocuparse de la gestión pública de los asuntos generales de todos los vecinos de cada localidad, no gobernando los municipios en solitario sino en gobiernos unitarios, colaborando codo con codo con el resto de las fuerzas de izquierda, sin apenas recursos económicos de los cuales poder disponer, en situación de guerra civil y—algo que a nosotros nos interesa resaltar—dentro del ámbito de competencias que la Generalitat permita en cada momento a los Ayuntamientos, dentro de las limitaciones legales que considere oportunas.”*⁸³³

This role cannot be played down in the civil war and the guerilla warfare in the mountains, even though Orwell makes a good point in exposing the inexper-

⁸³¹ Puga, M. V. (2002). El protagonismo político de la CNT en los ayuntamientos catalanes (1936-1939): el Vallés Occidental. Espacio Tiempo y Forma. Serie V, Historia Contemporánea, (15). Pagina 06. DOI: <https://doi.org/10.5944/etfv.15.2002.3076>

⁸³² Orwell, George (1938). Homage to Catalonia. London, New York: Penguin Modern Classics. Page 08.

German engineering may be as good as it is promoted not only by German manufacturers but also by foreigners who enjoy the reliability and longevity of German machinery, but a corroded 40-year old Mauser will rather kill its user than the target supposed to be shot at.

⁸³³ Matías Vargas Puga (2002), Pagina 08.

ience most of them had when it came to warfare, particularly this loose style in warfare that was hitherto applied little as most wars were fought between kingdoms, empires and nations. Another (European) example would be the work of the Provisional IRA, although we have learnt earlier that they too showed their inexperience, specifically in the construction of bombs, attempts of which oftentimes ended fatal for the volunteers. (See footnote no. 485, page 607).

What must not be suppressed in terms of information, even though it too does not affect the question of living in the 1930's Catalunya, is the political movement that erupted in the wake of Spanish Fascism and the resurrection of the Catalanian independence movement. In order to not dive too deep into this topic as it would finally lead us completely astray from the actual topic, it should only be noted with reference to one study alone that the renewed recognition of one's political identity as an autonomous region with a distinguished culture and language, there was also the organisation of parliamentary parties as representatives of their military wing, a combination that was nearly simultaneously observed in Ireland as well, with the Provisional IRA as the organisation of partisan warriors and Sinn Féin as its parliamentary representative that finally also conducted the negotiations with the British to bring peace without either party's military defeat. (It was finally Sinn Féin that made the Good Friday Agreement possible) For Catalonia, the equivalent of SF was the Esquerra Republicana Catalunya (ERC), which is still active today and usually coalesces with the younger Junts per Catalunya (JxC). What is worthy of mentioning, although it is a factor always perceived with localised independence movements, is the importance of reviving and establishing one's native language. It is of interest insofar as that Catalunya may be one region at least in Europe that has managed to not only conserve and transfer its Occitan language—as opposed to the Occitan regions of Southern France that struggle to preserve its *Langue d'Oc* after having experienced similar concerted policies to eradicate it from the face of the earth, like Catalunya during the Franco régime⁸³⁴—but also to *live* it. It is not only a relic to be seen in museums and taught in schools as a trait of aristocratic cultivation, but also something as ubiquitous as everyday communication, which is held therein. There are news outlets that write in Catalanian only; legislation is composed in it, and politicians like Carles Puigdemont speak in it. Comparing this to Gaeilge in Ireland, where it is only spoken actively in decay-

834 i Gironès, F. F. (1987). La persecución política de la lengua catalana. Catalònia, 6-7. Link: <https://www.raco.cat/index.php/Catalonia/article/download/92702/161141> (PDF, 743 KB)

Benet, Josep (1979). Cataluña bajo el régimen franquista: Informe sobre la persecución de la lengua y la cultura catalana por el régimen del general Franco. Barcelona: Blume.

ing Gaeltaicht⁸³⁵ (?), even though public officials like police officers need to speak it proficiently, one can say that this was a successful revival, borne in the wake of this partisan opposition movement. Regarding the study mentioned beforehand, it was noted therein that

“La dictadura desbarató todos estos planes pero se mantuvieron los equipos, la sensibilidad para con la tarea nacionalizadora y el funcionamiento de instituciones de la sociedad civil orientadas explícitamente a estos fines⁵⁷. Entre estas instituciones podemos destacar la Associació Protectora de l’Ensenyança Catalana, Nostra Parla y Palestra Organització Nacional de la Joventut Catalana. Nostra Parla había sido creada en 1916 para impulsar la unidad lingüística de todos los territorios de habla catalana y desaparecería en 1923, a causa de la política represiva en materia lingüística de la dictadura.”⁸³⁶

Again, this is nothing new, nothing that hadn’t been observed already, especially with separatist movements, but also with self-preservation movements. In Paraguay, this has been observed with the Guaraní, who managed to persist in their efforts to preserve their language in the wake of rabid extermination attempts by the Stroessner dictatorship; liberal educational programmes later helped to integrate the language into public life⁸³⁷. Other native languages that have nearly been erased in due to British colonialism managed to survive by assimilation into a mixed language. Two examples would be *Hinglish*—a blend of English and Hindi, as spoken in great parts of India—, and *Taglish*, a blend of Tagalog and English, spoken even by the former President of the Philippines, Rodrigo Duterte, either speaking of his proximity to the people or the high re-

835 Bradley, M. (2014). Is it possible to revitalize a dying language? An examination of attempts to halt the decline of Irish. *Open Journal of Modern Linguistics*, 4(04), 537. Link: <http://www.scirp.org/journal/PaperInformation.aspx?PaperID=50470&#abstract>

836 Casassas Ymbert, J. (2017). El catalanismo durante la Segunda República (1931-1939). *Bulletin d’Histoire Contemporaine de l’Espagne*, (51), 119-133. DOI: <https://doi.org/10.4000/bhce.705> Paragraphe 28.

837 On the efforts to exterminate Guaraní communities in Stroessner’s Paraguay, and the resistance against him and it:

Reber, V. B. (2008). The Stroessner Regime and Indigenous Resistance in Paraguay. *The Catholic Historical Review*, 94(3), 618-620. DOI: <https://doi.org/10.1353/cat.0.0089>

On post-dictatorship Paraguay’s efforts to revive and establish Guaraní as an official and public language:

Ito, H. With Spanish, Guaraní lives: a sociolinguistic analysis of bilingual education in Paraguay. *Multiling.Ed.* 2, 6 (2012). <https://doi.org/10.1186/2191-5059-2-6>

gard of the language itself⁸³⁸. Remember that vernaculars and dialects are usually perceived as signs of lower education, of provinciality⁸³⁹. The most popular example may be the high perceived standard of the *Queen's English* in Britain and abroad, as well as the *Received Pronunciation* (RP) acquired especially by foreigners who learn English as a second language⁸⁴⁰. Therein, the most popular example is of course Freddie Mercury, a native Syrian and vocalist by the British band "Queen". Accents are separated therefrom as they are not usually perceived as signs of lower education and provinciality but as distinguished parts

838 Rafael, V. L., & Bolton, K. (2008). Taglish, or the phantom power of the lingua franca. *Philippine English: Linguistic and literary perspectives*, 101-127. DOI: <https://doi.org/10.5790/hongkong/9789622099470.003.0007>

There are no resources speaking about Duterte's appeal to the public in general through speaking a very regional vernacular, but as is usually the case with Populists, they will address the public in plain language while analogously hinting that the *establishment* usually placed itself superior to their Constituents when speaking in a more selective language. For the general case, read:

Block, E., & Negrine, R. (2017). The populist communication style: Toward a critical framework. *International journal of communication systems*, 11, 178-197. Link: <http://ijoc.org/index.php/ijoc/article/view/5820/1892>

839 At least such sentiments can be heard from various sides, including the ordinary people with little interest or knowledge in languages as such, beyond the main function as a means of communication, but also from unexpected sides, such as Belarusian dictator Александр Лукашенко. He once said that Belarusian was a peasants' language, in which one could not say anything lofty. More can be read in this article from the *foreign agent* that is "Radio Freedom":

Радыё Свабода (Жнівень 13, 2017). Лукашэнка: «Мая душа — у расейскай мове», «расейская мова — дабро для нас». Ссылка: <https://www.svaboda.org/a/28674294.html>

Funnily, the younger history of Лукашенко's approach on the Belarusian language has produced some contradictory statements, which show a more docile words on it. Not only did he hold a speech in his nation's official language in 2014 (twenty years after the first time), but also did he speak favourably of the language as such, stating that everyone should be able to speak in it. One could say that in the wake of protests against him, which included the hoisting of the pre-Soviet flag of Беларусь but also the national language's resurrection against the Russian language. See the following two sources as reference to both of these statements:

Аляксандра Динко (Ліпень 02, 2014). Потрясающе! Президент Беларуси говорит по-белорусски: Радио Азаттык: <https://rus.azattyq.org/a/lukashenko-govorit-po-belorusski/25443833.html>

БелТА (Февраль 27, 2022). Лукашенко: белорусский язык надо знать, потому что это нас отличает от других. Ссылка: <https://www.belta.by/president/view/lukashenko-belorusskij-jazyk-nado-znat-potomu-chto-eto-nas-otlichaet-ot-drugih-487356-2022/>

Still, the phenomenon of discriminating against people who either speak a local language in a country or region that is dominated by an imported language—think about many African nations in which either French or English is the official lingua franca. It is also said that speaking in a dialect rather than the standard tone could bar one's success in career jobs, or specifically jobs as anchormen. We could again mention Britain, where BBC speakers are usually considered speakers of a benchmark standard, coined *BBC English*, comparable to the *Queen's English*. On that subject,

of their high language. This is the case, *inter alia*, in Switzerland and Austria, who both speak a High German of their own, clearly distinguishable from the High German as spoken in Germany.

But this chapter, this paragraph, is of course not about languages, nor about language suppression, but about alternate social orders and lifestyles in Anarchistic societies. And as academic resources bore little additional knowledge and perspectives in everymen's lives in Catalunya of the interwar period, during the early years of Spanish Fascism, we will now refer to newspaper reports which focus mostly on photographs of that time. Now one could allege such reports that focus nearly entirely on photographs of distortion, as they can only provide a narrow spy into the scene they captured. This view, is also supported in part by noteworthy journalists and essayists like Susan Sontag, who has written about the subject in her renown essay, "On Photography". As she said:

"The camera's twin capacities, to subjectivise reality and to objectify it, ideally serve these needs as strengthen them. Cameras define reality in the two ways essential to the workings of an advanced industrial society: as a spectacle (for masses) and as an object of surveillance (for rulers). The production of images also furnishes a ruling ideology. Social change is replaced by a change in images. The freedom to consume a plurality of images and goods is equated with freedom itself. The narrowing of free political choice

read:

Baugh, J. (2016). Linguistic profiling and discrimination. The Oxford handbook of language and society, 349-368.

840 There is unfortunately no authoritative study that has evaluated how many speakers percentile there are in the British Isles and/or abroad. What should be remembered, though, is that Received Pronunciation is not naturally acquired by communicating with other individuals, but is an accent taught in schools or other educational institutions, as can also be read hereunder:

Roach, P. (2004). British English: Received Pronunciation. Journal of the International Phonetic Association, 34(2), 239-245. doi: <https://doi.org/10.1017/S0025100304001768>

Abercrombie, D. (2006). RP and local accent. World Englishes: Critical concepts in linguistics, 219-223.

It does comes close to the equally favourably perceived *Mid-Atlantic* accent in the United States, which was spoken especially by actors and actresses from Hollywood in the 1950's. About this accent, it can be read in the following paper:

Taylor, Trey (August 08, 2013). The Rise and Fall of Katharine Hepburn's Fake Accent. The Atlantic: <https://www.theatlantic.com/entertainment/archive/2013/08/the-rise-and-fall-of-katharine-hepburns-fake-accent/278505/>

to free economic consumption requires the unlimited production and consumption of images.”⁸⁴¹

To some degree, Ms. Sontag also reproduces allegations populists and extremists, but also conspiracy theorists, throw against mass media in general: That through their standing in society and the outreach they generally have, although with alternating strength, depending on the single outlet or broadcaster, they manipulated public opinion either to their liking or at someone’s behest, such as the owner—for example the Murdoch family. But unlike pundits like MIT linguist and leftist political commentator Noam Chomsky, well-known for his book “Manufacturing Consent”, she also presents a consequence that grows out of this political power: That in order for people to develop an informed opinion of their own, a never-ending supply of images for free consumption needs to be produced by photographers.

What she could have also considered in her time already was the power of image manipulation, i.e. the doctoring of images to distort their actual meaning and thereby also manipulate the effect it will have on public opinion. Nowadays, this has become an even more powerful tool as the manipulation of images becomes simultaneously easier to exercise and more difficult to debunk, despite freely available tools for reverse image searches like “TinEye” and the “Google Reverse Image Search”, supported by “Google Lens”. Sometimes, it doesn’t even require the manipulation of images to distort their true meaning for lower purposes: One only needs to think of the one instance in which the social media manager of the Anglophone Twitter account of the Russian Ministry for Foreign Affairs shared an outdated image of radioactive trash from a Slovenian nuclear plant, claiming that it showed visual evidence for Ukrainian preparations to build a *dirty bomb* intended to be dropped over Russian territory. The Anglophone Twitter account of the Slovenian presidential office quickly debunked the false information spread by the Russian MFA⁸⁴². It was for sure no novelty to see that in wartime, photographs function as a means of maintaining morale and stylising the enemy as a rogue aggressor and evildoer, but one would have imagined that efforts to mask the obvious disinformation in order to make it harder for it to be exposed as lies. What the Slovenian president’s office did could have been done by every netizen around the globe with knowledge of services like reverse image search engines. Needless to say that those who did

⁸⁴¹ Sontag, Susan (1973). *On Photography*. New York, New York: Rosetta Books. Page 140. Emphases mine.

⁸⁴² Ярмоленко, Олексій (Жовтень 26, 2022). Росія для своїх заяв про «брудну бомбу» використала фото зі Словенії 2010 року. Бабель: <https://pekeltse.babel.ua/86194-minoboroni-rosiji-dlya-svojih-zayav-pro-brudnu-bombu-vikoristalo-foto-zi-sloveniji-2010-roku>

nothing evil also didn't have to rely on disinformation campaigns but simply on what its people and its army had been experiencing throughout the war. Russia has got none such incidents but produced such in Ukraine, as we have already mentioned beforehand, with reference to villages and towns like Буша, Лиман, Ізюм and Бахмут.

Still we are going to rely on said photographs, presuming that their correctness has been checked by the journalists who compiled them. In the end, we will never be able to tell whether life has always been the way it is depicted in the images; especially amongst outspoken Socialists and those who bemoan the demise of the Soviet Union, photographs emphasising the good life in Soviet nations have been circulated to compare them to the misery many people in post-Soviet nations and what has been taken away from them with Горбачёв's politics of lifting the Iron Curtain—needless to say that it would be a long shot to claim that this happened only due to Western or US-American/the CIA's meddling into their internal affairs—regardless of what is the true cause of their sufferance in their homeland, for example political corruption, fuelled especially by Russian oligarchs and thievishness amongst strong political parties. България would be a proper example with reference to its long-term leader Бойко Борисов, who has been ruling the country for nearly all time since the downfall of the USSR, with only a slight interruption by opposition politician Кирил Песков in shape of a minority government that was eventually dissolved again via a no-confidence vote initiated by Борисов's ГЕРБ. The latter's leadership fits insofar as that his tenures have been shaped by accusations and investigations into tax fraud and self-enrichment: He is known to have deployed security guards paid with taxpayers' money to guard mansions owned by two of Борисов's friends, namely Ахмед Доган and Делян Пеевски⁸⁴³. One may blissfully distort the USSR's régime, especially when one hasn't lived through it on one's own, and even in the face of the gathered evidence, but one will then not make much sense anyway; the same applies for the distribution of photographs of high-resolution images of North Korean condos as there is an almost unshakable chance that those were released originally by the Juche's government apparatus as means of propaganda. Those buildings may have been erected to provide either free or affordable housing for the people, but this cannot do away with the regular issue of starvation due to poor government distribution of means of nutrition, as well as the growing risk of bad harvests due to climate

⁸⁴³ Mediapool.bg (Коли 11, 2020). Борисов поиска НСО да свали охраната на Доган и Пеевски, те се отказаха сами. Ссылка: <https://www.mediapool.bg/borisov-poiska-nso-da-svali-ohranata-na-dogan-i-peeviski-te-se-otkazaha-sami-news309702.html>

change⁸⁴⁴. Blaming embargoes will only contain a partial reason for the crisis North Korea is going through.

Now, let us go through the first couple of images the Spanish press provides us with. At first, there is this article by Spanish (inter)national newspaper “El País”, in which pictures that were part of an exhibition on the topic of *Anarquismo Ibérico* were shared⁸⁴⁵. Expectedly, and since in the article it was already noted that those were of course propagandistic images for external representation, soldiers were always in the forefront not only on the battlefield, but also in those pictures. Just as one could see in annotated photographs in publications⁸⁴⁶, newspapers couldn’t find any that didn’t feature such stylisations as the CNT/FAI Catalunya as a nation at war, without a single day of rest and peace. And while this is true, one finally had to question whether it was in fact the Anarchist Utopia, or a nation in the making that never really came to be, that has never been finalised, as it was also mentioned in the newspaper. Other newspaper reports⁸⁴⁷ only manage to show us some more propagandistic photographs meant not only to promote the social superiority of the Anarchists and Libertarians (as per the reporter) but also the ideological detestation for all former entities that—allegedly—oppressed the now free people, such as the aristocracy and the Christian church. While both “El País” and “El Diario” reported about the same exhibition, we learn in the latter, as opposed to in the former, that

844 A general assessment of North Korea’s state of malnourishment can be found under the following publication: World Food Program (2022). The State of Food Security and Nutrition in the World (SOFI) Report – 2022. Link: <https://www.wfp.org/publications/state-food-security-and-nutrition-world-sofi-report-2022>. Page 165. There are unfortunately very few current publications on the question of what causes this high rate of malnourishment and nearing starvation of the population. This does not deny the presence, anyway. As it can be read hereunder:

Leben, William (September 30, 2022). North Korea could be headed (back) towards famine. Australian Strategic Policy Institute (ASPI): <https://www.aspistrategist.org.au/north-korea-could-be-headed-back-towards-famine/>

Bad harvests as well as decreasing foreign food supplies, for example from mainland China, threaten the country’s nutrition. Smugly, one could say that the country’s opening and related demilitarisation could be the only redemption North Korea had; without such liberalisations, the Juche régime may be headed to extinction. At the moment, it seems to be on this course: Death in isolation.

845 Montañés, José Ángel (Diciembre 03, 2019). Imágenes de tres años de anarquismo. El País: https://elpais.com/ccaa/2019/12/03/catalunya/1575400319_871702.html

846 Prades, Eduardo Pons (1980). Cataluña en la guerra civil. Enlace: <https://gredos.usal.es/bitstream/handle/10366/24274/THVI~N62~P92-109.pdf> (PDF, 3,44 MB)

847 Pareja, Pol (Diciembre 13, 2019). Las imágenes extraviadas de la Barcelona anarquista. El Diario: https://www.eldiario.es/catalunya/imagenes-extraviadas-barcelona-anarquista_1_1155659.html

“Hay fotos de niños jugando en el estanque del Palacio de Pedralbes, reconvertido en una escuela infantil en 1936. También de la universidad popular instalada en la modernista Casa Golferichs e imágenes de las empresas colectivizadas funcionando a pleno rendimiento. En muchas instantáneas también figuran humildes obreros posando en los despachos donde unos meses antes se sentaban sus jefes. Completan la exposición retratos de milicianos e instantáneas de iglesias tiroteadas y de sus campanas preparadas para su fundición.”

Some may call it Franquista propaganda, others may call it a righteous vengeance on institutions that used to smother other people, delude them with their propaganda and keep them at their heel. But in the end, this has been photographed under order of the bureau for propaganda of the CNT/FAI. It was certainly unnecessary and uncalled for, and didn't help anybody—as I have written above, only terrorists will destroy the land in which they plan to live after conquest, so there is no need to destroy intact facilities that could be used to host homeless people or newcomers who had to flee from neighbouring or faraway places—but it could be worse with regards to what we have seen in other revolutions, for example the French revolution.

To go out a little out of the actual field we were working on, we should also not forget that Franco's Spain was still working hard to suppress the revolution in the outcast South-East region bordering with France, and thus didn't stop at methods that were also applied by the Nazis at the same time, including the creation of what is either compared to the Russian ГУЛАГЫ or the Third Reich's concentration camps (or the British compounds in South Africa)⁸⁴⁸. Yet in the Franquista camps, only separatists were incarcerated and put under forced labour, if they weren't already executed by firing squad. Expectedly, the conditions in those camps were terrible to say the least, as is usually the case in such facilities in which no basic hygiene standards can be upheld by the prisoners and are not taken care of by the guardsmen or the supervisors. Why is that important to know? Because it shows us again that while we may have criticised all resources for lack of showing us how life outside of the trenches was in war-time Catalunya, we may have to suspect that there simply was no such thing as regular life in wartime Catalunya. While the men and women fought on the battlefield against the Fascist threat surrounding them—remember that Catalunya borders France to the East, Mallorca and the Mediterranean Sea to the South,

848 RUIZ, J. (2009). 'Work and Don't Lose Hope': Republican Forced Labour Camps during the Spanish Civil War. *Contemporary European History*, 18(4), 419-441. doi: <https://doi.org/10.1017/S0960777309990087>

Andalucía to the West and whatever lies North of them. (Perhaps Aragón or Navarra or Castilla y León, I am not entirely sure about that) While they are not landlocked like other countries, they are surrounded by the enemy with little room to flee to—even if they wanted to escape to France, they first had to cross the Pyrenees and thereby travel through neighbouring Andorra. Needless to say that giving up one's country was not an option, even if it meant to stand through a lifetime of war until the enemy was defeated and brought to its knees. We see similar conditions in Ukraine of 2022 and pending, with recurring attempts to return to normal life in parts of the country that is not currently entrenched in warfare against Russian troops, which is usually brought to a halt with pointless and terrorist missile attacks—terrorist because they serve no strategic purpose because they are located outside of the enclosing territories the troops were soon going to reach out to, and because the missiles always hit civilian structures that hold neither strategic purpose to either party and do not, as was occasionally claimed, either ammunition depositories, military vehicles or soldiers-in-waiting. Would it make sense that, if Володимир Зеленський were an Anarchist in the fashion of Нестор “Батько” Махно and Владимир Путин a Socialist in the fashion of Владимир Ленин, would it then make sense to say that because no social life is possible in (Eastern) Україна, the former had failed to reach his goals and therefore to deliver, ultimately? Not really, because ongoing warfare made it impossible to tranquillise the situation and therefore allow for the people to live in complete carelessness. What is ought to be guaranteed, nonetheless, are the basic human rights of free speech, the free press and freedom of movement, the letter to the most of what is possible without endangering others. (As for the endangering of oneself, this should be left to the individuals themselves, although their ability to inform themselves properly in order to consequentially fell informed and prudent opinions needs to be guaranteed still, as linked to the second principle mentioned above) Can such rights be guaranteed during wartime? In theory, one would say: Yes, it's possible. In practice, on the other hand, it is hard for lawmakers to warrant for their persistence during this trying time. Referring again to Україна in 2022, many apologists for Russia and false propagators for a peaceful, defeatist end in this war have called out in aghast the temporary prohibition of minor pro-Russian parties from parliament under the allegation of espionage for the КРЕМЛЬ⁸⁴⁹. Pro-Russian governors and lawmakers in the occupied territories as well as in federal states of Україна that are not currently occupied were also investigated and pro-

⁸⁴⁹ Верховна Рада України (Березень 28, 2022). Проект Закону про внесення змін до деяких законодавчих актів України щодо заборони політичних партій. Посилання: <https://itd.rada.gov.ua/billInfo/Bills/Card/39307>

secuted by the 3CY under similar allegations, at least two of which have fled to

Russia to flee their trial⁸⁵⁰. Some may cry foul and call this a measure uncalled for and an undermining of Democratic standards in a country that has recently applied for EU and NATO membership, under that President of all who has pronounced his efforts to combat corruption in his country⁸⁵¹. But in the end, Україна is still at war and therefore is in need of driving the enemy out, internally and externally. If this means that parties and lawmakers that stand on the side of the aggressor have to be arrested and investigated, then so be it. We have said earlier that moral saints are rare because they intermittently threaten their own well-being or even their survival, only for sainthood's sake. Again, think of Erich Kästner's Fabian, who wanted to save a drowning boy in a lake and jumped in the lake, although he himself couldn't swim, so that he drowned himself while the boy swam to the waterfront by himself, and was gladly welcome there. Fabian may have secured his moral sainthood, but he has lost his life in the process. As Susan Wolf has written (see footnote 443 on page 578), such a status is not worth achieving as it is unreachable by natural means, and as Immanuel Kant has written, only the angels up above are capable of achieving this goal⁸⁵². And this only accounts for peacetime conditions; it gets only worse when there is a war. As hard as it is to find proper benchmark interest policies with a dual mandate, it is even harder to find the right balance between securing

850 Офіс Генерального Прокурора (Червень 20, 2022). Закликав визнати кордони «ДНР» та «ЛНР» – екстеру столиці повідомлено про підозру. Посилання: <https://gp.gov.ua/ua/posts/zaklikav-viznati-kordoni-dnr-ta-lnr-eksmeru-stolici-povidomleno-pro-pidozru>

Державне Бюро Розслідувань (Липень 06, 2022). Народному депутату Олексію Ковальову повідомлено про підозру у державній зраді та пособництві державі-агресору (ВІДЕО). Посилання: <https://dbr.gov.ua/news/narodnomu-deputatu-oleksiyu-kovalovu-povidomleno-pro-pidozru-u-derzhavnij-zradi-ta-posobnictvi-derzhavi-agresoru-video>

851 Президент України (Травень 20, 2020). Інавгураційна промова Президента України Володимира Зеленського. Посилання: <https://www.president.gov.ua/news/inavguracijna-promova-prezidenta-ukrayini-volodimira-zelensk-55489>

The following passage can be quoted from his inaugural speech that summarises what could also be quoted in many other Western nations, not Україна alone:

“Безумовно, окрім війни, є ще багато бід, які роблять українців нещасливими. Це шокуючі тарифи, принизливі зарплати і пенсії, болючі ціни, неіснуючі робочі місця.

“Це медицина, про покращення якої говорять здебільшого ті, хто ніколи не лежав з дитиною у звичайній лікарні.

“Це міфічні українські дороги, які будуються та ремонтуються тільки у чийсь бурхливій уяві.

“Дозвольте мені процитувати одного американського актора, який став класним американським президентом: «Уряд не вирішує наших проблем. Уряд і є нашою проблемою.»”

852 Klinge, H. (2018). 6. Kapitel Die Engel. In Die moralische Stufenleiter: Kant über Teufel, Menschen, Engel und Gott (pp. 135-156). Berlin, Boston: De Gruyter.
<https://doi.org/10.1515/9783110576207-008>

basic human rights and Democratic standards in a country while also effectively and dexterously fighting an aggressor fighting without any regard for the same pillars. If we cannot uphold this standard for an orderly nation that was under-way to become more Democratic under the leadership of a comedian-turned-politician, we cannot expect the same of a nation that had to employ a mish-mash of seasoned politicians next to mere craftsmen with no legislative experience whatsoever.

But while it is easy to condemn the actions of a Fascist or Authoritarian régime—in the end, they deliver sufficient reason on their own and call it justified—we should also not forget that while we couldn't expect the Anarchist to be angels either by Kant's standards or in accordance to the *vox populi*, they also at times failed the more basic standards⁸⁵³. The source mentioned hereby represents views that stand between a cult of personality around Lluís Companys Jover, and the consequences of the perpetual disorder that was already described by Orwell in his "Homage". As it can be read, in a quote listed in the article:

"Un esclarecedor informe oficial republicano, fechado tras los sucesos de mayo de 1937 y conservado en el Archivo General Militar de Ávila, pone los pelos de punta y señala la deriva del orden público vivida en Cataluña durante los diez primeros meses de la contienda. El documento comienza así: «En todos los aspectos la situación política de Cataluña se manifestaba dentro de un proceso caótico con tendencia a empeorar. La intervención de los anarquistas dentro del gobierno aumentó el ritmo de dicho proceso y la autoridad del gobierno de la Generalidad decrecía en la misma medida en que aumentaba la influencia anarquista.» (Emphasis in part theirs)

It would be heinous to claim that the Anarchists in Catalunya never meant it, and that their undertaking to create a better society imploded because of the lack of ambition amongst the revolutionaries. But it becomes clear that many of the revolutionaries were not ready to give what it took for the project to succeed. And so, because of a lack of discipline, the Franquistas were finally able to defeat the uprising in the South-East, even though some may challenge the correctness of the statement given in the quote since it was uttered by an informant for Francisco Franco. But history has taught us that the Fascists prevailed, and still do so until today in shape of their proponents and those who trek off to

⁸⁵³ Franco, Lucas Molina (Diciembre 06, 2020). Persecución y sectarismo en la Cataluña de Companys. La Razón: <https://www.larazon.es/cultura/20201206/7g7mxvyd7fhwtl7wsaitgjc6cu.html>

Franco's grave every year (and may still do so even though his body was exhumed in order to no longer provide them with a public place for his commemoration⁸⁵⁴)

Yet, is this what we were looking for? Not necessarily, at least not entirely. Disorder is an internal problem that does not weigh in on the question of a movement's goodness, only on its expectable success or failure. But the cult of personality also imported a greater problem, that of regular power plays within the *Generalitat* of the Catalanian leadership, of the CNT and FAI. Nowadays, many Anarchists would say that the Communists had backstabbed them, so that they succumbed to their own inner bleeding. But while the project was considered a beacon of hope for future Anarchist movements to come, it succumbed because of the human nature as greedy for power and possessions discussed earlier. (See, *inter alia*, footnote 160 on page 169, and footnote 185 on page 239 *supra et infra*) This also brings a pressing question in: If we cannot even expect an Anarchist movement to withstand the opportunity to grasp power from an entity or institution that suffers from a vacuum thereof, how are we supposed to tell every Jack and Jill to not fall for them when they could hurt their next ones? Of course that is an *ad hominem* argument: "Look, the preachers of water drink wine themselves", but the ordinary man or woman is either unaware of the logical fallacy or doesn't care about it because to them, there is no good in being a morally unassailable personality. Think again about Fabian and the moral saints. The moralization of debates seldom resounds with the ordinary people, and so, to base arguments thereupon will have little grip when it comes to promoting them outside of one's bubble or echo chamber. Tangible arguments that also materialise in someone's personal life are handier not only in persuasion, but also in easiness to argue.

Another problem, according to the text, were the uncontrolled and uncontrollable parcels of rogue Anarchists who took matters to their own hands to fight the Fascists out of their land. Writing in the article, Franco (the "Razón" staffer) states that

"Eroles hizo muchas detenciones en masa. Todas ellas de elementos antifascistas, en su mayoría de la UGT, que eran detenidos por acusación de los antiguos caciques de la comarca, quienes lucían sus banderas rojas y negras y se pronunciaban como furibundos partidarios del comunismo libertario".

⁸⁵⁴ Galocha, Artur; Alonso, Antonio; Zafra, Mariano; Junquera, Natalia (Octubre 24, 2019). La exhumación de Franco, paso a paso. El País: <https://elpais.com/especiales/exhumacion-de-franco/la-exhumacion-paso-a-paso/>

“Eroles” of course referred to the “Jefe de los Servicios de la Comisaría”; but the point in quoting this passage is this: While the CNT/FAI as a roof organisation wanted to concert the efforts combined to thrash the Fascists out, it could not control the maverick combatants that decided to organise themselves independent of the CNT’s and FAI’s orders. This makes it hard to organise more complex efforts that require multiple troops at once. In terms of public relations, this would also add the problem of arguing one’s actions or defending parts of the organisation. We see the same issue when right-wingers decry actions committed by “Antifa”, a clipping of “Antifascist Action”, a loose term describing actions that counter *Fascist* emergence and uprisings. There is no fixed organisation called “Antifa”; there may be independent factions that equip this term for themselves, but those are not subordinate to any roof organisation, so that it didn’t make sense if someone decried actions by “Antifa” literally. Does this mean that it didn’t make sense to speak of actions or the fight of “CNT/FAI” against the Franco régime? It depends; one had to ask first how many of the Anarchist battles against the Republican soldiers were fought by such outcast groups, as opposed to those that were directly commandeered by generals and the likes of the CNT and FAI. Assuming that they have been talked about very little not only in the public discourse but also in historian circles, their impact and share may be infinitesimally little. Moreover, it remains in our disinterest to speak about military strategy and how the Anarchists fought against the Fascists. Such questions, unless one is an expert on this field, always need to be addressed directly on the ground, as the surrounding environment and topography play a major role therein. One usually hears about the guerreros in the mountains, ambushing the Republican army, just as one hears about the fighters in Rojava (Iran; the independent Kurdish territory it refers to) who hide in the mountains to ambush the Iranian army that tries to decimate them. (One could also refer to the Turkish army that too tries to combat the Kurds, but the point should be clear either way) It may not have led to success, but it proved a tactic that oversaw historical tradition also observed earlier in Ireland, by the Flying Column in 1916, during the Foundation of the First Irish Republic⁸⁵⁵.

855 “Tipperary so far away...” (July 05, 2008). The mystery of “The Galtee Mountain Boy”. Link: <https://siulach.wordpress.com/2008/07/05/the-mystery-of-the-galtee-mountain-boy/>

To be honest, when I first listened to this song, and until I read that explanatory post, I thought that it indeed referred to the Flying Column. Altogether, it was clear that it spoke about the fight for the First free Irish Republic. You can read more about this troublesome time before the question of the six Northern Irish counties was cleared for the first time under the following source:

Now, summarily, what can we say about the resources we skimmed through? Only that the history of the CNT's and FAI's military opposition to the Spanish Fascist régime is documented better than the social life during that time, although it needs to be noted that no books were either searched or found on this subject. The conclusion may therefore be not only limited but also false because no wider resources were drawn in. If somebody can provide me with credible authors and books on that particular subject—social life, everyday living in Catalunya during the Franco régime—recommendations are welcome and the inbox is open. Otherwise, it must be noted that in terms of describing Anarchist societies, Catalunya can tell us only little. It may be sufficient to paraphrase a heroic epic especially when promoting Antifascism at the frontier. But it helps little on such politological or sociological theory. We must therefore hope the best with reference to the Israeli kibbutzim, which follow immediately hereunder.

Our additional point of view will now be dedicated to the kibbutzim. One may ask what they are: They are settlements on the West Bank between Israel and Palestine, the first of which were founded in the early 1900's and grew in frequency of establishment in the wake of the foundation of Israel as a state in the 1960's under David Ben-Gurion. The settlements were growing significantly in size when evermore Jews *went on Aliyah* in order to escape persecution under the Third Reich and other Fascist régimes in Europe. The settlements were usually marked with religious principles as only Jews were permitted to establish settlements in the *Holy Land*, so that this will also set a rather different focus from the little we were able to learn about Catalunya, where, since we spoke about Communists and Anarchists, we could suspect most inhabitants to be either Atheists or at least non-practising Christians. The fewest amongst them can be suspected to be Muslims or of a different religion. As Orwell has written in his "Homage": "[...] almost every church had been gutted and its images burnt. Churches here and there were being systematically demolished by gangs of workmen."⁸⁵⁶

What can we tell about life in these settlements? Studies on this subject have been more numerous, luckily, although none were compiled on the subject of self-defence against Palestinians and neighbouring Arab nations as this would move the focus away from life in those dominantly agrarian settlements into a

Fraher, Mansfield, Keohan (last time checked: November 12, 2022). The Irish War of Independence 1919 – 21. Waterford County Museum: https://www.waterfordmuseum.ie/exhibit/web/Display/article/318/3/The_Irish_War_of_Independence_1919_21_The_Decies_Brigade_The_Flying_Column.html

856 George Orwell (1938), page 2.

more contested issue, namely the Middle Eastern conflict, on which I frankly haven't read enough yet to construct an informed opinion. It can be presumed that all of those who chose to move into a kibbutz on the West Bank had to be able to defend himself or herself, simply because the region was originally claimed by the Palestinians living there, loosely connected to one another. (Many apologists for the Israeli cause mentioned that since Palestinians never declared statehood couldn't make a claim against Israel after it declared statehood in 1967, shortly before the beginning of the six-day war, in which it defended itself against half a dozen Arab nations⁸⁵⁷) We will disregard all such political tensions as they would suffice to write a text of its own, with length comparable to this one's.

What may come as the least surprise is the fact that members of the kibbutzim are more cooperative amongst one another than city dwellers are⁸⁵⁸. One could say that this phenomenon could have been observed in every village around the world, although one should not believe that all of the kibbutzim remained a small village throughout its existence. Many of them have reached the size of towns and even cities. Regarding the relative youth of the study cited hereby, one can suspect that the kibbutzim considered for this study had reached such a good size, so that one may instead refer to the kibbutz's history: Not only was it historically dominated by agriculture to ascertain its autarky—as was the case with the United States prior to the unification, there was no central government to summon and rely on, so that all communities had to take care of themselves on their own; it was perhaps also because of this circumstance that at least in the early phase of the kibbutzim, an almost Communist stance was chosen in the pursuit of collectivisation of all property, as it can be read in this study, producing a surprisingly positive outcome that was not necessarily experienced in Soviet nations during the Iron Curtain, such as Poland⁸⁵⁹—but also are

⁸⁵⁷ United Nations (September 01, 2022). The Question of Palestine. Link: <https://www.un.org/unispal/history/>

⁸⁵⁸ Sosis, R. and Ruffle, B.J. (2004), "IDEOLOGY, RELIGION, AND THE EVOLUTION OF COOPERATION: FIELD EXPERIMENTS ON ISRAELI KIBBUTZIM", Alvard, M. (Ed.) Socioeconomic Aspects of Human Behavioral Ecology (Research in Economic Anthropology, Vol. 23), Emerald Group Publishing Limited, Bingley, pp. 89-117. [https://doi.org/10.1016/S0190-1281\(04\)23004-9](https://doi.org/10.1016/S0190-1281(04)23004-9)

⁸⁵⁹ Although one must admit that it was not all that bad in the collectivised villages behind the Iron Curtain, as it can be read in studies that followed observations in both Polska and България. To quote from such a study:

„Die Kollektivierung bewirkte viele Besonderheiten. Die Professionalisierung der Landwirtschaft, das Ausgliedern der Werkstatt aus der Hauswirtschaft war in Bulgarien eine automatische Folge der Kollektivierung. [Quote continues on next page]

many of them founded upon the premise of religiousness, as opposed to secular-ity which has been shown in the study as creating less lasting commitment within its members. One could also draw a line therefrom to what ails many societies in the West as well: As societies become less religious, this trend also takes place analogous to shrinking interhuman connections such as friendships. The religious columnist David French has emphasised this trend in a couple of columns also in connection with increasing intake of methamphetamine across the United States⁸⁶⁰. We could suspect that he, as well as the think tanks that survey the polls that he usually cites when it comes to this topic, because the abandoning of religion especially in societies that are founded on deep religiousness and the community as a collective parish; to no longer have churches as a focal point in society may uproot a community and leave its inhabitants in a vacuum that has not been filled since then. Similar phenomena have been observed multiple times in teens who have got no friends, perhaps dropped out of school, no family and/or relatives to support them, etc. too frequently felt compelled to do drugs for various reasons. While left-leaning people may demonise the Christian church, no matter if it's the Evangelical or the Catholic church, because of its history of persecution of religious minorities, its meddling in governments, its anti-Semitism or its warfare for religious reasons, it cannot be

„In Polen geht der Prozeß der Professionalisierung in der individuellen Landwirtschaft auf der Grundlage der Erhöhung des Niveaus der landwirtschaftlichen Kenntnisse, der Rationalisierung der Grundlagen und der effektiven Organisation der Arbeit vor sich. Es zeigen sich demnach große Unterschiede des Vorgehens in Abhängigkeit von dem allgemeinen wirtschaftlichen und Zivilisationsniveau der einzelnen Regionen des Landes, des Dorfes, ja sogar der einzelnen Wirtschaften im Rahmen derselben Dörfer.“

(Kopczyńska-Jaworka, B. (1978-1979). *Polnische Erforschungen eines kollektivierten Dorfes*. Bratislava: Ethnologia Slavica. Tomus X-XI. Seite 168. Voller Name leider nicht auffindbar)

Such words are rare when it comes to speaking of collectivised villages in Eastern Europe, in the Soviet régime. One only needs to think about what we have read by пан Жорес Медведев with reference to the колчоси in footnote 618, where the report by Isabel Paterson in her “God of the Machine” was cited too. Both of them reported rather poorly about those alternate social orders. Then again, we may have to consider a distinguishing of the two of them: The колчоси on the one hand, and the collectivised villages on the other hand. What would be the difference? For once, the former were regulated more strongly by the central government in terms of what they had to produce and how much thereof. The latter, on the other hand, seemed to be able to design their environment freely, thus triggering the emergence of several workshops in the Bulgarian village, while the Polish villages suffered from their lack of industrial centres in close proximity. This can be considered an infrastructural problem that we would no longer face today, with thorough street *webs* and railway lines that connect towns and cities next to such villages that could then be reached by lorry, car or public transport, depending on whether we speak about passengers or suppliers. But from today's perspective, not disregarding that this was a valid critique for the time when this study was written, this would no longer stand in progress' way.

⁸⁶⁰ French, David (January 12, 2020). ‘It Is Not Good That The Man Should Be Alone’. The Dispatch: <https://thedispatch.com/newsletter/frenchpress/it-is-not-good-that-the-man-should/>

denied that in many advanced communities, religion still plays a major role in people's lives. To describe such communities as backward, reactionary or misogynistic even (because of the male domination of many churches, and many religions' degradation of women), what could be observed herein is that they create a sense of community, of togetherness, both of which may also increase happiness and contentment with life in sum⁸⁶¹.

Speaking of religion, it played an even greater role in Orthodox kibbutzim founded by Eastern European settlers, an aspect—their religiousness, not their shared origin—that did not always correlate well with the everyday life of a settler in an agrarian community. As it was written in a different study:

*“The few extant description of daily life within Kvutzat HaNatziv strongly suggest that its psychic collectivity proved incapable of grounding the differentiated reality of pioneering life. The external and objective aspects of this life appear to have enervated the group's religious ethos. In 1925 a member wrote: ‘Religious feeling weakens anew every time... I hardly pray with intention... Everything has become a matter of rote.’”*⁸⁶²

As the text read further, the kibbutz was dissolved in 1927, showing that it is not always that easy to find a symbiosis between *urbi* and *orbi*, even though other religious communities, and other kibbutzim too, managed to find the right track between the two. Amish communities in the United States are deeply religious too, and are known for their hard-working attitude, not only because they refuse all modern machinery. Another issue that cause this particular kibbutz's failure may have been the ideology that is usually mentioned in this text and the study read prior, that the kibbutz was, or had to be first and foremost, a Socialist society, thus put the politics first, and everything was ordered from this point downwards. Socialist societies are known for their strict order and discipline in obeying said order. The composer of the letter from which it was quoted in the quote above complained that daily prayers were part of the schedule, so that they were no longer performed with intent but because it was scheduled and therefore had to be performed. This way, religion no longer is a question of individual persuasion but something as thoroughly organised by the central leadership as each part of the day. As it was written a little later in the same study:

861 Lichterman, P. (2012). *Elusive togetherness: Church groups trying to bridge America's divisions*. Princeton University Press. Page 252 *et sequitur*.

862 Fishman, A. (1987). Religion and Communal Life in an Evolutionary-Functional Perspective: The Orthodox Kibbutzim. *Comparative Studies in Society and History*, 29(4), 763-786. doi: <https://doi.org/10.017/S0010417500014870>. Page 11.

*"[...] on weekdays, morning and noon meals were shortened by being taken individually, in order to accommodate to the work schedules of the various economic branches. Similarly, the prescribed thrice-a-day prayer service, which is considered religiously preferable to hold in public, often took place with a bare quorum, as most members prayed by themselves. Only on Sabbath and religious holidays did the community assemble for joint meals and prayers. But in the words of a member whose group was in the first year of settlement on the land, 'Our Sabbath [and holidays] have become mere days of rest; their sacredness is not felt; even for the singing of hymns [at the dinner table] it is very difficult to open one's mouth.' [...] While, in the course of time, members did become more adjusted to the hard physical work, the patterns for celebrating the Sabbath remained restrained."*⁸⁶³

A similar attitude to the author of the letter we have discussed above. The author also wrote thereunder that there have been no programmes or benefits that would have spawned the sense of community that was highlighted in the prior study, although of course this may vary from kibbutz to kibbutz. What can be noted from these two examples, though, is that the *overregulation* of a society can have negative effects on the people themselves; it stifles their joy in things that they used to like when they are morphed into points on a list of things to do, including the attendance of religious festivities. We could go as far as to say that those people were robbed of their individualism, as religion, while a community exercise, is still something practised by the individual itself, it is something deeply personal, in which no third person should have a dealing in, lest a regulator. Its practice should be scheduled independent of anybody else, except for partakers one choose to reciprocate therein, such as the aforementioned family and relatives, as well as friends. The members of the kibbutzim seemingly had to learn this way that even in a collectivised society, there need to be spaces for individualism and deregulation in favour of independence and some *wiggle room* which the people have got for themselves. Had this been an experiment, to combine collectivist work ethics with Hassidic practice in one community, one could say that it had failed and that those two could not go together; alas, they would both work fine to their respective extents, especially since Hassidism could refer to the Torah for a work ethic of its own.⁸⁶⁴ This

⁸⁶³ Ibid., page 13-14.

⁸⁶⁴ As a last quote from this text, it should be noted that religion was not abandoned in those kibbutzim, it was "just" subordinated, below the importance of labour in daily life, strictly in accordance to Socialist philosophy. As the author wrote, "the study of the Torah was not viewed solely as sheer intellectual activity; its major role was to be one of guidance toward innovation through uncovering new laws [...] and toward acting on reality by defining norms of behavior for realizing Divine law in

way, the collectivist paramounds have successfully numbed all religious belief and principles, something that does not need to happen but would inevitably do so the more Collectivist stratagem takes over the leadership in a kibbutz, as it has been mentioned beforehand.

Since we already spoke about religion, and as we have learnt about its degradation under the Socialist principles of abandoning (read: Liberalisation of) bourgeois traditions, including marriage. Or is that so? This would be an even more eminent turning point, especially for Orthodox kibbutzim, perhaps less for Secular Jews. But what does the research say about? As Rosenberg-Friedman has written in one paper⁸⁶⁵, speaking generally about religious kibbutzim, especially Zionist-oriented immigrants were prone to dropping traditional settings as they were overall interested in abandoning religious norms in favour of more nationalist ones.⁸⁶⁶ (Page 6) The general turnout seems to have been that amongst the religious Jews, nothing changed for the sanctity of marriage but

empirical life.” (ibid., page 18)

High words, and not too unlikely to be materialised if one considers the intelligibility of Socialist principles with religious ones. The only problem that would have emerged, populistically speaking, could be the animosity towards the *bourgeois* class, although this has been gotten rid of as it could be read in a different letter in this study, where it was stated that rich and poor alike, all people of all walks of life, had joined in unison in the construction of the kibbutz. So, such barriers may have dissolved themselves behind a common cause. The *Aliyah* as the great equaliser.

865 Lilach Rosenberg-Friedman (2012) Traditional revolution: The issue of marriage on religious kibbutzim, 1929–1948 – a comparative view, *Journal of Israeli History*, 31:1, 109-128, DOI: <https://doi.org/10.1080/13531042.2012.660381>

866 The author mentioned both nationalism and socialism as the leading principles under which those norms were oriented. The question is how far one could have gone in calling Zionists National-Socialist, regardless of the fact that Socialist traits were eventually removed, as was readable in the previous paper. As for Zionism, the question, in general, would be how Socialist the idea is. The pioneering thinker and writer on that idea, Herzl himself has never spoken himself about Socialism as part of the Zionist ideal, although the connexion is well known in research. As it can be read in the following paper:

Halpern, B., & Reinhartz, J. (1988). Nationalism and Jewish Socialism: The Early Years. *Modern Judaism*, 8(3), 217–248. <http://www.jstor.org/stable/1396067>

The feeling amongst the Jewish labourers and the populace as a whole was not unanimously favourable of the radicalism that would later advance the settler movement, so that the dominantly Russian Интеллигенция had a lot of work to do in the meantime to excite them for the idea of moving to Palestine and moving a nation for their people, for the Jewish people. Moreover, outside of this movement, there was little support for Socialist organisations and thinking either, even though the “Bund” did all it could to persist against the more popular Social Democratic organising and their policy suggestions. It thereby helps to remember that in Germany, prior to the Third Reich, many Jews also were more National Liberal, many also fought for Germany during World War I. (see also Martin Liepach (1996), page 41) What we should finally add from this source, before focusing more on Herzl’s views on the question of Socialism, is a hint towards his distancing from exactly this: Socialism. As the authors wrote:

there have been problems as to when they should get married, as there was still a lot of work to do in the construction of the kibbutzim, so that it was mostly postponed. (Page 10) There has never been any doubt about the importance of families in order to grow the population—we can assume that from the beginning, Palestine was not supposed to only remain a sanctuary to escape persecution in Europe; there were for sure plans to found a state of Israel, lest this was one of the principles of Zionist Jews since the emergence of the idea itself⁸⁶⁷. But as the author wrote, the kibbutz, due to the hardships it presented and the work that had to be done there, many moved to regular cities and abandoned the settler communes. One could imagine that inside a kibbutz, one's whole life had to be dedicated to the cause, so that the foundation of a family, which amongst

“Herzl thought it essential, as a rule, to avoid Zionist involvement in European domestic politics. Above all, he rejected any Zionist association with socialism, for it was precisely the suspicion of such a connection that he knew would shut certain doors to him in high quarters.” (Page 20; Emphasis mine)

We could thus consider Herzl a Pragmatist, as his distancing from Socialism was not driven ideologically, but because he fought that mass fitness of Zionism could be endangered. He already knew that radicalism would scare away a good part of the Jewish population, not only because many of them were located right-of-centre, not only in Germany, but also in Eastern Europe. In the end, Zionism was supposed to be an idea for all Jews, that all Jews would soon pursue. Which nonetheless contradicts what has been presented elsewhere, in a different essay on Herzl and his ideal of Zionism. With reference to his Utopian novel, “Altneuland”, in which he described his Zionism as Socialist with the Marxist goal of the state's dissolution. See:

Zilbersheid, U. (2004). The Utopia of Theodor Herzl. *Israel Studies*, 9(3), 80–114. <http://www.jstor.org/stable/30245640>

For the expression of such ideas, Herzl received flak, being described as *detached from reality*, so that one could say that his critics either oversaw that Herzl was very well aware of the romantic foundation of his ideas, or that Herzl himself didn't make that clear, falling inadvertently under the allegation of estrangement from reality. In the end, he admitted himself that he didn't expect it to ever be realised, he was in fact aware of the romanticism that was dreaming of this Jewish state. But in the end, he was right to envision such a state, not only because of the dreary state in which the Jews were historically caught, but also because new ideas were necessary not only during his days but still today, and without new ideas, we would be eternally stuck in the status quo, or stagnating in our development as humans. Herzl, thus, did everyone a service at least in advancing existing ideas such as Socialism, even though many may righteously claim that Socialism as such is rather a disservice, or feasible in theory only. This remains up for debate.

867 “Noch einmal sei das Wort des Anfangs wiederholt: Die Juden, die wollen, werden ihren Staat haben.

“Wir sollen endlich als freie Männer auf unserer eigenen Scholle leben und in unserer eigenen Heimat ruhig sterben.

“Die Welt wird durch unsere Freiheit befreit, durch unseren Reichtum bereichert und vergrößert durch unsere Größe.

“Und was wir dort nur für unser eigenes Gedeihen versuchen, wirkt machtvoll und beglückend hinaus zum Wohle aller Menschen.”

(Herzl, Theodor (2005). *Der Judenstaat*. München: Corel GmbH. Seite 136-137.)

religious Jews had to be preceded by marriage, would have become impossible. Once one had married and was planning to get children, they could no longer have worked entirely on the kibbutz and its growth and prosperity alone. On the other hand, there was also the problem mentioned earlier that in the beginning, men only came to Palestine for obvious reasons, i.e. the same reasons that we observe today with many refugees from the Middle East: The men go first to make sure that they had a chance to stay, so that women and children came after them, into a settled cause. In Palestine, this was even less sure as most of the land is nearly inhospitable—vast deserts, hot climate, few natural resources, and little arable land. To think about founding a family in such land came close to a folly, so that the foundation of a nation, outside of the fact that there were already people who had little regard for the new neighbours who planned to settle on their land, became gradually more Utopian.

For those who so far thought that what could be read in this section of the text were too good to be true—possibly a true example of Anarchistic living, as opposed to what Catalunya was usually hailed—they were right and may feel themselves affirmed in what can now be read in a different study on the kibbutzim's transformation from their first foundations to the 80's, an age from which onwards its population begin to soar almost continuously⁸⁶⁸. Therein, it can be read that particularly the younger generations boosted a trend towards the Western, more established world, thus letting the Utopian advancements down in favour of the creation of just another Conservative-leaning living space. The most interesting change was the abandonment of collectivisation in favour of privatisation. As it was written in the study:

“The economic hardship that occurred in many kibbutzim in the 1980s is given as one of the reasons for members voluntarily leaving kibbutzim and for giving up on kibbutz principles. This, so goes the argument, may have brought about a wish to transform their kibbutz into a structure of ‘differential salary arrangement’ and to a full ‘privatizations of public budgets’. Supporters of this view argue that members’ personal material standing would improve if it could be based on their own efforts detached from the collective.” (Page 12-13)

The economic hardship referred to in this passage came in the 80's, due to reasons that were not elaborated in this text, but at least were significant enough for triggering a gradual shift from Socialist principles to Neoliberal ones. The

⁸⁶⁸ Leviatan, U. (2013). Kibbutzim as a Real-life Utopia: Survival Depends on Adherence to Utopian Values. *Psychology and Developing Societies*, 25(2), 249–281.
<https://doi.org/10.1177/0971333613500873>

author has described this shift by reforms such as mechanical or equitable equity; individualisation of the inhabitants, rather than their collectivisation; the introduction of free markets and competition not only there. (Page 10) Unfortunately, those major changes did not trigger the improvements one would have expected from them. As the author wrote with reference to the kibbutzim's growth rates,

"These negative outcomes for the kibbutz industry following the adoption of managerial changes should not cause any surprise. Many of the new managerial principles gave up on intensive use of the high qualities of kibbutz human resources [...]. These qualities of human resources are the only advantage of kibbutzim in their economic activities [...]. Throwing out one's advantages and relying on one's drawbacks cannot be considered good business management by any standard." (Page 16, emphases mine)

This lengthy quote makes clear that it was not Neoliberalism as such that has failed, but rather the cited "managerial decisions" that have failed the kibbutzim's unique standing point, namely its human resources that were disproportionately educated and could therefore provide advanced blue-collar and white-collar workers. One could only guess what drove the échelons in management to give up on that, but it certainly shows that even the freest market may be disrupted by a ham-handed, although not malicious, management on the governmental level. Had it been left to the companies themselves, to the kibbutzim that were surely aware of their USPs themselves, this would not have happened and these settlements may have even proliferated its revenue, thus become a backbone of the Israeli economy at the outskirts, on the West Bank.

Finally, as a last one of the findings in this study, the key principles that originally drove the foundation of the kibbutzim is also a leading reason for supportive inhabitants to point out: Reasons such as the *internal Democratisation equality* and *shared decision-making*; almost all of them could be linked to the earlier tendency to collectivise everything, even though many of them abandoned this in favour of a *Neoliberal Marketisation* of those communities. Nonetheless, support for the kibbutzim in Israel in general is shrinking, something that appears to be a consequence of the *Westernisation*. The kibbutzim's ideology and ideals are no longer practised or even taught in their schools, so that their uniqueness, their drivers are gradually forgotten. They become regular villages, with additional work different from regular villages in the main country. Thus, it is mentioned that those who do become settlers in these kibbutzim are "from middle-class and well-to-do families and gave up their potentially com-

fortable material lives and professional development in order to carry out their vision of Zionist, Socialist and Communal life which found expression in the kibbutz life experience.” (Page 25) One could say that those who now join the kibbutzim are ideologues or idealists who go their intently, not driven necessarily by religious pursuits (or in search of a religious enlightenment) or looking for adventures. This could also be an advantage for the kibbutzim’s survival as those who do join them will not wander off when life becomes harder, because they know that this is inevitably going to happen, at least with a new foundation.

What we can say down the line, from this study alone, is that what was once conceptualised as a Utopian model society with Jewish/Zionist characteristics has integrated itself in the Western-oriented nation that is Israel today, abandoning good parts of its original principles of Socialist communities in the *Promised Land*. This does not mean that this is the inevitable pathway for all Utopian societies to come—it all depends on the people that found, establish and inhabit it. And if they decide that the right way forward is, for example, on the right-winged path towards Neoliberalism, then this may be perceived as disadvantageous by outside viewers, or imprudent by some of those who vote against such turns or policies, but as long as such policies were Democratically decided or at least in terms with the community’s legal standards, there should be nothing wrong with it. (Concerning the latter part, this needs to be scrutinised, though, as it would otherwise trap over its own legally positivist feet) An ideologically inflexible community had to collapse eventually as it could not withstand the test of time, it could not react properly to changes in society. Sometimes, policies that stand opposed to one’s pursuits, idealist principles or preferences may be necessary in order for a community to persist against the hardships. The kibbutzim may therefore have survived because they adapted to the alternated reality.

Before we return to the main topic of this chapter again, we shall turn our eye on one last study⁸⁶⁹ on the social order of the kibbutzim, a more sociological approach to this, even though it already says on the first page that any sociological approach to understanding the kibbutzim’s order had to fail inevitably because they didn’t follow the traditional methodologies. What should be noted ahead, though, is that it was published in the 70’s, hence before the aforementioned events that led to a turn in many kibbutzim’s politics. Independent of its age, the points made in the article are nearly timeless, it gives a general as-

869 Katz, D., & Golomb, N. (1974). Integration, Effectiveness and Adaptation in Social Systems: A Comparative Analysis of Kibbutzim Communities. *Administration & Society*, 6(3), 283–315.
<https://doi.org/10.1177/009539977400600302>

assessment of the psychology of the kibbutz, thereby confirms what I have said in the outlining sentences of the passage on the prior article: That one had to dedicate their life to the kibbutz, or else was unfit for life and the hard work in this place. It didn't require loving the other members of the kibbutz, but to get along with them, one could say that everything should be treated with a business partnership distance in order to avoid the *socioemotional divisiveness* (Page 10) closer relations could create. Three pages onwards, the article succeeds to point out that prior to the shift outlined in the prior paper, there was already a great diversity amongst the kibbutzim, from communities that likened the style of former mine cities dominantly observed in the United States, but also in Europe, for example in Czechia⁸⁷⁰, but also the excessively mentioned Socialist community projects with collectivised work, but also family-owned farms around which the community centred. Altogether, the kibbutzim were a sandbox full of projects on how to organise society.

Another interesting part of the paper is its notice of the kibbutzim's history too, mentioning *inter alia* that after the foundation of the state of Israel by David Ben-Gurion in 1961, the model of independent communities became obsolete. But why should one think so? The author mentioned that there were allegations against the inhabitants of those kibbutzim, that they were weary to adapt new technologies. As he writes: "Many saw the kibbutz as being quite rigid and unadaptive to technological innovations. Its basic foundations, they be-

870 On the study about the Czech city of Most:

GLASSHEIM, E. (2007). Most, the Town that Moved: Coal, Communists and the "Gypsy Question" in Post-War Czechoslovakia. *Environment and History*, 13(4), 447–476.

<http://www.jstor.org/stable/20723640>

Mining towns have become a very common sight amongst Southern towns in the United States. On page 495, in footnote number 354, we have already cited a general history of those towns, but there is still more information to be grasped from other studies, for example this one, which focuses on life in these towns, such as the general nature of those towns:

Porteous, J. D. (1970). The Nature of the Company Town. *Transactions of the Institute of British Geographers*, 51, 127–142. <https://doi.org/10.2307/621766>

Mill and mining towns have also provided urban planners and politicians responsible for (public) housing, some researchers propose, although this stood up to question, as the only conclusion that could be drawn would be that companies should feel urged to provide more housing for their own employees. Moreover, such towns were only possible when there was more land available at cheaper prices, which allowed for the consideration of such corporately subsidised housing. Nowadays, industrial areas are preplanned by cities by and large, so that there is little space for such innovation on behalf of the companies. Still, the study is worth reading, as it also gives an insight on the development of such towns in Germany, exemplified in BASF's Leverkusen, which has already been mentioned in the text, although only vaguely:

Honhart, M. (1990). Company Housing As Urban Planning in Germany, 1870–1940. *Central European History*, 23(1), 3–21. doi: <https://doi.org/10.1017/S0008938900021051>

lieved, prevented it from competing with the family farm and private industry.”⁸⁷¹ Yet both of those, amongst other businesses too, have found their place in the kibbutzim, although one could question whether the authors spoke literal when they mentioned the option of completely privately owned kibbutzim. Regarding footnote number 870, there could be a good chance that some businesses ventured to found their own kibbutzim as a factory plant with nearby housing opportunities. This would create opportunities for both sides of the relationship: Workers were always nearby, whereas the operator could advertise affordable housing for all employees and short commuting hours, which could be of interest for young families. Leasing this housing to the employees, even at a discounted price, would also create a perpetual side revenue for the operator. But aside of this, it makes only little sense in retrospective to claim that the inhabitants of the kibbutzim were comparable to the Amish of the United States. As the saying goes: “Never stop a running system”. Why should the kibbutzim feel an urge to overthrow existing structures in favour of a technology that has been serving their purpose nearly effortlessly? Of course the Amish, next to a sense of tradition that stops them from equipping innovations like electricity or combustion engines (or electric engines by now, although they then had to skip centuries of innovations). But unlike them, the kibbutzniks were eager to join their contemporaries in the end, and have, as I said beforehand, they have become a backbone of Israel society, even today: Controversies usually arise when the Israeli government declares subsidies for the foundation of further kibbutzim on the West Bank, driven especially strong during the Likud governments by then-minister for housing and urban development, Uri Ariel⁸⁷², that may soon (in 2022/2023) be reinstated. Without knowledge of what the future government may look like (written on 14th November 2022), the religious far right will certainly join the government and pressure the federal minister for construction and housing to declare more subsidies for such imperialist policies.

Finally, the text also provides us with a good conclusion we can draw for the text in general (Page 27):

“Before 1948, the kibbutzim fulfilled many functions now carried on by the state. Nevertheless, the kibbutzim have played and are playing a vital role in Israeli society. To meet the accelerated changes in Israel, they have

⁸⁷¹ Katz, D., & Golomb, N. (1974), page 15.

⁸⁷² Nathanson, Roby; Gazala, Itamar; Pizem, Dafna (November 08, 2015). West Bank Settlements in the 2015-2016 State Budget. Macro Center for Political Economics: Link: <http://www.macro.org.il/en/publications/?id=107>

achieved a new equilibrium in their strong contribution to the economy and to many other important areas of life. In size, scope and diversity of contributions, they surpass any other sector of Israeli society.” (Emphasis mine)

Could Israel have existed without the foundation of a state? According to what can be read into this quotation, they surely may have survived without the superior organisation conducting their business and reallocating taxpayers’ money. Autarky was not only a means to their end, but also addressed frequently in this text. It is also the breaking point at which we could fixate that it may not have needed a state of Israel at least with regards to the state of today. Was it necessary when many European Jews fled their old homeland to escape persecution and murder? Given that they still lived under the British mandate and only founded their state decades afterwards, one could say: Yes, it was necessary. First of all, they required a general, all-encompassing security structure that could protect them from foreign invaders and intruders that intended to harm them. This accounted for both hostile Arabs of all colours as well as the Nazis who, in shape of their *Afrikakorps* currently stationed in neighbouring Egypt, could have ransacked them with ease. A state was able to shield such threats of, as it came to show during the six-day war. Does that mean that Anarchist settlements in an apparent Utopia could easily be overrun with a well-regulated army? Not if the communities have armed themselves sufficiently and trained everyone on the weapons available to defend themselves as well as their next ones. In the text we last read, it could be read that many youngsters who joined the kibbutzim in wake of the “youth aliyahs” (Page 23), they did so with great ambition and intent. One could call them idealists and would be right about that—they were determined to take over the hardship of life in the kibbutzim because they wanted to serve their country. Something that would be observed with less popularity in the Western world, with nations that have existed for far longer already, some of which also endured a bloody, dark history that raises some scepticism about the righteousness of patriotism expressed for one’s country—particularly countries like Germany, whose predecessor, the Third Reich, is guilty of having invoked the Holocaust⁸⁷³. Israel, on the other hand, is

⁸⁷³ Adorno never spoke in great detail about his views on Patriotism and Nationalism as he was more concerned about other topics, such as the psychogram of authoritarians, or dialectics in general. Yet, in one of his most famous writings, the “Minima Moralia”, one can read the following quote:

„[...] während ihre Zeitungen ahnungslos täglich Thesen ausposaunen, die allen Revisionismus Übertrumpfen, aber gar nichts bedeuten und morgen auf Abruf durch die umgekehrten ersetzt werden können, zeigen die Ohren der Linientreuen musikalische Schärfe, sobald es sich um die leiseste Respektlosigkeit gegen die Theorie entäußerten Parolen handelt. Zum Hurraoptimismus schickt sich der internationale Patriotismus. Der Loyale muß zu einem Volk sich bekennen, gleichgültig welchem. Im dogmatischen Begriff des Volkes aber, der Anerkennung des vorgebli-

amongst the youngest nations in the modern world—superseded only by countries like Kosovë or South Sudan (JHP and JHP are excluded for obvious reasons)—whose history has mainly included political refugees who landed in Palestine to build settlements to reside in, followed by the declaration of statehood and subsequent warfare to defend itself from hostile neighbours. A civil war between the Palestinians and Israel which followed thereafter was then to become one of the longest-ranging in modern history, ranging until today still, with no end in sight. (Not only for political reasons, but also because of the nes-

chen Schicksalszusammenhangs zwischen Menschen als der Instanz fürs Handeln, ist die Idee einer vom Naturzwang emanzipierten Gesellschaft implizit verneint.“ (sic!)

(Adorno, Theodor W. (1951). *Minima Moralia*. Aus dem beschädigten Leben. Berlin, Frankfurt am Main: Suhrkamp. Seite 209. Hervorhebungen die meinigen)

Adorno, in this passage, was talking about left-wingers and leftists who fell into such schemes, although one could rationally claim that the same applied for right-wingers and affiliates of the fringe right. The ideological inflexibility and the underlying dogmatism is observed amongst both of them, although one would describe the “international patriotism” would be described as *internationalism*, although this is narrowed down still by class affiliations and individually distinguished between those who are perceived as *workers* [i.e. part of the proletariat] and those who didn’t fit in there, although that is infinitesimally rare, and found almost exclusively in obscure Twitter spaces.

Patriotism is hard to separate nowadays from Nationalism, although it could possibly be described best in a parole such as that one: “Patriotism is the adoration of one’s homeland; Nationalism is the view of one’s nation’s superiority over others and the hatred against allegedly inferior countries and their inhabitants”. Adorno wrote that the view of fateful connections derived from one’s birthplace as a hindrance towards societal emancipation, which makes sense if we think that such unhealthy competition obstructs advancements in society, towards the liberation of minorities and the expansion of collective rights. Still, it would be more fitting to ascribe such tendencies to Nationalism rather than Patriotism. Patriots would feel and estimate greatness in their countries during its heydays, but without a contrary perception of their country’s or people’s descent when the share of ethnic, sexual or political minorities (the latter also in the country’s representation of political opposition) grew. True patriots perceived greatness in successful peaceful and prosperous coexistence. Nationalists, on the other hand, have got an affixed and inflexible view of their country, its exemplary condition usually laid in the past. Any alteration thereof was akin to a cultural, social and political decline. As it can be read in a quote that is ascribed to Swedish Feminist, pedagogue and social activist Ellen Key (no source can be found on where it was actually from):

„Man lehre die Kinder früh den tiefen Abgrund zwischen dem Vaterlandsgefühl und dem Egoismus messen, der sich Patriotismus nennt. Dieser Patriotismus ist es, in dessen Namen die kleinen Völker von den großen gekränkt werden.“

Assuming that this quote is from Ms. Key, we could say that she had held a couple of premises shaping her understanding of what patriotism meant. She describes what I would call attitudes held by Nationalists: The perception of one’s nation’s unrestrained and unchallengeable greatness and superiority. The egoism she describes refers to such nations’ insular character, that they stood in no-one’s duty but their people’s, and that the outside world didn’t bother them. Would that be different for a patriot? Not necessarily, although it weren’t automatically different from the Nationalist. The difference in general is that the Patriot does not directly waive off any global relations, any international relations, and any humanitarian help. This could be observed particularly amongst recent right-winged risings in Europe, such as with Marine Le Pen (« France d’abord ! ») or Giorgia Meloni (...), who both ran on a platform of putting their country first. Both also ran strictly against the further entrance

cience on the conflict as mentioned in the beginning of this paragraph, I will not write about the Abraham and Oslo Accords as well as the first approaches towards a two-state-solution under Palestinian president Yasser Arafat; this would be enough stuff to write an own text about it, but why would one voluntarily jump into a bed of hot coals just because it stands on one's bucket list?) Yet there are hardly any events in Israeli history, except perhaps of the Naqba⁸⁷⁴, that could be pasted as so controversial or even atrocious that it could stifle the commonly well-acclaimed stance of patriotism in the only Democratic country

of new migrants and refugees. About a politician similar to Le Pen, Valérie Pécresse, we have written earlier, in footnote number 506 on page 625. In the end, the former still became more moderate with time, while the latter has temporarily vanished from public discourse at least outside of France. Still, when it comes to interior affairs that do not relate to migrants, especially those arriving in dinghies and trawlers, they still stand fairly close to one another. Their patriotism, if they were going to call it like this, would be nothing but such egoistic Nationalism.

As a last, we will add an honourable mention to ask an outlier question to ourselves: Is Patriotism a cause to die for? We will exclude Nationalism therefrom as it cannot even be considered a worthy cause for anything. It is a malignant aneurysm that grows from symptomatic hatred, which itself is grown from nuisances in society that were either fought too little or ignored. We cannot generally condemn all nationalists the same as many of them may have emerged from dismal conditions such as a needy family in a downtrodden borough of a metropolis, while those we can condemn in good conscience grew up in a well-to-do household, so that their Nationalism has grown out of complacency and contempt against the needy.

This question of course doesn't come from nowhere; instead, it springs from an ode composed by ancient Roman poet Horace. In the second book of his "Carmina" (Liber III, capitulum 2, linea 13 *et sequitur*) he wrote:

*Dulce et decorum est pro patria mori:
mors et fugacem persequitur virum
nec parcat inbellis iuventae
poplitibus timidove tergo*

Horace was obviously in favour of giving one's life for the country's cause, although he did not speak in the political nomenclature we apply today in such questions. One only had to think about the question of a year of public service *pro bono* by everyone who just finished school. This debate has arisen anew in Germany as the Covid-19 pandemic had exposed even stronger the shortcomings of the public healthcare system: As there is too little staff in many hospitals and care facilities, the federal president, who only occupies a representative position without any political power, has brought in the question of the youth serving in public jobs for one year as a service to the public, to express gratitude for what society gave them thithero. The reaction was expectable: The president's own party and the Greens opposed this stance, while the right-of-centre Union (comprising of the CDU and CSU) as well as the right-winged populist (technically far right) AfD welcomed this instance. The formers said that it violated the people's right to self-determination, while the latter called this non-paid work a chance for the young to find orientation on the labour market, to find out where they would like to work in the future. (Which makes sense insofar as that many pupils complain about not knowing where they should work once they finished their final exams and received their school certificate) But to think that this question should be superseded by the government telling that those youngsters had to absolve a year of unpaid labour is obviously questionable and should be dropped by every party that speaks about securing the people's freedom and civil liberties. It is well-known that while calling this work unpaid is wrong, the pocket money usually paid out for such jobs hardly pays the bills that will hit the *wage slaves*.

in the Middle East. Compulsory military service is also little an issue as it is broadly accepted that since Israel is surrounded by bellicose bordering states, defence is a matter of life and death, something that no-one would find smart in discussing on ideological lines (“Should the government be disallowed from drafting youngsters at the age of 18 for one year of military service?” “Why should one be drafted to defend a state they may not even like?” etc.) The same could work for independent communities in contested, hostile areas, although, as I mentioned beforehand, this had to be assessed by each community on its

Now, how does this compare to the quote from Horace’s ode about the sweetness of dying for one’s country? The key word is civil service: Of course a soldier on the battlefield is hardly comparable to a nurse in a publicly funded hospital or a dustman working for his or her municipality to remove the dust. He or she has got far more at stakes, namely his or her life. But he or she is ready to give it away for one’s country or principles which he or she admits to defend on the ground, on the frontline. Patriots would usually exclaim that they were ready to serve their country, voluntarily at most. The voluntarism is key to pointing out what I want to note as a discrepancy: Patriots express their love for their country and their people, but many who describe themselves as such would be all over those who don’t share their unrestrained adoration or express a frankly contrarian view to theirs. (One could think about the leftist „Anti-Deutsche“ who proclaim the dissolution of the German nation and its transformation into an agrarian state, possibly under a partition amongst the Allied nations under whose direction it stood after World War II. A true patriot would possibly resist the urge to fire back against such immature provocations, but many on the internet jump up on the bandwagon and start arguing over the asininity. Yet a true patriotic nation would celebrate the pluralism in opinions as the nation can only prosper from the disparities in views, for the reason we have mentioned frequently beforehand. (See for example footnote number 185 on page 240 to 245, particularly page 241) A nation that aligns all of the people’s views and opinions or deliberately persecutes dissenters is no longer patriotic but authoritarian and on its way to become a dictatorship. One can wholeheartedly discuss with people of different points of view and even become aggressively flamboyant, but to call for someone’s repression or sanctioning because of those views—to get back to the question of patriotism: because he or she didn’t share the same level of adoration for one’s nation, or even viewed such sentiments as laughable and problematic as it laid the ground for hostility against foreigners and ethnic minorities—is deranged and not helpful to one’s nation’s cause. It would rather speak for a nation’s fragility because its stability were already threatened by mere speech.

But does that mean for compulsory civic duty, such as a one-year work for a meagre pittance? It means that this would send the wrong signals as it bound one to the nation one was born in, to a society they were coerced to serve rather than to contribute to voluntarily, to express one’s genuine gratefulness for all that it had done for one. If a society truly contributed to its people and thereby sparked gratefulness, the people would be willing to serve it in order to give something back to it that went beyond monthly tax payments. Youngsters of course have not normally paid taxes once they have graduated from school, they instead fulfilled a civic duty in attending school. (Concerning child labour, we have already written a little on that topic in the chapter on Murray N. Rothbard: See pages 507 *et sequitur*) But why should they then give something back to society? The federal president, after a public backlash, elaborated that one could fulfil this service duty at a later age too, and didn’t have to serve this in one year consecutively, but could separate it into freely movable pieces of weeks, days and months. Still it fails the question on what the greater idea behind that would be. It would be better if it were a recommendation, a call upon the nation to do this for the country’s, for society’s sake, so that a sense of patriotism in its fulfilment could be sparked. When it became a governmental order that come the age of 18, one had to do this as by the book of rules, it would be perceived only as a lesser evil (the greater being either a fee or a gaol sentence) People will possibly follow the order, just as they follow the tax collectors’ order to pay back what has been paid too little or not at all yet,

own, as the conditions vary from place to place. A generalisation would fail those who fell under the radar of the general majority.

Since we have botched what was supposed to be the closing quotation, we need to write it anew. The kibbutzim, unlike the autonomous republic of CNT/FAI Catalunya, can function well as an example of how the Utopia can function, and how it can progress past its foundation. Because they didn't stick to ideological scaffolds but instead were led by what I proposed to be ideals rather than a unifying ideology, they were able to advance past manifest principles and

but they wouldn't do so out of conviction, but out of fear of sanctions. This way, those who regularly work in the jobs that would be temporarily stocked up by the coerced youngsters or young adults were not really helped because their *pro-tempore* colleagues would only do the very least and cherish the day they could leave again to seek a job that were more to their liking and also paid them a proper monthly payment rather than a pocket money that may not even stop their life from impoverishing, regardless of the work experience they could gather in this job. (They may actually seek a job in a wholly different field because they already made up their mind on that question as their final day loomed)

What does this all mean, down the line? One thing for sure: Patriotism ought to be nothing that is forced onto someone, just as no ideology should be forced onto somebody. It should be something that is felt by the individual in his or her heart, something that came from within and is expressed with genuine conviction. Once coercion is equipped in one's toolbox to amend a nuisance, those affected by the governmental orders will feel rather let down and patronised. For such a government, only contempt can be felt, and no sense of patriotism could be felt. Yet if one declared oneself a patriot but opposed the government, hatred will become a core feature of this *patriotism*; while this did not necessarily have to be a problem, it has frequently been seen in the wild from the last decade onwards in combination with (proto-)racist views and anti-migrant sentiments, coming as close as resembling the most fringe-right rhetoric. One only had to think about billboards by the Hungarian far right party "Mi Hazánk" (Propeller (22. December 2021), <https://propeller.hu/itthon/3752439-nem-lehetunk-ciganyorszag-rasszista-kampanyba-kezdet-mi-hazank>), targeting Sinti and Roma, or again refer to Valérie Pécresse, who spoke about cleansing the *banlieues*. Giorgia Meloni of course spoke about the rejection of migrants arriving in Italy too. (Redazione de "Fanpage" (Noviembre 13, 2022): <https://www.fanpage.it/politica/cosa-vuole-fare-il-governo-di-giorgia-meloni-per-limitare-gli-sbarchi-di-migranti-in-italia/>) But patriotism is not synonymous to racism, it can even be the difference. One could refer to Tacitus' "Germania", in which he also spoke about the Germanic tribes' hospitality. As he wrote in chapter 21 of his "Germania":

"Convictibus et hospitibus non alia gens effusus indulget. quemcumque mortalium arcere tecto nefas habetur; pro fortuna quisque apparatis epulis excipit. notum ignotum quantum ad ius hospitibus nemo discernit. abeunti si quid proposcerit, concedere noris; [...]"

Now the Germanic tribes couldn't be patriotic as they didn't have a *patria* to begin with. But they showed that it is not strange or controversial to receive those seeking help with Samaritan love rather than fiendish hostility. Hospitality is not something that was expressed exclusively by patriots, it's a sentiment that at best is exercised beyond partisan lines, as a sign of empathy and readiness to help those seeking help and support. We could even cite the Bible—many Western *patriots* in the Old and the New World understand themselves as Christian and their cultural standard to be embedded in Judeo-Christian theology. But why shouldn't the Holy Scripture be addressed, then? Therein, we read, in Leviticus 19:34:

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God."

instead align their concept in accordance to their needs and the conditions they found in situ. Thus, if such a Utopia should ever be reached, the kibbutzniks should be everyone's conceptual guide.

Coming back to where this paragraph began but was quickly set off the rails, We spoke about how the transmission from a formerly governmentally organised society into a community-based society could take place. We stopped at the interregnum from the old into the new world, when the governments were—at best peacefully, non-violently—removed. That's where I introduced my premise that small, autonomous communities could be erected on the leftovers of the formerly governmental society, thereby also arguing that destruction should be avoided by any means, next to non-violence at best, although this need not be an irremovable prerequisite, whilst there will also be separate essay on the question of someday, eventually. Only foreign terrorists would destroy everything their eyes caught, because they don't live in the places they target. They come, they see, they plant bombs, they leave. Those who intend to improve their living spheres wouldn't create more work than necessary to serve their cause. What comes after the dissolution of government is clear when having read the earlier pages of this text: It will be left to the people to reshape their society, even if they conclude that the status quo ante was fine with them, thus reconstruct it. As long as they leave others in peace, even if they are disgusted by their decision to, for example, created a Fascist empire in the fashion of Adolf Hitler or Benito Mussolini. Unless there are people under peril because they are being targeted by the recently introduced (Fascist) government, there were no good reasons to intervene.

Or is there a good reason to justify interventions? It depends, of course, on the perception of every human being's right to enjoy its basic human rights, and how strongly this should be enforced on every place on the face of the earth. The US have infamously been nicknamed *The World's Policeman* due to its no-

Patriotism means to support one another, even those who may not be of one's own homeland. They can still become part of a glorious nation, if only one led by example. The most glorious nations are those who share their triumph with others, rather than isolating themselves like nervous kings inside their throne rooms. They would even share it with those who would refuse it, call them names and accuse them of the most heinous crimes. (Think about the many leftists who describe themselves as Socialists and consider the US solely as a war criminal while still living their and enjoying the opportunities they have, while praising Cuba as the true standard of living, while artists and journalists could not work freely there once they came close to criticising the one-party government without opposition. For reference, check out footnote number 8 in the preamble, on page 9) True patriots help the downtrodden, they don't boot inferiors down.

874 "Nakba, al- ." Encyclopedia of the Modern Middle East and North Africa. Retrieved November 09, 2022 from Encyclopedia.com: <https://www.encyclopedia.com/humanities/encyclopedias-almanacs-transcripts-and-maps/nakba-al>

torious interventionism in Central and Latin America, East Asia and, finally, in the Middle East in 2001, in the wake of the terrorist attack on the *Twin Towers*. As I have written in footnote no. 259 on page 382, with almost gregarious solemnity,

“Interventionism is a useful tool from time to time, but it must be handled with care, and must not be overused, as it can lead to devastating results when not applied correctly and with a long experience in geopolitics. It can easily be exploited by imperialists as well as mentally distorted moralists who think that they or their nation bore an ethical duty to convey their or their nation’s principles in the world.”

Bombing out communities for the sake of teaching the people to respect each other’s rights to may be a pursuit hard to communicate to those who were the perceived malefactors in need of an unprecedented raid. Even a Peacekeeping mission may be a little over the top. Researchers have also pointed out that interventions in foreign countries (replace that with communities, and the logic still applies) may be fewer advantages than disadvantages and should therefore be interred once and for all⁸⁷⁵. An exception would be if the oppressed members of the community explicitly called for help by any means, such as radio transmissions, electronic or analogous communication whatever was finally chosen by the victim. Could this also stoke false-flag attacks initiated by hostile third parties? Certainly! But this is just another reason to not immediately break all hell loose, but instead seek diplomatic approaches to assure that a non-military solution to the problem can be found. No-one says that this must be sought at all costs—eventually, one needs to realise that there can be no other way than militaristic defeat to bring the perpetrator to heel—, but it should be preferred to every attack that would produce innumerable casualties, civilian as well as of the army. This world is supposed to be built upon peace and prosperity, and leaving the misconstructions of the old world behind, showing that one learnt from the past and could now look with enhancement into the future. If one repeated the errors of the past, it would only show that the overcoming of governments was only a revolution of the stage screen—the play were still the same.

Luckily, wars are only an exception, not the rule, and so, there is also a more pleasant topics to think about: Trade. We have already spoken excessively about the topic but only on a more superficial level—that trade were feasible still, just not between nations but between communities. Technically speaking, it already makes little sense to speak of nations trading, as this happens rarely,

⁸⁷⁵ Eugene Carroll Jr. (1996) Should the U.S. be the world's policeman?, *Peace Review: A Journal of Social Justice*, 8:4, 477-483, DOI: <http://dx.doi.org/10.1080/10402659608425999>

and only with crucial commodities like arms. But the idea should be clear no less. Trade between communities would likely still happen between *befriended* communities, there would be no difference from the status quo ante, except that sanctions and embargoes became a rarer event as there is the chance that alliances like the European Union may not be created anew, under a new banner. The reason for this suspicion is that it would become harder to pinpoint rogue communities, simply because there were plentiful of them, and they could be avoided with ease as they were smaller. Smaller communities meant that there are fewer to none who were involuntarily held captive therein; instead, all of them lived in peace and in accordance to their desires, so that there were only lower reasons to provoke convulsion, such as religious fundamentalism and imperialist autocrats. Aside of those, specific bonds will likely be woven between single communities, interconnecting their infrastructure to make it easier to supply goods from A to B and helping each other out, while those who prefer to stay away from one another will do so apparently. Mutual obstruction as it has happened from time to time and has even brought to question premises like those of unanimity during crucial votes⁸⁷⁶. We have spoken about this beforehand, but it was worthy of mentioning again not only because it fits in here, but also because some more details may have been required in order to make it clear how this world may look like exactly.

À propos des détails, there are also very specific issues we had to think about with reference to the placement of communities and what their location can mean in context of trade. Think about communities that took over the port of Hamburg and therefore held a stronghold position in terms of overseas trade. What if a community fell from grace with them, but still required a port to ship their goods to a community located in New York City, or what was left of it? Would they have to move their goods to a different port, such as in Rotterdam or Le Havre? The answer has to be yes, simply because ports or more technically speaking: terminals and their operators, not even in today's world, could be forced to handle goods of a company that were considered a *persona non grata*. It would be even less likely in a world where there were no governments that could enforce such a absurdness. Speaking of terminals, though, we could imagine that the communities would lease terminals to third parties and subsequently coerce them to handle goods by companies or communities that didn't want to do so for personal or business reasons. Presuming that as described

876 Preiss, Inbar (June 14, 2022). Is there any hope for implementing qualified majority voting in EU sanctions decisions? The Parliament Magazine:

<https://www.theparliamentmagazine.eu/news/article/is-there-any-hope-for-implementing-qualified-majority-voting-in-eu-sanctions-decisions>

above, the port as a company were held entirely by the community's inhabitants, such decisions could be felled, regardless of how hare-brained that would be. Hence, one could also say that such frankly Communist public ownership could turn out to be in worst-case scenarios. It may end as in the case of the 20th Century Automotive Company in Ms. Rand's "Atlas Shrugged". Regardless thereof, we will leave it at that: That in the likeliest case, one fared better in befriending the right communities to not fall aback because certain parts of locally bound infrastructure became inaccessible due to politics or personal disputes. In hindsight, this may remain a minor issue invariably. With the proviso of the internet, we will luckily see this Utopia established with the least efforts since the concept has been pioneered by the early Anarchist thinkers. Interconnectedness has become a standard, and so has the permanent availability of information. This circumstance should be exploited at great lengths to also secure the stability of those societies; social structures should be scrutinised at all times to not fall over fallacies that were made beforehand. If all of those oddities are being considered, there is nothing that can stop this Utopia from being realised. Even if it may be exercised by some in bizarre, partially incomprehensible ways, such as the reinstatement of nation-states. As I have mentioned many times in the text above, one cannot convince everyone in the world of one's conviction's universal righteousness, neither by the non-coercive coercion of the better argument, nor by force. Occasionally we also spoke about crossways in a metaphorical sense, that there are points at which one ideologue or idealist separates from the other. If one wanted to generally outline someone else's political standing without getting into greater detail, one could compose a questionnaire with approximately a fistful of questions and learn a lot about the subject without spending much time trying to gather answers from which a red thread had to be unfathomed. Those questions could read like "Do you believe the government needed to be abolished?"; "Do you believe the government of X needed to get involved more into the support of the people and/or into people's lives?"; "Do you believe that we should abolish Capitalism?"; "Do you believe that a Communist world would be better off than the world of today?" Etc. Such questions needed to be as direct as possible in order to also receive equally direct answers. If they remained too vague and left too much space for interpretation and exegeses, the deciphering of what to learn from an answer began again. Independent of what were the result, one will realise that the person interrogated were astute about their views, just as one is about one's own too. One could recommend the other to read more by X and/or Y in order to receive another point of view, they may even gratefully accept the recommendations, but one could not

believe that they would immediately, gradually or eventually change their mind about the foundations of what had been shaping their thinking probably for years. They will perhaps stick with them to the end of their days, regardless of what proverbs one brought up, like that someone who hadn't been a Communist at the age of 20 hadn't had a heart, whereas someone who was still a Communist at the age of 40 didn't have a brain (which is, of course, bullshit), and that is fine until they begin forcing it onto others. To likewise force others to live a world of one's liking is of the same fashion. At the moment, in the Western world, no-one is forced to live in a certain world, people are free to roam the world, although some countries may be more difficult to reach. The problem is that there is little to choose from in terms of the systems practised by the nations of the world. Most of them are either Monarchist, Capitalist, Socialist or Authoritarian. While this may cover a good part of the general schools of thought, what we will not see anytime soon (again) are Communist countries—they have never been achieved as all attempts slid from a brief period of revolution into Socialism in its most dictatorial fashion—and Anarchist communities beyond a level of *alternative living spaces* as practised in occupied flats and houses. Many people are currently left in discontent even when their lives may be not as bad as they make it up in their own minds. One only needs to think of all the young US-Americans who will decry their country and its history of imperialism, slavery, military interventions and what else they can find, but will still never plan to move abroad to, for example, Cuba or Russia. (Most of those who come up with those talking points describe themselves as Socialist and hail countries like those two, mainland China and/or Viet Nam) There are also people of all ages who may live in some of the freest countries in the world but still complain about a lack of free speech, although they will do so 24/7 on the internet without ever having been summoned to court for their occasionally rabid and violent speech. There was certainly more governmental oppression visible in Monty Python's "Life of Brian" than in many of those people's lives. Not that it weren't up to them how to live their life—everyone should be free to live their life the way they wish to; such is the principle of liberty—, but it appears ridiculous at times. What remains undeniable is that, as it has been written in between the dashes, that everyone should be free to live in the society he or she wishes to live in. And in this Anarchist society, this would become possible at last, functionally and realistically, not only in shape of a calendar motto or a hollow promise given out by politicians during campaign speeches. This time, it would be materialised by the book, beyond the status of a cubicle in a society that remained the same thereafter still.

Epilogue

We have come a long way from the beginning preamble and the chapters and sub-chapters trying to hold together the mumbo-jumbo of thoughts and concepts presented and established with footnotes seemingly containing more text and information than some of those chapters combined. I want to therefore apologise to everyone who made it through the entire text without skipping any of those chapters, no matter how repetitive they may have read. It is true that some of the topics did in fact repeat themselves—it is the problem with something that is on the one hand so fundamental in everyone's life but also are so superficial in their material that one had to dive into overly specified situations that would fail the text's required generality. The text was supposed to provide a theory with sufficient practice to not appear aloof and estranged from reality, something that one can frequently observe in commentaries and political manifests, pamphlets and lampoons. Many of them also provide little information that would defend their theses, hence the numerous footnotes providing citations to studies arguing the points. To some, this may have hindered the text's legibility, even consider those mimicking entire chapters cumbersome and symptoms of poor structuring of the text. Those comments I understand fully, but to me, it all appears well aligned and fairly legible, furthermore sounder in terms of arguing and defence of the arguments. We live in times of informational abundance, this is hardly news. But too few researchers and writers make proper use of it; this text should make a difference on that. Almost none of the footnotes are required in order to follow the track of arguments, and some are only added for the fun of it, such as for the reference of coincidental quotes commonly erroneously affiliated. What all of the footnotes can do is to expand one's mind with knowledge thitherto unknown. There is nothing more important in all walks of life and all schools of thought than curiosity for new fields, even such completely unbeknownst to one. There is little chance for a text like this one to bring a text on quantum physics or metallurgy in, but one should nonetheless diversify one's interests as far and wide as possible. There is hardly anything more useless than people who are excellent in one field but not equipped with even rudimentary knowledge of any other field; those people tend to also be the most partisan firebrands in this field, with little tolerance for slightly differing opinions or points of view in general. Such people need to make sure that the conversation does not step into different fields, so they need to take over control of it, to direct the course. They're

There should also be some words concerning the text again. Some people may find problems with the page numbers given in some of the sources, specifically those from books like the *Debates*. That is because for the page numbers, the paper sheets were chosen as means of reference for the pages in order to create unity and apply their format in which they are likeliest to be available for readers: As PDFs. Many books are no longer circulated by publishers because they have grown out of interest amongst the public, and are therefore also unlikely to be found in libraries. Should there be incongruities with regards to finding the page that also featured the quote mentioned in the text, it is advised to just look for the quoted text. I apologise to those who find this kind of citing pages in books or texts unreasonable or even irrational—I have good sympathy for this. But in the end, I found it better, believing that most will find those texts quicker as digital editions from shadow libraries⁸⁷⁷ (and via services like Sci-Hub⁸⁷⁸ for journal articles) or via academic institutions who deposited those texts either as compulsory readings or for other, unfathomable reasons (for those who want to keep it legal and don't want to steep into suspicious pages that offer direct PDF views of documents, the Internet Archive too may be of interest, as it offers a library service in which books can be loaned with unique licences. But we don't want to get into that topic now as it is not subject to this Epilogue). Acquiring the reads quoted in this text via such means is of course not recommended as it could at times scam some authors of royalties for their writing, some of which do this for a living to begin with. It should only be considered if one wanted to read a book by an author who has deceased decades, if not centuries ago, and no library features it in its sentiment. Google Books would be another option for such books, including those by living authors. But again, most of the footnotes are not essential to follow the text. I added them often after having written for pages on, because I am lazy with some sources that may be hard to find or contain the need for further scrutinisation and clarification. In the end, a footnote should not always be key to a text's or passage's continuation and the reader's comprehension thereof. Not always, not never. At times I have referred to footnotes, which was fine at least for the comprehension of the argument, but they were not delved into again. They still serve a purpose, although three quarter of them are independent of the text and can therefore be consumed as side-hustles. Something that one would say is the main purpose of

⁸⁷⁷ Laskow, Sarah (April 21, 2016). The Rise of Pirate Libraries. Atlas Obscura: <https://www.atlasobscura.com/articles/the-rise-of-illegal-pirate-libraries>

⁸⁷⁸ Else, H. (2021). What Sci-Hub's latest court battle means for research. *Nature*, 600(7889), 370-371. DOI: <https://doi.org/10.1038/d41586-021-03659-0>

footnotes to begin with⁸⁷⁹. We will, for good sake and to shield off any false allegations of imposter syndrome or quackery, we will not address the question if I even knew what I had been citing unto this page⁸⁸⁰. I selected the sources carefully and am aware of their content, hence am assured that they usually convey the arguments I made. Just because I didn't quote from all of them equally doesn't mean that I haven't studied them. Sometimes, it's just not necessary to exploit them for additional filler text. Those who are sceptical can feel free to look through them and send fiery, victorious messages to me, claiming that I had taken an arrow to my knee by accident. My contact data are disclosed on the backside of the frontispiece.

We should speak some more on the scribble as such: Throughout the text, I have accused myself of incoherence, lack of structure and sudden jumps on the topics; many would have said that I should have edited that out to make the text more accessible to readers. But not only is it hard to edit one's own text—something that many hobby writers and professional ones alike, even though it is the weakest of all arguments one could present, as editing is just part of the job—it is also something that I abstained from for personal reasons, as rectifying my text would have also meant to strip it of its personality, of its uniqueness, to make it another default textual desert that would tell nothing new but queue up with other texts that tell the same things that have already been said a thousand times. Instead, this text shall remain in its original form. As I don't plan to publish it with independent or established big-game houses—they didn't intend to either, so that I prophylactically didn't send it to them in the first place—I felt no urgency to make adjustments for sake of legibility or standardisation in formatting. This text shall stand as an example of a good person by character and political standing: Ungovernable.

One last thing should be addressed before we will seal this text once and for all. This will be the easiest to digest since it concerns the prospect of the text as one. To some, it may have read relativistic, a Liberal attempt to comfort even

879 "For most readers, footnotes play a different role. In modern, impersonal society, in which individuals must rely for vital services on others whom they do not know, credentials perform what used to be the function of guild membership or personal recommendations: *they give legitimacy*. Like the shabby podium, carafe of water, and rambling, inaccurate introduction which assert that ap articular person deserves to be listened to when giving a public lecture, *footnotes confer authority on a writer*."

Grafton, Anthony (1997). *The Footnote. A Curious History*. Cambridge, MA (US): Harvard University Press. Page 17-18. Emphases mine.

880 Ward, A. F., Zheng, J., & Broniarczyk, S. M. (2022). I share, therefore I know? Sharing on-line content-even without reading it-inflates subjective knowledge. *Journal of Consumer Psychology*. DOI: <https://doi.org/10.1002/jcpy.1321>

the most heinous of ideologues, such as Fascists, Reactionaries and Ethno-Nationalists, *inter alia*. I won't deny that, as I have written that even Fascists may create their own small régimes. We have assessed that their minds can hardly be changed since they chose to affiliate with an ideology one does not pick up lightly, let alone defend it. In some cases, it may be a symptom of mental disorder, perhaps sociopathy or psychopathy. The most radical amongst the Leftists suggest their decimation to eradicate the threat to non-Caucasian people, Jews and the likes. This threat won't vanish magically, though, after the states have been dissolved and the people are left to themselves. The Fascists would likely posse up and start raiding Jewish settlements or settlements by non-Caucasian people, Muslims, Asians, etc. Concerning this, it was concluded that the principle of self-armament will have to be equipped as the sole alternative to destruction. To some, this may sound like a weak, hypocritical apology, a succumbing to right-winged groups that promoted conspiracy theories like the culture war. Yet if we observed the issue of a governmental dissolution soberly, this is the only logical pathway we can draw, the pathway towards absolute independence. Despite what recent research may suggest, the nature of humankind has often been reciprocally bellicose, although the reasons for skirmishes and warfare may have differed from instance to instance—from kings and queens who declared war on rivalling tribes or kingdoms, to troubles for resources or fruitful land to claim. Sometimes, it's just imperialistic tendencies, such as when the black hordes came from East Asia and were all over Eastern Europe, or when the orcs moved from Mordor to the Shire, which led three hobbits to appeal to the Rohirrim in Rivendell to support their kin against the looming conquest, while they themselves were underway to defeat Sauron by destroying The One Ring.

Those who may oppose the concept the greatest may also be those who are quite content with the existence of states and the governance either under revolving governments or the one-party rulership in a dictatorship. There is nothing to say against this sentiment, even though it may again be another sign of indecisive and too little dedicated to the cause of Anarchism. But the original concept of Anarchism worked well only in theory and under isolated conditions; it never had the chance to become a larger model to equip outside of said isolated conditions. If one planned to organise the whole of the people for the initialisation of Utopia (which in itself was romantic to believe, as it required years, if not decades or even generations to build up), one had to include flexibility as a detergent against ideological stubbornness. Else, it will fail during the organisational process, before the actual work could even begin. One may call

that ideologically impure, and one is allowed to think so. But in the end, it will be the those who were able to make compromises that will be successful; the *ideological donkeys* will almost always fail because they are accessible only to their *comideologues*. Just as social networks do not exactly reflect the common populace, one's ideology seldom accords with what the common populace, which finally will have to be picked up from where they are too, thinks and could get behind in good conscience. What most of the books we have reviewed herein have got in common was their unapologetic radicalism, although mostly for their time—even Ludwig von Mises may appear less radical by contemporaneous standards. There is nothing wrong with that insofar as that no-one of them called for the people to mobilise each other and start a revolution. They were respectively closer to pioneers in a new school of thought, or a new subdivision of a standing one. What constitutes a problem, on the other hand, is that some of the most influential pundits apply their language exacting in tone and sentencing, which will simultaneously scare away sceptics and less politicised [less ideologically branded] people while inspiring those who were already on his or her track. Conclusively, such language usually creates division, something that obviously runs against the point in mobilisation. As it has been outlined excessively, there is hardly any homogeneity amongst the people, lest because of the internet and its ready availability of information and points of view on every teeny tiny little issue. And while one may think that divisive language may run the authors or speakers immediately astray, i.e. out of the field, the opposite is the case, more or less. There have possibly never been more people than in these times that would describe themselves as *Randians*, *Rothbardians* or *Miseians* (or however it would be written in English). This was especially propelled by the free availability of their texts—all of them could either be found as print or digital editions at the “Mises Institute” or in the aforementioned library resources. Furthermore, there are pundits who would preach their dictum far and wide. Such conditions make it easy to fall for the same divisiveness instead of equipping a sympathetic, sober and rational tone that allowed for scrutinisation and common sense. To some degree, an attempt to stylise such a tone and create a foundation for an Anarchistic society that may pick up everyone on a shared bandwagon. Although it may sound overly Communist, the people can only win together. Division only serves the rulership intended to be overthrown; it will at least serve the opposition to one, whoever that may be. And a sandbox with quadrants [cities, towns, villages, hectares of land, etc.] leaves opportunities for everyone alike. The Utopia may not be feasible, but it

for sure becomes more possible with realistic and mutually supportable conditions.

Expectedly, this text does not intend to provide a definitive account of what is ought to be done, nor does it claim universal and indisputable correctness on all accounts. Instead, it is supposed to provide a thorough and detailed scheme of what an actual Utopia should look like if it should ever leave the realms of Romanticism and wishful thinking. Again, whether it will ever be achieved, only the stars can tell. But as long as one can dream, not all hope is lost.

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